



**H**ISTORY records many experiences of answered prayer. Many also discover that often nothing happens when they pray, but later, lo and behold, wonderful things take place.

Constance Foster tells of an elderly widow whose husband's death had left her almost destitute. No longer able to meet the heavy expense of maintain-

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# The Prayer

# of FAITH

ing her home, Mrs. Horton asked for prayer that she might by some miracle be able to keep it, together with all her cherished possessions. A few months later she wrote, "We prayed, but nothing happened." The house was to be sold at auction the following week. Mrs. Horton was heartbroken.

During the next few days Mrs. Horton went through her house with tear-stained eyes, sorting and discarding the accumulation of long years of living there. In the attic she ran across an old stamp collection that had been in her husband's family for years. She  
(Continued on page 7)

**"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"**

**(Matt. 7:7, 8).**



# In the Place of GOD

By DRUSILLA HERTOGS, M.D.

**P**ARENTS are to consider that they are in the place of God to their children." "This is a frightening sentence to me. It is an awesome thought that when our child becomes older his feelings toward us will somehow be transferred from us to God.

One thing about God is that He is always there. We believe we can pray to Him at midnight or at three o'clock in the morning and He will hear us. Somehow we must supply the same sense of presence for our children. This almost means that we have to be right there when our child needs us, day and night. Now, the father cannot, but the mother should be.

There are certain circumstances under which it is proper to arrange a suitable substitute. Where several families have young children, I think it is reasonable and right that the young mothers help one another so that they can go out at times. But the child should never be left with a strange or incapable person. To a small child a mother cannot explain her plans. To the bigger child she can say, "I am going to town, and I'll be back this afternoon"; but for baby to awake from his nap and find nobody he recognizes is a shattering experience. If this hap-

pens often enough, it may be difficult for a small child later to have real faith in God.

This Father of ours who is always there is also completely unselfish; at the same time He is absolutely just. With respect to these attributes Ellen G. White says that the parents should unite and help each other.<sup>2</sup> It is too easy for mothers to be completely unselfish or to think they are being completely unselfish. They do everything for their children; they give them everything they want; they do everything the child wants; they spend hours making pretty little dresses for their little girls and cooking delicious food for their families; in fact, they wear themselves out completely giving themselves for their children. Yet children at times also need severity: "Behold therefore the goodness and severity of God" (Rom. 11:22). The father should help on this side.<sup>3</sup> On the other hand, mother should not always say, "You wait till your father comes home." Especially to our men who are at home so little of the day it is not fair to expect them to handle all the disciplinary problems.

## Goodness and Severity

In dealing with our children we must blend generosity, goodness, and severity if we are to reflect aright our

heavenly Father. Mrs. White says it is not love that accepts a substitute for obedience.<sup>4</sup> Before a child is old enough to reason, he may be taught to obey.<sup>5</sup> I discovered soon after we started to have a family that to teach obedience one must be careful in wording commands.

When you say to your child, "Now you sit there until you've finished that food," do you really mean it? Will you really sit with your child until six o'clock in the evening if he doesn't eat his lunch? Sometimes, try as you might, he will not eat. It makes you look a bit foolish if after half an hour or so you say, "Well, never mind; we'll put it away until suppertime." Watch your tongue. Don't say something you can't enforce, because God never does.

If God gives a command, His bid-dings are enablings.<sup>6</sup> He is there to help us, but we must do exactly as He says. Be careful what you promise your children, for God never breaks a promise, and we shouldn't either. In our commands and in our promises we must think before we speak.

If too often you let the child do what you said you were not going to let him do, he will grow up quite sure that it doesn't really matter whether he keeps your rules or not. From infancy he has learned that he can do what he likes no matter what his parents say. Either he goes through life as one of those difficult people who are always trying to evade issues, or else he comes up against the high hand of the law at some stage and ruins his career. He becomes frustrated; he feels deserted; he wasn't brought up

Adapted from a talk given to missionaries of the East African Union.

to believe that there really are limits beyond which he cannot go. He takes to drinking or to overeating; he develops unbearable nervous tensions, has a nervous breakdown or physical illness. If you trace it all back, it actually began before he was two years old, when he discovered that if he stamped his feet and screamed hard enough, he got what he wanted.

### **Forgiveness Important**

Now another point: with all God's severity, He is always ready to forgive. In our severity and firmness with our children, perhaps they are not sure that we love them. They do not understand that the reason we are being severe with them is that they may be happy. We cannot explain that to a small child, but perhaps the voice will reveal it. You remember Jesus. "Tears were in His voice as He uttered His scathing rebukes."<sup>7</sup> If our children realize when we must punish them that we really don't enjoy it, they accept it, and they know that we really do love them, and this will also help them to understand the love of God.

When God forgives He also forgets. That is not an easy thing for man to do. So often a parent lets children get away with things day after day, until eventually he gets to the place where he can't take it any more. "Look!" he says, "yesterday you did this, and today you did this, and the day before yesterday you did this, and I told you . . ."—a whole catalog of past mistakes. Don't! It is not fair. Children aren't like that themselves, are they? You'll find children to be most forgiving creatures. You punish them, and in half an hour or less they're back as sweet and happy as can be, picking you a flower from the garden. Punish them when the misdemeanor is fresh and forget it.

Children are spontaneous; they have sensitive, loving natures, and home should be a happy place to them. The greatest attraction of the home should be mother's presence.<sup>8</sup> If mother is overtired and cross and screaming at them, home will not be very attractive.

God is always optimistic. He always sees a better future ahead of His children. However bad our child has been and however much we despair and wonder what we have done in the past for our child to grow up to do such frightful things, let us be hopeful. Always hold up before him a better future. Always remind him that tomorrow we'll begin again. Remind him he's going to be a man someday; she's going to be a lovely lady. She may not be pretty, but she can be lovely, and you must teach her to have the loveliness of disposition that will make her truly attractive and truly

representative of God's chosen people.

We need to simplify our housekeeping, and in many cases our cooking, to have more time with our children. Mrs. White said that three or four kinds of food at a meal are plenty.<sup>9</sup> Some of us still subscribe to the old-fashioned idea that a child should be willing to eat some of everything. If you put a dozen things on the table, you can't very well make your child eat some of everything. Keep your meals as simple as you can. I am not talking about birthdays or Christmas. Christmas comes just once a year, but don't try to make every day Christmas.

If we can manage to tie our family down to regular hours for meals and for bedtime, it will do them much good. It will make it much easier for them to adjust to boarding school routine if at home they had a fairly regular timetable, and incidentally it is much kinder to their digestion. Our Father's universe moves with the strictest and most precise timing, so in family timing we should be revealing His methods.

Let us find time to be out in the garden with our children, because one of the greatest safeguards to purity of mind is a love of nature—the birds, the trees, the flowers—and in this we are very much blessed in East Africa. There is an abundance of vegetation and wildlife of all sorts. We don't always appreciate the small wildlife that comes into our houses, but there is plenty outdoors to show to our children. We find time to enjoy things with them; as they get a little older they learn to work with us.

### **Duties Away From Home**

All of this involves you as a mother—and to a great extent, you as a father—in being actually present at home. In many cases (perhaps we should say in most cases) the mother has to choose whether to refuse to be away from home for certain hours of the day looking after some worthy outside interest, such as teaching, office work, women's work, and Dorcas Society activities. This is a difficult decision, and I don't think it is possible to lay down a rule. I think we need to pray very earnestly about it.

In some cases father can help by stating quite clearly to his staff or church board or mission committee that it is not possible for his wife to take on this duty which involves time away from home. I have known women who have flatly refused responsibilities while their children were small. They did not regret it afterward. We have all seen young people who run around more or less wildly, and in some cases are not even church members any longer even

though their parents are deeply dedicated people, always leading out in church work—and perhaps that is the reason.

You will remember the parable in 1 Kings 20:39, 40: "A man turned aside, and brought a man unto me, and said, Keep this man. . . . And as thy servant was busy here and there, he was gone." That is exactly what can happen to our children. Mrs. White advises us that we may neglect certain things without harm, but "never, never neglect your children."<sup>10</sup>

Of course, child raising doesn't last forever. Most of us do not go on having children for 20 years. Even if you have a family that is spread out over six years, and you look after them faithfully until they reach school age, it is still only a matter of perhaps 12 or 13 years. It is reassuring to find that you can still do the job for which you were trained when you go back to it. Don't hurry back, for you will never cease to regret it if you see your children suffering because you left them alone while they were small.

### **Working Mothers**

Now I am not saying that I disapprove of working mothers, but I do think it is a matter that husband and wife must pray about very seriously and be willing to be led by the Holy Spirit, especially while their children are very young. The foundation years can never be changed. If you learned something at school, and it was wrong, you can go back and learn the right thing. You can tell yourself conscientiously that what you learned first was a mistake and you're learning the right thing now. The things you learned before you can remember are absolutely fixed in your subconscious mind, and there is nothing you can do to alter them—your fears, your panics, your loves, your happiness, your attitude toward life.

There are certain things that our children ought to have as part of their Adventist heritage. They ought to have a happy faith in God; they ought to have a strong love for the things that God has made and the people that God has made; they ought to have good habits of eating and regularity in their lives, which will preserve them to a large extent from many of the troubles and temptations that will come upon them later. ♦♦

<sup>1</sup> *Child Guidance*, p. 480.

<sup>2</sup> *The Adventist Home*, p. 216; *Child Guidance*, p. 239.

<sup>3</sup> *Life at Its Best*, pp. 44, 45.

<sup>4</sup> *Education*, p. 290; *Child Guidance*, p. 236.

<sup>5</sup> *Education*, p. 287; *Child Guidance*, p. 82.

<sup>6</sup> *Christ's Object Lessons*, p. 333; *Messages to Young People*, p. 101.

<sup>7</sup> *The Desire of Ages*, p. 353.

<sup>8</sup> *Life at Its Best*, p. 42; *The Adventist Home*, p. 21.

<sup>9</sup> *Counsels on Diet and Foods*, p. 109.

<sup>10</sup> *The Adventist Home*, p. 192.

# AUSTRALIA— Big, Bold, and Booming

MELBOURNE, AUSTRALIA.—No part of the “new world” had a less promising genesis than did the island continent of Australia. Its initial function was that of one vast jail. On May 13, 1787 (just a day before the U.S. Constitutional Convention began deliberations in Philadelphia), 1,500 persons, some 800 of them convicts, set sail from England in 11 ships for what was to be the colony of New South Wales. Eight months later (January 18, 1788) the flotilla landed at the spot Captain Cook had called Botany Bay. A week later the flotilla transferred to Port Jackson, which was to become Sydney, Australia's largest city. A penal colony isn't exactly an auspicious start, but Australia today is one of our planet's brightest corners.

Australia is a large land mass embracing an area roughly equal to Europe without Russia, and the United States without Alaska and Hawaii. The country measures 2,500 miles from east to west and approximately 2,000 from north to south. The incredible vastness of this land has imbued the Australian with a strong reliance on his comrades and a compulsion toward mutual aid.

In recent decades some 2 million European immigrants have intensified Australia's cultural wealth by a blending of habits, foods, and attitudes. All of this has contributed to the Australian personality and has made this exciting land in the Southern Hemisphere the big, bold, and booming country that it is.

My arrival this time in Australia was at Sydney Airport after a three-hour flight from New Zealand. To fly over the city, bisected by the great bridge, reveals that nature and man have contributed largely to the crea-

tion of a pleasing metropolis. Greater Sydney is home to some 4 million inhabitants.

When one visits a land such as Australia one's first thoughts naturally are, “How does God's work fare here?” The Sydney area received the first messenger of the Advent (David Steed) in 1889. The first church was at Sandhurst, with a membership of 22. Next followed a series of tent meetings in Parramatta, an outlying suburb of Sydney, resulting in a church of 50 members. A church building was dedicated in 1892.

## Sydney Is Strong Home Base

Since that heroic start the Sydney area has developed into one of the most meaningful home bases of the Seventh-day Adventist Church. At the annual camp meeting, under a seven-pole tent and with several thousand in attendance, the present baptized membership of the Greater Sydney Conference (organized in 1949) was reported close to 5,000. Total giving to all funds, including the annual Ingathering for missions, for the first time went beyond 1 million dollars for a 12-month period. It would be inspiring to record the full story of Greater Sydney's faith, sacrifice, and dedication, but let me note quickly these facts:

The conference operates four elementary schools and one day academy (combined attendance 600). Additional schools are on the drawing board, and the conference anticipates a ring of elementary schools throughout the suburbs of Sydney.

Thirty-nine churches are conducting laymen's training classes in which approximately 600 members are enrolled. The entire allocation of gift

Bibles for the year has been distributed to the churches, and most of these are already in the homes.

The Dorcas Welfare Societies have packed and shipped 383 bales of clothing to the needy areas of New Guinea and the Bismarck-Solomons; while during the recent devastating bush fires in the outskirts of Sydney, the welfare van was operated around the clock supplying food and refreshments to exhausted firemen and volunteers.

For six weeks the young people from the Sydney Sanitarium and Hospital attracted large attendances to their evangelistic meetings. A seven-week pilot program called Insight was particularly successful. Children's homes and hospitals continue to be visited while a new venture in Junior Missionary Volunteer work includes the Share Camp, to which juniors brought 33 of their non-Adventist friends.

The publishing department has introduced new methods of sale. Sets of books valued as high as \$90 find customers of the payment-by-mail plan. Book deliveries soared \$10,000 above last year's results.

I must mention the work being done here among the immigrants. Seventh-day Adventist families of Russian, Italian, Polish, French, Czechoslovakian, Romanian, Yugoslavia, and Israelite origin have come to Australia by the hundreds to seek a new life. They are assisted in job placements and introduced to church fellowship. They are ministered to by multilingual workers. The Yugoslav church, for instance, is the fastest growing in the conference. It moved into a new church hall in Granville, December 31, 1967; its membership now is 91.



AUSTRALIAN TOURIST COMMISSION

*The Sydney skyline as seen from beneath the span of the Sydney Harbour Bridge at night.*

All functions of the church are represented in Sydney in a very effective setup. One of these I must mention in this letter: the Sydney Sanitarium and Hospital. This 183-bed institution is situated at Wahroonga, a suburb 12 miles northwest of Sydney. The institution occupies high ground in a bushland setting. This medical institution, which now cares for medical, surgical, and obstetrical cases, began in 1896, when A. W. Semmens and wife, who had received training at the Battle Creek Sanitarium, opened a health establishment in a seven-room cottage. The work began with one pa-

tient, and the equipment was a gas burner and a bucket. The work grew, and a nursing school was started in 1898, when larger quarters had been secured in Summer Hill. Then a year later plans were laid to build the Sydney Sanitarium and Hospital at its present site.

The new building was opened on January 1, 1903, two years after construction had begun, with Dr. D. H. Kress as medical director. The first patient was Lewis Butler, who became a Seventh-day Adventist along with his wife and six children. Five sons and a daughter all entered Seventh-day Adventist work. Several have carried heavy church responsibilities. Two descendants now serve as the division treasurer and the manager of the Christchurch Health Food Factory.

Currently, moneys are being assembled and blueprints drawn that ultimately would involve the rebuilding of the Sydney Sanitarium and Hospital core. This will be a magnificent structure and will represent with legitimate pride an institution that has graduated to date 1,001 nurses, both young men and women, many of whom have served in hospitals and performed other medical missionary service throughout the world. Of the male graduates, some 30 subsequently have been ordained to the gospel ministry.

The future of the work in Sydney, led by C. D. Judd, president, and W. H. Simmonds, secretary-treasurer, and a very capable and high-spirited group of departmental secretaries and ministers, promises achievements that will dwarf the past and the present. As one of Sydney's capable laymen said to me, "Just watch us grow. We must, for the Master of the harvest has ordained it!"

Our flight from Sydney to Mel-

bourne was broken by a stop and a meeting at Canberra. Since my last trip to Canberra (1916) a fine Seventh-day Adventist church center has been planned. The youth auditorium now exists, and soon a sanctuary will be built with a seating capacity of 500. The South New South Wales Conference has also been provided with a new conference headquarters building in keeping with Canberra's best tastes. The conference is advancing under the leadership of H. B. Christian and secretary-treasurer K. E. Watts.

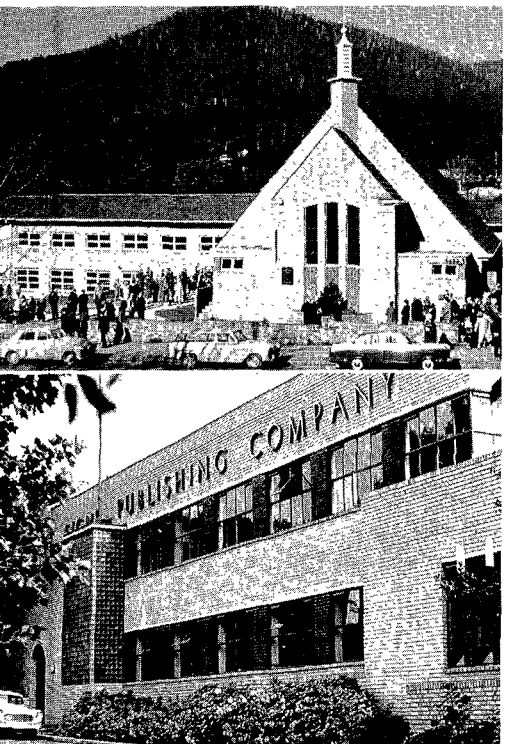
A factor of interest in a trip to Melbourne and Victoria is that here Seventh-day Adventists had their beginnings in Australia. Our teachings were first announced by Alexander Dickson, who had accepted them while serving as a missionary in Africa. His tracts and preaching aroused considerable favorable interest, but no visible results can be recorded until the arrival on May 10, 1885, of S. N. Haskell and his group (J. O. Corliss, M. C. Israel, William Arnold, and Henry Scott, and their families).

#### First Sabbath School

By July 4, about two months later, the first Sabbath school had been organized, and meetings started a week later in Richmond, a suburb of Melbourne. Tent meetings followed in North Fitzroy (a northern suburb) before a year had elapsed. The recorded church membership was 90, which grew to 200 within five years.

An early factor of success was the editing and publishing of a 16-page monthly, *The Bible Echo and Signs of the Times*. Before long it was published weekly. The work soon spread to South Australia (Adelaide) and north to Sydney and New South Wales.

In 1888 a three-story building was erected in Melbourne to house the publishing work. In 1906, on the counsel of Ellen G. White, who had spent nearly ten years in Australia, the publishing house was transferred to the Warburton Hills, some 48 miles east of Melbourne. Thus the Signs of the Times Publishing Company has had a long and honored career. Presently, R. E. Pengilly is manager. The chief editor is R. H. Parr. The house's publications are mostly in English, but many have been produced in pidgin English, Fijian, Samoan, Maravo (for the Solomon Islands), Tongan, Gilbertese, and other languages. From 1886 to 1968 more than 50 subscription book titles have been printed, in addition, of course, to Ellen G. White's books and many others in trade editions. Each year more than 700,000 magazines, and 1.4 million leaflets are produced for the Ingathering campaign. Some 100 workers are em-



R. R. FRAME

*Above: Some 500 worship in the Warburton church each week. Below: From this plant literature flows to the entire division.*

ployed in a modern plant, which includes a large, color Roland offset press, a two-color Miehle press, and others too numerous to mention. A Klischograf electronic engraving machine and other equipment make possible the production of letterpress blocks (half tones) and lithographic plates.

The 48-mile drive from Melbourne to Warburton is one of the most scenic in Australia. You ride swiftly through areas where great gum trees are king. There probably is no better

place in Australia (Healesville) in which to see koalas, emus, kangaroos, and the platypus (which abounds).

Of course, two other major attractions make the trip to Warburton a must. There we have the Warburton Sanitarium and Hospital, a 105-bed medical institution. The staff of more than 80 includes a medical superintendent, currently Dr. Erroll G. Thrift, other resident physicians, an administrator, and a director of nursing. This medical work was begun by Dr. Howard James, of Sydney. He

traveled by horse or bicycle in response to calls and then met patients who came by rail. That was in 1910. Two years later the unit was transferred to a building erected expressly for the purpose. This building, with a fine modern addition, is still in use. The new medical block was planned and built between 1952 and 1962. The institution received Queen Elizabeth and the Duke of Edinburgh of England on their memorable trip to Warburton in 1954. I likewise was royally received at this fine institution.

A second large institution is operated by the Seventh-day Adventist Church in Warburton: one of our 13 sanitarium health food factories in Australia and New Zealand. The motivating influence leading to the establishment of these institutions was found in addresses given by Ellen G. White at the Brighton, Victoria, camp meeting in 1893, and in Melbourne in 1895. The messenger of the Lord spoke of the different aspects of God's work and urged the leaders to move forward along medical lines, including the manufacturing of foods for health and the establishing of vegetarian restaurants. The Australasian Union Conference, on October 31, 1895, resolved to act and to move forward as the way might open in the large cities of Australia. A small factory was rented in North Fitzroy, Melbourne, where the production of simple foods began. The sanitarium health food work had a checkered career, ranging from high hope to despair in a morass of indebtedness. In 1904 denominational leaders seemed to favor closing the original enterprise. At this stage G. S. Fisher was invited to lead out. Important decisions were made, such as to open retail agencies and cafés; to sell directly to retail grocery stores, bypassing the wholesale merchants; and to share profits in supporting the church's mission to the islands and to the world. The health food work was given departmental status, and this branch of God's work has moved, despite predictions of disaster, from success to success.

God love and bless the 54 churches of Victoria (26 within the Melbourne city limits, including a Polish church of 300 members, led by J. A. Skrzypaszek, formerly of Poland) as they advance for the final assault upon the ramparts of evil. Two evening church-packed audiences (at Warburton and Nunawading) made it clear that Victorian Seventh-day Adventists are looking beyond the murk and storm of battle to the sure reward of victory and everlasting joy. ✠✠

WALTER RAYMOND BEACH  
Secretary, General Conference  
(Continued next week)

## The art of living

B. MIRIAM WOOD

*when you're Young*

**THE UNWISE STUDENT** "I'm in *big trouble!*" From the very first day of school this year

I disliked one of my teachers intensely, and he made it pretty obvious that he reciprocated my feeling, only more so. Now I've suddenly realized that I must get a decent grade in this teacher's course or I can't go ahead with my educational plans. Any suggestions?"

Obviously this student can't go back to the beginning of the school year and start over, a procedure which seems, at first glance, to be the most effective one. All sorts of "probablys" crowd into the picture as we consider how Mr. Unwise arrived at his present crisis.

For instance, there's almost certain to have been an incident early in the year when he made a distinctly unflattering remark about the disliked teacher—the one he'd placed on some kind of scale and "found wanting." Critical remarks have a built-in homing device. With a grim inevitability, they get back, probably with embellishments and embroidery. (So the teacher probably heard what Mr. Unwise said.) Despite strong opinions to the contrary held by many students, teachers have feelings. When they're cut, they bleed, just like regular human beings.

Class periods thus far in the year probably have been thinly disguised fields of battle or, more accurately, refined torture chambers (for the teacher), with the student putting him on the spot in front of the entire class, whose sympathies have been preponderantly with his tormentor. Especially if the latter is popular and personable. (An unenviable facet of human nature is the secret delight that some take in the discomfiture of someone else.)

Lest it seem that we've assigned the role of unmitigated villain to the student, and undisputed martyr to the teacher, let me clear up this concept. Since teachers bleed when they're cut, they're quite

likely also to react in the normal human fashion when they're denigrated, insulted, and unappreciated. Perfection not being a requirement for a teaching certificate, this particular pedagogue very well may have given the Unwise Student some writhingly uncomfortable moments. Rather like one of Gertrude Stein's poems—"A rose is a rose is a rose"—the situation goes on and on.

It's really a shame that the student allowed himself the luxury of personal feelings in the first place. Teachers are professionals; they have a job to do; there's no particular reason for personal reaction one way or another on the part of either teachers or students. But the horse has now been stolen. How do we lock the barn door at this point?

With relations as badly strained as this, the best approach may be the direct one. Perhaps a personal interview, arranged by the student, with complete candor on his part, will take the relationship out of the cold-war category. This interview must not be the sort where the student documents his existing opinion and defends his previous attitude. This can only make matters impossible. But try a straightforward approach such as the following:

"Mr. Teacher, you and I haven't had a particularly good relationship. I know that a great deal of the fault is mine. But I very much want to achieve an acceptable grade. With this goal in mind, will you judge me on the basis of my future performance?"

It's devoutly to be hoped that the teacher is a mature professional who'll magnanimously do just this. Even better would be a sincere statement on his part, accepting at least a modicum of the blame for the sticky situation.

Christ treated all humans with respect and courtesy whether or not they merited these benisons. Students and teachers who claim to be His followers will seek to do likewise.

## THE PRAYER OF FAITH

(Continued from page 1)

almost threw it in a pile of rubbish, for of what use were a lot of old stamps? But somehow, something made her put it aside to save.

A year went by before she thought of it again. The house had been sold. She was bitter. Her prayer had not been answered. Then one day she happened to see in a large city newspaper a list of the values of certain rare stamps. Mrs. Horton made a special trip to see the dealer, carrying the old collection with her, and when she left his office she was dazed, for in her purse she had his check for nearly \$11,000.

The big old house had been much too large anyway for an old woman to care for comfortably. She did not need all that space. Today she realizes it. What she required was smaller living quarters together with enough money in the bank for her expenses. That's exactly what God gave her in answer to her supposedly unanswered prayer.

### The True Kind of Faith

So sometimes our plans fail that God's plans for us may succeed.

There is a very important ingredient necessary in this matter of praying, and that is faith. The Lord says, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." And the apostle James speaks of "the prayer of faith." He also writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:5-7).

What is a prayer of faith? Does getting an answer depend on how much faith I can muster? If I pray and get no answer, does this mean that I have no faith? And if I pray and something tremendous happens—a great miracle seems to be worked—does this indicate that I have great faith? If so, how does it happen that miraculous answers have at times come after the person has lost faith? Mrs. Horton had practically lost her faith in God. She was very bitter, and it was then that she began to realize the answer to her prayer. How much must one believe in order to get the right answers?

Some years ago at Walla Walla College, one of the members of my congregation, a lovely Christian woman, found that she had inoperable cancer. She called for me to come and pray

for her, as James points out Christians should do. I took one of the elders of the church with me to visit her, and prepared for this wonderful anointing service.

As we were talking she said, "Elder Heubach, one thing disturbs me: I know that our prayers can be answered only if we believe. Jesus said again and again, 'According to your faith, be it unto you.' I'm afraid I don't have enough faith. Oh, yes, I believe God could answer our prayers. I believe God could heal me. This isn't the question. God can do anything. But somehow I can't believe that He will do it. I guess I don't have enough faith, and therefore He can't heal me. What shall I do?"

She continued, "Let me tell you why. You see, my mother had cancer. They prayed for her too, but she died. Several other relatives went through the same experience. It seems to run in the family. How can I be sure that I will be healed? Is faith something that I must manufacture in order to be recognized? Does God act on the basis of my accomplishments? Is faith the miracle-working power? Is faith something I must work up?"

No, friend, faith is not our savior, Jesus is. Faith is not some magic power that does wonders. Jesus is. Faith is not the dynamic which makes alive, the Holy Spirit is. That which brings results is a living relationship with a person, the Person who is in control of the universe. It is the Person who saves and whose power transforms. Faith is only a relationship of belief plus trust and full confidence

in God, who has revealed Himself to us in Jesus Christ. Faith is dependent upon the accomplishments of the one trusted, not the one trusting.

My faith and confidence in a physician is developed and strengthened by his successes, not mine; by his wisdom and skill, not mine. He can help me, however, only as my faith and confidence in him is complete enough to make me willing to follow his instructions, to give my case entirely into his hands, and to submit to his regimen. My faith in him, however, grows out of accumulated evidence that he is trustworthy.

Faith in God is like this, and it is rooted in His accomplishments, His wisdom, His skills; not ours. This faith comes through learning all I can about Him and through fellowship with Him. Faith is not a prerequisite to fellowship but a by-product of it.

In the message to the Laodiceans, Jesus says, "Behold, I stand at the door, and knock. I want to have fellowship with you. You buy of me gold tried in the fire." Gold is symbolic of faith and love. He doesn't say you must manufacture faith that will stand the test of fire before you can have fellowship with Him.

In the prayer of faith we trust the Person, not our prayer. We trust the Person, not our ideas for this Person. I could tell the dear little lady in Walla Walla, "You don't have to believe He will heal you; just believe that He loves you and that He will be with you and will do whatever is best under all circumstances."

She said, "Do you mean to say that

## A Special Day

By KATHLEEN STEVENS

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

What a glorious morning this is! The sun tumbled out above the far horizon, blinked a sleepy smile at all the world, then came to dance among the dew-spattered, upturned faces of our flowers. The flowers nodded their heads and smiled at me, and I thought, Thank God for our garden!

I turned back from the yard to look at our home. The warmth of love, the givingness, the luxury of understanding, the companionship embedded in the walls, the drapes, the rug, the furniture, rushed out to embrace me. What a heaven is our home since God came in to live with us! And silently, in the early morning, my heart cried out, "Thank God for our home!"

Today is a very special day. All week God has been a guest at our house; today we will be guests at His house. This will be a day we have been looking forward to all week, for today we have something special to take with us when we go to visit at God's house—our tithe. What a thrill it is to be able to say Thank You in such a real and concrete way! And the peace it brings, the security it promises! It is exactly as if God is greeting us as we come to His home, and saying to us, "I am pleased with you, My children. I will bless you. Never fear, I will love you and work all things for your highest good."

Thank you, God, for showing our family the way to such happiness and peace of mind! Partnership with You is more glorious than our overflowing human hearts can receive.

it is not necessary to believe *that He will heal me?*"

"No, friend, leave that with Him," I replied.

She breathed a great sigh of relief. As a result of our conversation she gained a new concept of God's love and the meaning of faith. Whereas the physicians gave her only a few months to live, the Lord gave her five wonderful years. She finally did succumb to cancer, but it was with a faith strong in God that she went to her rest.

The prayer of faith, then, is a prayer of intelligent commitment to God. It is a prayer of sharing our heart's desires in perfect confidence. It involves cultivating constantly the consciousness of God's presence. It was thus that Enoch walked with God. It involves knowing God so well and trusting Him so completely that we will do anything He asks us to do. We will adopt the counsel of the wise man which says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).

### Shall We Ask for Signs?

How shall we pray for His guidance? Shall we ask for signs? For example, you say: "All right Lord, I want to do what You want me to do. What shall I do in this particular situation? Here are two alternatives. Which way shall I go?"

There seems to be no answer, so you set up a sign. In so doing are you not virtually saying, "Lord, apparently You can't talk, or You won't, so I'll set up a signal system. You see, Lord, I need to know right now. If You are really interested in me, You'll help me. Here are two alternatives. I must make a decision. Here is A, here is B. If by noon tomorrow so and so happens, I'll know You want me to do A, and if it doesn't happen, then I'll know Your will for me is B?"

What am I doing when I set up a situation like this? Am I not asking God to make my decision for me so I can blame Him if it doesn't come out? And then again, am I not forcing His hand by virtually saying, "Look, Lord, I must know by noon tomorrow, so I'm going to put You on the spot. No matter which way it turns, I will have Your answer. Be sure You see it comes out right?"

There may be many reasons why He may not want you to know by tomorrow noon. Is He going to be pressured into answering by a trick like that? By no means.

Again, every human being created in the image of God is endowed with a power akin to that of the Creator—power to think and to do. God wants

men in whom this power is developed. If God made all our decisions for us, how would we ever develop this power?

### Ask for Good Judgment

Let us not ask Him to make our decisions for us. Let us ask Him to give us good sense, good judgment, and to help us understand the issues that are involved, and to have the courage and strength to do what we know to be right.

He has promised to guide us, and if we can't seem to find the real answer, either He will close one door and open another, so that it will be very plain to us, or else He is saying, "Look, I am leaving it up to you and will bless you whichever way you decide. If you make mistakes, I will help you learn from them."

I do not believe that God is the kind of God who says, "You had better do My will or else . . ." And I say, "All right, Lord, I really want to. What do You want me to do?" Then

He says, "Never mind, but you had better do it."

No friend, this is not my God. When I learn to know Him and understand Him and trust Him, I discover that more important than external signs is inward guidance, and good judgment developed under the guidance of the Holy Spirit through the written Word.

The prayer of faith, then, is a prayer for insight, for good judgment, and for strength to act accordingly. We must read His Word to keep our spiritual vision clear.

Too often our prayers are entirely too self-centered. We seem to think only of our needs, our interests, our desires, and our doings. Remember, the midnight friend was asking that he might give. This should more and more become the burden of our prayers. The more closely we become associated with Jesus, the more we become like Him, and the more we become concerned about Him and others. ♦♦



## A Friend in Need

By ELLA RUTH ELKINS

LINDA was going to the store with her mother. They walked out through the front gate and down the walk under the big date-palm trees. There was a white picket fence along the walk and a little house finch was sitting right on the top of one of the pickets.

"Look at that bird just sitting there! I wonder why he doesn't fly away when we come so close?" Linda pointed a chubby finger at the bird. "Can you catch it for me, Mommy?"

"Shh, I'll try. You stay here and I'll walk up quietly." Slowly mother walked over to the bird and put out her hand. She was on tiptoes and her hand shook a little as it hovered over the finch. Then quickly she dropped her hand and closed it over the little bird.

"You got him! You got him!" and Linda clapped her hands and jumped up and down. "Can I hold him? Please, Mamma, please?"

"Let's look at him first, and see if something is wrong with him. It is not normal for a wild bird to sit still and let a person pick him up as easily as I did." Mother turned the little bird's head toward her and looked at it carefully. "Oh, there's the trouble. See his eye on the left side. It is swollen shut! He couldn't see us at all. The poor thing!"

"What if we'd been a cat or something! I'm glad we came along and not some-

one who would hurt him. What can we do for him?"

"Let's take him home and fix his eye. We can dip some cotton in warm boric-acid water and put it on his eye. That ought at least to make him feel better." Mamma petted the finch's head with one finger.

"Can I carry him home, Mamma?" "Yes, you may." Mother carefully put the little bird in Linda's warm hands.

Linda helped mamma put warm wet cotton packs on the bird's eye. Before long a heavy wet crust fell from his eye and he blinked his eye slowly and turned his head this way and that.

"Hey!" giggled Linda. "Now he can see, and I'm sure he'll feel better with that thing off his eye. Can we keep him, Mamma?"

"I think we should keep him until he is well and strong and can take care of himself in the outdoors. He might have a family somewhere that is waiting for him to come home. What do you say?"

"I guess so," answered Linda. Mamma always had the right answers.

Mr. Finch, as they named him, stayed in a nice clean cage and ate bird seed and bird biscuits and drank fresh water every day. It was a lot of fun to feed him and watch him get better.

Soon his eye was all well and mamma called to Linda. "Come, Linda. Let's take Mr. Finch over on the hill and turn him loose so he can go back to his family."

"Can I carry the cage, Mamma?" "Certainly. And you may open the door and let him out when we get there."

Mr. Finch perched for a moment on the bar in front of the door after Linda had opened it. Then off he went and perched in a tree and sang a happy little song. Linda likes to think he was thanking her, and she was happy she had helped him get well and strong again so he could go back to his family.



# Government Aid in the United States

[Last week we reported that on February 12 the North American Division Committee on Administration (NADCA) voted to reaffirm its church-state relations policy, adopted in 1965, but to make efforts to refine and improve it. We set forth five of the six considerations that seem to underlie the present policy. Herewith we offer the sixth point, together with a brief discussion of the difficult problem of church-state relationships in the United States.]

6. Government support for church institutions may be a major step toward setting up the image to the beast. "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 their institutions, then Protestant America will have formed an image of the Roman hierarchy."—*The Great Controversy*, p. 445.

Most students of the writings of the Spirit of Prophecy have understood the word "institutions" in this statement to mean doctrines and dogmas rather than organizations housed in buildings. We recognize that this view is plausible, perhaps even correct. At the same time it is well to note that in the next paragraph Sister White says: "The 'image to the beast' represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas." The expression "enforcement of their dogmas" seems to cover the same ground as "en-

By THE EDITOR

force their decrees" in the preceding paragraph. Both could include enforcement of Sunday laws and other church teachings. But the expression "sustain their institutions" seems to involve something more. Apparently it sets forth an additional act, inasmuch as it is joined to the preceding expression by the conjunction "and."

One of the dictionary definitions of "institution" is "an established society or corporation; an establishment, especially one of a public character; a foundation; as a charitable institution; also, the building or buildings used by such organizations." This definition makes clear that it is extremely difficult to separate an organization from the building in which it is contained. If the churches pressure the government to "sustain their institutions," it is reasonable to conclude that this involves funding schools.

And what is the major thrust of the word "sustain"? "To provide for the support of; to supply with sustenance; as, provisions to sustain an army." In what better way can church institutions be sustained than by financial aid?

Moreover, it is interesting to note

that Sister White often uses the word *institution* (in the singular form) to refer to either Sabbath or Sunday (see *Selected Messages*, vol. 2, p. 55; *Testimonies*, vol. 1, pp. 223, 353, 354; vol. 5, pp. 137, 711-754; vol. 9, p. 16; *The Great Controversy*, pp. 54, 449, 573, 578; *Testimonies to Ministers*, p. 37; *Evangelism*, pp. 235, 236), i.e., "the institution of Rome" or "the Sabbath institution," but in only two places is *institutions* (plural) used in a context that might conceivably include Sunday (see *The Great Controversy*, pp. 445 and 573). Most commonly she uses the word *institution* (both singular and plural) to refer to colleges, sanitariums, and other organizations housed in buildings. The new three-volume *Index* to the writings of Ellen G. White devotes eight pages to references where the term *institution* is used in this way. (Note this interesting example: "The mark of the beast is to be presented in some shape to every institution and to every individual."—Manuscript 6, 1889, p. 6.)

## The Historical Context

It might be asked whether financial aid to church institutions was an issue when Sister White made her two statements in *The Great Controversy*. History shows that it was indeed an issue. The story is told by Dexter A. Hawkins, in his study entitled *The Roman Church in New York City*, published in 1880. According to Hawkins, beginning as early as 1831 the Roman Catholic Benevolent Society of New York applied for and received from the City Council a grant of funds for their Orphan Asylum's School. Encouraged by this, it applied for an outright division of the New York City School Fund. When Protestant churches joined with the Public School Society in opposing this move, the Catholics carried their demand to the State Legislature. The Legislature said No, and promptly enacted a law stating that in the future no public school funds were to be given to any school in which "any religious sectarian doctrine or tenet should be taught, inculcated, or practiced."

Nevertheless, during the four years 1869-1872 nearly 100 Catholic institutions in the city of New York were given substantial support from the public treasury. During the 11 years 1869-1879 a total of \$6,043,626.45 was appropriated to Catholic institutions

## Recommendation voted by NADCA, February 12, 1969

### Considering:

1. The pending United States Supreme Court judicial review of present government programs in the area of education.

2. The study currently undertaken by an *ad hoc* denominational committee of the Seventh-day Adventist educational scope, institutional needs, and possible economy in building and operation of educational facilities.

3. NADCA has initiated a North American-wide program of information and promotion that will marshal more completely the financial support of our people for the denomination's educational program.

4. The present policy on church-state relationships in the United States provides for appropriate study and action in consideration of specific institutional needs, situations, and applications for government aid;

We recommend: 1. That the church in the United States until further decision hold to

the present policy on government grants-in-aid and other financial assistance programs, it being understood that no institution will involve itself further in programs not specifically mentioned in the policy without recourse to the review procedures established in the 1965 action. We recognize, however, that in some cases immediate discontinuance of unauthorized aid programs could bring a crisis to the institutions and to the church, inasmuch as alternate sources of financing are not immediately available.

2. That the Church-State Commission continue to study refinement of our present policy, it being understood that the commission is empowered to bring in recommendations for change in the policy if developments and further study so indicate in the opinion of the commission. And further, that the commission formulate and recommend criteria as a basis for evaluating applications for aid.

from the public treasury of New York City. In addition, donations of public city lots amounted to \$3.5 million. In 1880 approximately \$700,000 went to church institutions from the public treasury. It is not hard to believe that Sister White, writing in the context of these times, was thinking of financial support when she used the expression "sustain their institutions."

It is important to recognize that the beast of Revelation 13 was a combination of church and state, and that it developed as a result of apostasy. "When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. . . . It was apostasy that led the early church to seek the aid of the civil government."—*The Great Controversy*, p. 443.

The image to the beast likewise will grow out of apostasy. (See *The Great Controversy*, p. 444.) Strong, vital churches, recognizing that Christ is their "husband," will not establish an illicit relationship with the secular power, thus being unfaithful to Christ.

With the increasing apostasy today it is not surprising that there is a strong move among the churches to obtain government support of various kinds. History is repeating itself.

Years ago Ellen G. White wrote: "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near."—*Testimonies*, vol. 5, p. 451.

How near are we to the fulfillment of this prophecy? We do not know. We do know that Protestantism is stretching its hands across the gulf to grasp the hands of Rome and Spiritualism. And we know that the United States is no longer a Protestant country. It is a pluralistic society in which the largest religious body is the Roman Catholic Church. Is it possible that we are nearer the complete fulfillment of the prophecy than we have suspected? Is it possible that "provision for the propagation of papal falsehoods and delusions" is already being made through the financial aid now pouring into the coffers of the religious denominations from Federal tax sources?

Now, having set forth these six considerations that underlie our present denominational policy on church-state relationships in the United States, I think it is well to point out that absolute church-state separation is an ideal rather than a practical reality. Simply by virtue of the fact that the church and the state exist side by side, their interests will touch at various points. At these points it is not a violation of principle for the state to favor the church, nor for the church to favor the state, so long as neither one seeks to control or dominate the other. This seems quite clear from the counsel of Ellen G. White. For example, in 1895 Sister White rebuked the brethren in Battle Creek for being determined to pay taxes on church property, thus refusing a government favor.

She wrote: "Our brethren . . . are not looking at everything in the right light. The movements they have made to pay taxes on the property on the sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise nor correct. Their ideas of religious liberty

are being woven with suggestions that do not come from the Holy Spirit. . . . I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that should not be taken up or worried over, but left in the hands of God for Him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by His own right hand to prepare the way before us, in order that His work may progress along its various lines. The truth is to have a standing place, and the standard of truth is to be uplifted in many places in regions beyond. . . .

"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. . . .

"It is very strange that some of our

## Church-State Relationships in the United States

(Policy voted by 1965 Autumn Council)

In a changing world it is essential to retain in clear focus the unchanging principles that govern the relationships between man and his Creator and between church and state, and to make clear the application of those principles to specific situations as they develop. Seventh-day Adventists believe these fundamental principles to be:

1. That God as Creator of all things has established the relationships that should prevail between Himself and man, and between church and state.

2. That God endowed man with intelligence, with means for obtaining a knowledge of his Creator's purpose and will for him, with moral perception and conscience, with the power of free choice to determine his own destiny, and with responsibility to his Creator for the use he makes of these faculties; and that man's first and supreme duty is to know and to cooperate with his Creator's revealed will.

3. That man's relationship to his fellow man rests on the basic principle of unselfish love as illustrated in the words, "Whatsoever ye would that men should do to you, do ye even so to them"; and that application of this principle involves recognition of the equal rights of others under God and a direct responsibility to God for our treatment of our fellow man.

4. That the church is a divinely ordained institution, the role of which is to preserve and to proclaim God's message to man, to assist men in making His design effective in their hearts and lives, and to unite its members in fellowship, worship, and service.

5. That civil government is ordained by God; that its divinely appointed function is to protect men in the legitimate exercise of their rights, to provide a suitable environment in which they can pursue the objectives set for them by their Creator.

6. That in view of its divinely ordained role, civil government is entitled to man's respectful and willing obedience in temporal matters to the extent that civil requirements do not conflict with those of God; in other words, man is bound to "render therefore to Caesar the things that are Caesar's" but to reserve for "God the things that are God's"; to exercise an active, personal interest and concern in matters affecting the public welfare, and to be an exemplary citizen.

7. That man's twofold duty to Caesar and to God, each in his respective sphere, implies a clear distinction between their separate spheres of authority and jurisdiction; that God has delegated to civil government authority and jurisdiction in temporal matters, while reserving to Himself authority and jurisdiction over man's conscience; that in the best interests of both church and state, civil government must observe strict neutrality in religious matters, neither promoting religion nor restricting individuals or the church in the legitimate exercise of their rights.

8. That religious freedom consists of the inalienable right to believe and to worship God according to conscience, without coercion, restraint, or civil disability, and to practice one's religion and promulgate it without interference or penalty; and of the obligation to grant the same right to others.

brethren should feel that it is their duty to bring about a condition of things that would bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter."—*Testimonies to Ministers*, pp. 200-203, quoted in *Review and Herald*, January 30, 1969.

Some Adventists feel that the principle in this counsel would permit the church in the United States to accept rather substantial financial support from the government. Others believe that the situation in this country is unique, and that inasmuch as the Constitution has been interpreted as forbidding the use of tax funds to aid religion, Sister White's counsel must be understood in this context.

Further, they point to the expression "The Lord still moves upon the hearts of kings and rulers in behalf of His people," and ask whether the pressure that has been applied on U.S. legislators to provide public funds for parochial schools has come from the Lord. Should they accept money that has been made available by pressure

from those who favor old-world concepts of church-state relationships rather than separation? In general, all agree that the church should move cautiously and prudently, neither taking favors that God has not moved upon men to impart nor declining favors that He has providentially provided.

### Individual Support Declining

Some think that one of the most alarming facts in the present church-state picture in America is that individual support for religious denominations is dwindling, while government support for church-sponsored institutions is increasing. Of the approximately 22 billion dollars that the churches handle each year, only about 9 billion comes from voluntary, personal contributions. Six and one-half billion comes from private sources, such as business foundations, and another 6.5 billion comes from government (approximately 5.5 billion from the Federal Government and 1 billion from state and local governments). This is hardly a healthy situation. Perhaps it reveals a dangerous trend.

Yet much of this government help is, probably, legitimate. Adventists, along with others, for example, accept Hill-Burton funds for hospitals, inasmuch as these institutions render service to the community without regard to religion or race, make no religious test for those admitted, and require no participation in religious services while in the institution. The healing arts represent an important area of overlapping concern between the church and the state. In some instances the government can provide medical assistance for its citizens more economically by assisting church groups with their hospitals than by ignoring religious facilities, and building and operating its own. These hospitals may continue to be distinctively religious.

Church-related institutions benefit in other ways from government favors. For example, when one of our schools enters into a research contract with the government, the funds may be used to provide facilities and equipment necessary to accomplish the work. These "capital assets" become school property after the research is completed. Moreover, while the research is in progress some of the money is used for salaries and overhead.

Schools also receive benefits by the fact that students are enrolled under government provisions, such as the GI Bill of Rights; for a portion of these tax-supplied funds maintain the institution. Few see any violation of principle in this type of church-state cooperation. I might mention also that churches and church-related institutions receive indirect aid from the government by obtaining surplus properties, which are discounted 50 to 100 per cent. And who would object to the fact that religious publications enjoy definite benefits from the lower mailing rates offered to second- and third-class mail?

### A Difference Between Cooperation and Union

I have intended these thoughts to help underline two facts: First, there are legitimate favors that the church may accept from the state in areas where the two impinge on each other; second, divine wisdom is needed to find and maintain a line of separation that can be defended, for compromise of principle is not compromise, but defeat. Accepting the basic premise that there is a difference between *cooperation* and *union* ("be the degree never so slight" [*The Great Controversy*, p. 297]), union is inimical to the interests of both church and state), leaders must grapple realistically with the question "What ought to be the relation of church and state in the United States today?" They must look care-

In view of these principles, we hold that religious liberty for all is best achieved, guaranteed and preserved through the separation of church and state as set forth in the Constitution and the Bill of Rights.

We recognize that both the church and the state may serve the citizens in certain fields, and that some of these functions may overlap. Remuneration from the state for services rendered properly may be received by church institutions. The church and its institutions may also, without compromising their position, accept from the state certain limited favors, such as tax exemption, police and fire protection.

The church recognizes the right of its individual members to accept assistance from the state under such programs as the public health service, school lunches and similar programs designed for the benefit of both parent and child. Further programs that call for the cooperation of the church will be reviewed as provided below.

Seventh-day Adventist schools are maintained for the distinctive purpose of inculcating Christian principles and of preparing the youth of the church to face life as Christians; because by accepting gifts of tax-collected funds from government, our purpose for our schools might be deflected, our independence compromised, and the historic position of the church that religious liberty is best achieved and preserved by a separation of church and state be weakened, therefore schools of all grades shall refrain from accepting gifts of land, buildings, or equipment from the government, or public tax money for capital improvements, the salaries of teachers, or the maintenance, operation, or support of the services which the schools supply.

The above prohibitions shall not be construed to prejudice the acceptance of the regular functions of the public health departments; such as nurses' services, vaccinations, inoculations, or tuberculosis surveys; nor shall it forbid the acquisition, for a consideration, of government surplus nor shall it prejudice the acceptance of government research grants to, or contracts with, colleges and universities whereby the government pays for specific projects and where said grant or contract is limited to the assigned project and does not interfere with the stated policies, objectives, and programs of the school.

Any government aid program not specifically covered in the provisions above shall not be accepted unless and until it is approved by the institution's operating board, and the union and General Conference committees.

Our medical institutions are unique among Adventist institutions, since they serve all individuals irrespective of religious conviction, do not require acceptance of religious instruction, and render a recognized service to the medical needs of the communities in which they are located; therefore government grants for capital development may be considered. However, it shall be understood that a grant shall be received only after careful study by the operating board, and approval by the union and General Conference committees.

The General Conference Committee shall appoint a continuing representative committee to study general policies on church and state relationships, and particular problems, for early consideration and report to the General Conference Committee.

fully at the total picture of church effort.

Perhaps the church is trying to operate too many institutions. What should be done? Close some institutions? Accept government help? Find adequate private sources of income? Perhaps economies can be effected in all aspects of the Lord's work so that money will be available to maintain our institutions, and enable them to develop as necessary.

Some people are tempted to look upon government as an enemy rather than a friend. We regret this, for the Bible does not set forth this view. Civil government is important to the happiness, well-being, and safety of citizens. In America this certainly has been true, even in the area of Federal aid for education. In spite of various types of Federal aid to education, running all the way back to 1777, there seems to be no history of unwarranted Federal control or interference in the institutions subsidized.

But, as pointed out last week, the government could exercise more comprehensively the right to regulate that which it subsidizes. The question for Adventists to answer is this: How much help in the area of "overlapping concern" can our church accept from the government without violating principle, without being deflected from divinely appointed objectives or becoming dependent upon the state and subjecting itself to government interference or control? Continued study on this and other matters will be undertaken by the standing committee on church-state relations for North America.

### Three Points Are Clear

But whatever may be the results of this study, three points seem clear: First, God has blessed His people in the United States with affluence sufficient to support the needs of His work. Many years ago Sister White wrote, "God has deposited with His people in this world enough to carry forward His work without embarrassment, and it is His plan that the means which He has entrusted to them be used judiciously."—*Testimonies*, vol. 1, p. 197.

Again she wrote: "He has provided His people with a surplus of means, that when He calls for help, they may cheerfully respond."—*Counsels on Stewardship*, p. 45.

"If God's people had the love of Christ in the heart; if every church member were thoroughly imbued with the spirit of self-denial; if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened,

and we would be invited to enter."—*Selected Messages*, vol. 1, p. 82.

It would seem, then, that if we as a people do not provide the funds needed, not merely for the support of God's work but for its advance, we provide evidence that on this point we are in the Laodicean condition described by the True Witness in Revelation 3. Too much of our income is being consumed on ourselves. We are laying up treasures upon earth, where moth and rust doth corrupt.

The answer to this problem is, of course, revival and reformation. We need renewal. We need reconversion and recommitment to the message of the three angels. We need a degree of consecration that we have not before experienced.

This leads us to the second point—we must re-examine our stewardship to see whether we are being faithful. Faithful stewardship means giving so continuously and so generously that when Jesus comes we will have few financial resources left, that probationary time and our money will run out almost simultaneously. This is made plain in the following inspired statement: "'Sell that ye have, and give alms,' is a part of God's sacred word. The servants of God must arise, cry aloud, and spare not, 'show My people their transgression, and the house of Jacob their sins.' The work of God is to become more extensive, and if His people follow His counsel, there will not be much means in their possession to be consumed in the final conflagration. All will have laid up their treasure where moth and rust cannot corrupt; and the heart will not have a cord to bind it to earth."—*Testimonies*, vol. 1, p. 197.

Many of the popular churches show a decline in giving. Apparently some members no longer believe in the worth-whileness of certain church programs. Some are even questioning the value of Christian education as now carried forward. With their constituents unwilling to invest heavily in their schools, some denominations are cutting their institutions loose from church control in order to obtain government support.

I view this as a serious trend, even an evidence of apostasy. A recent Gallup poll showed that whereas 11 years ago only 14 per cent of American adults felt that religion was "losing its influence in American life," today 67 per cent hold this opinion. If this is accurate this decline in faith is likely to lead the churches to depend more and more on the government, culminating in setting up the image to the beast—a form of godliness without spiritual power.

Seventh-day Adventists, if they are to fulfill their prophetic role, must

resist this trend. They must stand apart from it. They must seek a closer walk with the Lord. They must re-examine their giving patterns. They must remember the words of the apostle Paul, "It is required in stewards, that a man be found faithful" (1 Cor. 4:2). Faithful stewardship by every member of the church will, I believe, provide the resources needed for all branches of God's work. Surely the Adventist people today are much better able to support our educational institutions than were our forebears who founded them.

### A Reader's Suggestion

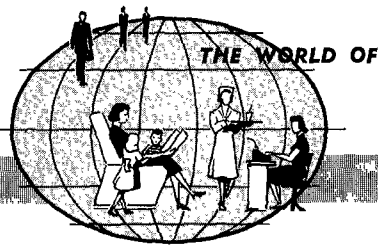
One reader of the REVIEW, concerned lest the denomination depend on government aid in areas that should be supported by the church itself, suggested that the Adventist Church in North America could easily raise an additional 6 million dollars annually to meet the present crisis. With 400,000 members in North America, he suggested a program involving only 100,000 members as follows:

500 giving \$1,000	\$500,000
1,000 "	500,000
5,000 "	1,250,000
10,000 "	1,000,000
33,500 "	1,675,000
50,000 "	1,250,000
<hr/>	<hr/>
100,000	\$6,175,000

He concluded his letter by saying, "In my opinion if the church believes in Christian education without government participation it could with proper promotion raise 5 million to 10 million dollars annually. It all depends upon whether we have faith and dedication to what we believe to be the right course to follow. Let us not sell our birthright for a mess of pottage." Truly, faithful stewardship could remove any need for government aid.

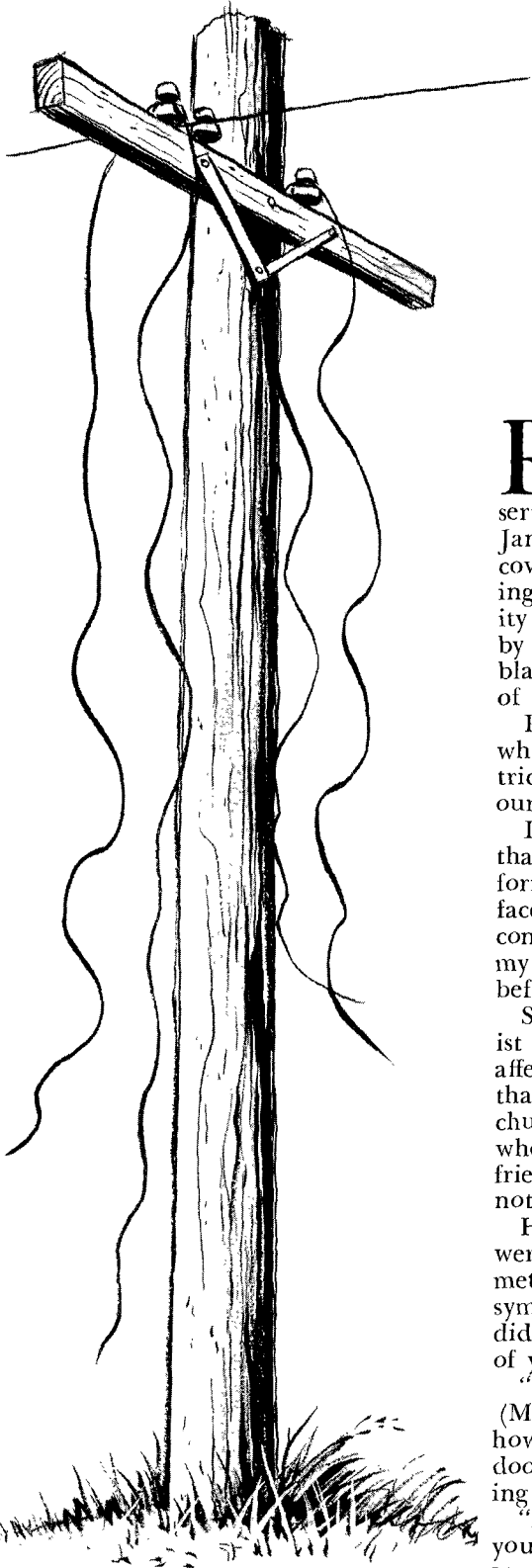
The third point is this: We must maintain our unity, moving forward together. God has led the remnant church in the past. He leads it today. The problems faced by the church, though beyond the power of mere human wisdom to solve, are not beyond the power of God. "God's true servants work with a determination that will not fail because the throne room of grace is their constant dependence. God has provided divine assistance for all the emergencies to which our human resources are unequal."—*Prophecies and Kings*, p. 660.

So let us press together, pray for one another, and give sacrificially. United under God, the church will not falter. Imbued with the Holy Spirit, it will move forward to ultimate triumph. ♦♦



## A Power Failure and A Prairie Fire

By IVY R. DOHERTY



REDDY KILOWATT, that usually devoted and dependable household slave of mine, deserted me rather ruthlessly on a bleak January morning. His failure was discovered when I awoke with stiff, aching knees and realized that my inability to straighten my legs was caused by the nonfunctioning of my electric blanket and an outdoor temperature of twelve degrees.

Reddy had left other problems when he executed his disappearing trick; we could draw no water from our electrically pumped water supply.

I was to serve as church organist that morning, and the thought of performing in public without washed face and cleaned teeth was rather disconcerting. There were also four of my children needing a freshening up before church attendance.

Soon I was calling another organist whose water supply would not be affected by a power failure, to find that she had already left for the church. I reached another person who promised to ask my organist friend to substitute for me if I could not arrive on time.

Happily, within half an hour we were on our way. The first person I met at the church door greeted me sympathetically: "I hope the fire didn't get too close to that nice home of yours."

"Fire?" I puzzled. "What fire?" (My mind was trying to figure out how there could possibly be an outdoor fire with a foot of snow blanketing the ground.)

"I heard you had a prairie fire out your way this morning and that you wouldn't be able to be here to play the organ."

Light began to dawn. "Not prairie fire," I returned. "We had a power failure."

As I passed through the foyer another solicitous person scurried toward me. "I see you made it! I hope your house wasn't destroyed. Do you know how much damage was done?"

With patience I made my explanation. The next friend I met said, "I heard you had a prairie fire and you lost your house. What a terrible shame! Were you able to save anything at all?"

With weakening patience I explained again about the power failure, as a chilling thought flashed through my mind. Occasionally, when some badly embellished stories have come my way I have cried, aghast, "How do such stories get started? How do they grow?"

These were my friends, dear friends—sane, rational, and basically honest people. How had they managed to make this particular story grow like—well, like a prairie fire?

I was still shuddering at the apparent revelation when I saw the smiling pastor hurrying toward me with warmly outstretched hands. He was always so cordial.

"You made it!" he congratulated. "I hope you didn't sustain too much loss." So the pastor had also heard of our unfortunate prairie fire! We had our chuckle after I had straightened the record.

The chuckle ended, I said, "Pastor, I'm really alarmed about how that power failure grew into a prairie fire. Won't you say something about such matters in one of your sermons?"

I had once known a group that carried and spread stories much more hurtful and hateful than the folks did that January day. The "facts" those women knew and relayed were simply amazing! I never cease to puzzle about how they came by those "facts" in the first place; and I never cease to won-

der how they could afford the time to ferret out and broadcast "facts."

I became acquainted with this group at a time when I was new and lonely for companionship. Soon I realized that I was being made a member of their club. In my earlier years I had done a lot of faultfinding, but I had worked hard and prayed much to control my tongue. I was not in any mood to start the battle all over again, so I withdrew from the circle.

If the "facts" had remained in this circle it would have been bad enough.

## Especially FOR MEN

By ROLAND R. HEGSTAD

**A DESIGN FOR MODERN WOMAN** A male artist with the improbable name of Boris Artzybasheff has redesigned people with all the conveniences for modern living. He says he "respects" the human form as exemplified by Adam and Eve, but understands its limitations in a modern environment. Therefore, his redesigned people.

I have looked over the artist's design for modern woman and found a few "improvements." There is, for example, an "unmessable, stainless steel hairdo, for lower maintenance cost." Few males would not applaud the saving in time and money that change would bring. Also practical was the extra arm, long and supple, with which he endowed his new model woman, for gesticulating and signaling turns while driving.

Hands on the model have fingers equipped with retractable nails forged of high-grade tool steel, highly polished and lacquered. There is no nose—deleted because it usually shines and often gets in the way.

Other changes: single-toed feet for open-toed shoes; a high compression brain with greater output of fixations and frustrations than was possible with other models; a superheterodyne gossip receiver and transmitter with dual amplifier and horizontal dispersion tweeters; an electronic rapid calculator combined with cash register, designed for speed rather than accuracy, making it very useful during shopping sprees.

The torso of Mr. Artzybasheff's functional twentieth-century woman is a slender and unadorned cylinder that, by simple padding and upholstering, may be changed quickly to whatever *Vogue* or *Harper's Bazaar* proclaims to be fashionable. Both face and body are finished in ever-fresh, wrinkle-proof, wear-ever lusterized lacquer, which makes for radiant beauty and reduced maintenance cost.

Altogether an admirable creation, but

But there were definite leaks in the group, resulting in the stories being spread in all directions. Sometimes those stories got right back to the subject. As a result, feelings were hurt, reputations were shredded, loving friendships were ruined, and some poor souls were caused to fall by the wayside!

Oddly, all these women were "nice" people. They were good homemakers; they gave a kind handout here and there; they ministered in a loving way to their children and were generally

hardly one, to be sure, we would accept in exchange for the good Adventist wife so indispensable to our homes. Indeed, when I considered Mr. A's work at leisure, I concluded that many of his "improvements" are excelled by features on the standard model Adventist wife.

Most Adventist wives, for example, are too heavily involved helping us meet financial commitments to the kingdom to go on uninhibited shopping sprees or to subsidize the neighborhood hairdresser beyond his due. And most, I loyally maintain, know the distinction between being stylish and being fashionable.

Looking at their faces as I often do from pulpits around the world, I can witness to an ever-fresh, ever-wear luster that money can't buy and cosmetics can't supply. Neither beauty parlor nor plastic surgeon could produce the radiance of simple faith and peace in Christ that characterized the lady candidates for membership, presented fresh and beaming from the baptismal tank, in my home church a few Sabbaths ago.

As for that superheterodyne gossip receiver and transmitter, most Adventist wives are too occupied speaking a word in season and out to turn it on. (If some models still retain it, who are we males to make no allowance for failings of the flesh?)

Mr. A did make one improvement on his model woman that would be of help to some of us unfeeling husbands, whose sensitivity quotient is less than 100: conspicuously displayed was a packet of spare nerves—a reminder of woman's greater sensitivity and fragility.

On our models such reminders appear only after forgotten anniversaries and birthdays, or when our companionship instincts have been long dormant. It was a woman, though, who reminded us that "Christianity is the revealing of the tenderest affection for one another" (*Selected Messages*, book 1, p. 114). Even for wives.

I wonder whether Mr. A could have guessed that his redesigned woman would lead one male (and hopefully more) to count the blessings in ownership of the twentieth-century Adventist model? And lead to contemplation of what Christianity really is . . .

"lights" in their church. And because of these favorable attributes they had a strong influence on others.

Fighting with this problem, I have given much thought to its causes. I am sure that self-importance is one. Just to be first with the story, how grand! Self-righteousness, I know, is another cause; how comforting to prove oneself morally superior to other struggling souls! Lack of accomplishment is a third contributing factor. How compensating it is to cover one's own lack of ability and accomplishment by demolishing to rock bottom one who has achieved! Boredom with life in general is another cause. How it quickens the gossip's mind and tongue!

Those who suffer from the power failure-prairie fire disease really need to begin life over again with new purposes, great goals, stronger enthusiasms, a glorious sense of excitement for the gift of life God has given them, and above all, a clean, new heart!

### Whom Did Christ Befriend?

Have you ever thought, as you have "ranked down" (the modern version of stealing reputations) others, about the people who were befriended by Jesus? There was Mary Magdalene with her sinful past. There was the Samaritan woman with her stained record. I believe I find in the Scriptures that the only distaste Jesus showed was to the self-righteous.

What have you accomplished lately? Any new and worthy and even difficult undertaking? And have you managed to come out on top? I have met some really selfless people this past year in volunteer Red Cross work; they are talented people who have given themselves to the service of their fellows. They are self-disciplined people who have risen to heights in their community because they exerted every effort in a worthwhile way. How I admire these people! I am sure we are important only as we are measured by our service and love to others. There are cries of "Help! help!" everywhere these days.

There are forgotten heroes in veterans' hospitals and domiciliaries, little children by the thousands needing foster homes, elderly people shut in and lonely. In Vietnam children need food and clothing. Mail call brings no mail to thousands of men in the service of their country; hearts bleed in sorrow and bereavement.

To put it simply, kind hands, vigorous minds, and warm, educated hearts are needed everywhere. How can there possibly be time or room for power failure-prairie fire activities in Christian women's lives when life is so short? ♦♦

# From the Editors

## WILL HEAVEN BLOT OUT A MEMORY OF THE PAST?

There is a text that declares, "The former shall not be remembered, nor come into mind" (Isa. 65:17). The setting is the "new heavens and a new earth" which God through Isaiah promised to create. As the Christian applies this passage to the new heavens and new earth he is awaiting, must he expect in the world to come complete amnesia so far as his former life is concerned?

We think not. We do not believe that this is what this text teaches. A superficial reading of the verse may seem to indicate that memory of the former life will be blotted out, but closer examination suggests another meaning.

The key word here is "remember." This word is the translation of the Hebrew *zakar*, a word with a wider range of meanings than "remember" has in common usage today. For example, it is translated "make mention" and "mention" in Jeremiah 20:9 and 23:36, respectively. It is translated "recount" in Nahum 2:5.

While *zakar* may mean simply "to bring to mind," or "to think of again," in many instances there is the implication also of acting upon what comes to mind. In fact, this latter may be the principal stress. When "God remembered Noah," it wasn't that Noah, Noah's family, and the creatures in the ark had slipped from God's conscious memory and were suddenly recalled; the phrase simply means that God acted with reference to Noah. God remembered Hannah; that is, He acted with reference to her desire to have a child (1 Sam. 1:19, 20). For God to remember His covenant is not for Him suddenly to call the covenant's terms to mind, but for Him to act according to those terms.

It is inconceivable that the Israelites in their apostasy would lose all conscious memory of the God they, or at least their forefathers, had worshiped. Yet according to Judges 8:34, "the children of Israel remembered not the Lord their God." According to the meanings of *zakar* illustrated above, this verse simply means that the Israelites did not do what a knowledge of God should have led them to do.

### The Meaning of "Former"

Before we assign a meaning to *zakar* in Isaiah 65:17 we need to consider the meaning of "the former." When the verse is considered by itself, one might conclude that the term is quite general and may be applied to all the past. But perhaps we should take our key from the preceding verse, to which the phrase probably applies. Verse 16 says, "Because the former troubles are forgotten," which appears to be a phrase parallel to "the former shall not be remembered." It is thus possible, and, we feel, quite likely, that "the former" is not an all-inclusive term for all that has gone on in this present life, but is the same as "the former troubles" of verse 16.

But even granting that "the former" is an inclusive term, we have it combined with *zakar*, which, according to its force, discussed above, and which, in this context, seems to mean not simply recall, but recall so as to cause reactions such as remorse, regrets, repining, sorrow, grief, disappointment, and vexation.

Thus we conclude that Isaiah 65:17 does not mean a blotting from the mind of events of this present life. It means, rather, that a recalling of former troubles in the light of the far greater and exceeding weight of glory brings no pain. This is illustrated in Ellen G. White's first vision, during which she was shown the experiences of the saints to the end of time and inside the city of God. Reporting what she saw she said: "Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out."—*Early Writings*, p. 17.

A bit of reflection would lead most of us to the conclusion that a complete blotting out of the past would be quite undesirable. We expect to meet our loved ones in that world of tomorrow. Such a meeting would be rather meaningless if we could not recall our association with our loved ones in this present life. But "we shall know each other in our heavenly home. The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls!"—*My Life Today*, p. 353. How wonderful it will be for these redeemed ones to say to us, "In my ignorance you taught me patiently that I had a Father in heaven who cared for me. . . . I am here, saved, eternally saved, ever to live in His presence and to praise Him who gave His life for me."—*Ibid.* The redeemed have a distinct knowledge of what led them to the Saviour.

Far from heaven representing a state of amnesia with regard to this present life, even from present perplexities, it is the place where these perplexities will be made plain. "All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony."—*Education*, p. 305.

One of the most thrilling experiences of the future life will be to converse with our guardian angel. What a story of divine providences he will have to relate. From him we will "learn the history of divine interposition in the individual life" (*ibid.*). "Not until the providences of God are seen in the light of eternity shall we understand what we owe to the care and interposition of His angels"—*Ibid.*, p. 304.

### Will the Redeemed Remember Their Sins?

We raise one further question: Will the redeemed be able to remember their sins? Will a memory of them continue throughout eternity, or at least for a time? From the symbolism of the sanctuary we learn the following: "As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation."—*Patriarchs and Prophets*, p. 358. The wording "no more to be remembered or come into mind" appears to be borrowed from Isaiah 65:17, where the corresponding words are "not be remembered, nor come into mind." In the light of

what we have said above concerning the meaning of the Isaiah passage, the statement in *Patriarchs and Prophets* could be understood to mean that the sins of the redeemed, having been "blotted from the records of heaven" will never again be brought up against those who committed them. It does not necessarily mean that a knowledge of past sins will be blotted from the mind.

It would seem that some knowledge of the past life of waywardness must remain for the redeemed one to have a full sense of appreciation for the salvation wrought in his behalf. That a sense of failings will not be blotted out is evident from the following statement: "When the redeemed stand in the presence of God, they will see how shortsighted were their conclusions as to what heaven records as success. As they review their efforts to achieve success they will see how foolish were their plans, how petty their supposed trials, how unreasonable their doubts. They will see how often they

brought failure to their work by not taking God at His word."—*Testimonies*, vol. 7, p. 28.

That the redeemed will remember their sinful state is evident also from the following statement, which represents the redeemed as saying to those who directed them to the Saviour: "I was a sinner, . . . without God and without hope in the world, and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in Him. I repented of my sins, and was made to sit together with His saints in heavenly places in Christ Jesus."—*Ibid.*, vol. 6, p. 311.

No, heaven will not blot out a memory of the past. Such a memory will, in fact, establish identity and make heaven meaningful. A knowledge of sin and its tragic results will ensure against a future entrance of evil. God knows best. The way He has planned the future will be best for us. We can safely entrust our future in His hands.

D. F. N.

## LETTERS to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

### MARRIAGE IDEALS

I was pleased to see the timely article in the REVIEW of January 9 entitled "Christian Ideals for Modern Marriage." I would recommend as supplemental reading the lengthy chapter found in *Testimonies*, volume 2, entitled "An Appeal to the Church," pages 439-489.

NAME WITHHELD

Vernon, British Columbia

### THE SABBATH AND FAIR BOOTHS

Re Fair Booths on Sabbath (REVIEW, Dec. 26), may I say I do not feel guilty by being at a fair for the purpose of helping others? First, Saturday is one of the biggest days at a fair, and who but God knows how many are helped who would have missed out if we had not been there? I have been at the Danbury State Fair in Connecticut and at the West Palm Beach Fair in Florida showing *One in 20,000* on tobacco, *Becky* on alcohol, and *The Decision* on narcotics; also showing Smoking Sam and lecturing, as I have only one lung myself. I know the good that has come from this type of work.

Let me tell you of one case. A man came to me and said, "I want to thank you for being here doing this work. I heard you a year ago (Sabbath), and I had a fight with tobacco. But I got the victory over it. I tell you now that if a doctor told me today I was going to die tomorrow, I would not take a cigarette tonight." Is this man's life not worth the good done on that Sabbath? On Sabbath at a fair I don't walk around and enjoy the sights. I pray continually for the Holy Spirit to lead those who are in need of our booth. A sign saying, "I will see you in church," would not have helped this man and others who would not get to the fair any other day.

"It is lawful to do well on the sabbath," Jesus said (Matt. 12:12). "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (chap. 25:40).

JOHN ORVIS

Pompano Beach, Florida

### DEFENSE OF BLUE DRESS

I rise to the defense of "The Blue Dress."

In the January 23 issue of the REVIEW a correspondent writes to the editor his apparent displeasure at the article by Betty Dobbs. The criticism cites the author's "unrealistic style," which "defeats its purpose."

Please permit me to differ with the honest appraisal of the correspondent. It does not seem that we should make literary style the supreme criterion in a discussion of important religious and moral standards. True, the writer in this case may not have reached the highest summit of journalistic distinction, yet her message is lucid, persuasive, and pertinent. Of course, we must strive for excellence, but in some matters the substance is of more importance than the form. After reading the criticism I dug up the issue (Aug. 22, 1968) and studied the piece in question. I did not find it objectionable—and one knows exactly what is meant when the writer gets through.

The correspondent makes this observation: "The conversations ring as false as a lead quarter; people do not talk to familiars that way now or probably ever." I am unable to discover what is here meant unless it is a reference to the daughter's addressing her mother as "Mrs. Brown." This is a rather facetious way of familiars' carrying on animated conversation—many people do it at times within a family circle.

Sometimes—although I do not necessarily hold the said correspondent to be in this category—criticism actually becomes out of touch with realism rather than the writers who are condemned for the lack of the skilled ingredient. (In all this let each of us, the critics and those who react to criticism, dip our pens in the gentle liquid of human kindness even if we feel persuaded to state our convictions.)

There seems to be a trace of veiled contempt in the reference to "this kind of writing." Perhaps the alleged attitude may be valid, but for myself I felt the impact of "The

Blue Dress" discussion just as the author undoubtedly intended: a vigorous stand on the quality and propriety of style in Christian dress. The REVIEW is to be congratulated on printing the article even if it is merely to reassure the "saints" as the correspondent suggests.

If "The Blue Dress" has the ring of a lead quarter let us have more of it. Moreover, if "The Blue Dress" proposition takes on the shape of a lead quarter, then you can also count this preacher among the lead quarters.

G. T. DICKINSON

Riverside, California.

I feel that some of our church members are in great danger of losing eternal life by following the fashions of the world instead of Jesus, our true example, who is "the way, the truth, and the life" (John 14:6).

RALPH E. CRABTREE

Loma Linda, California

The REVIEW AND HERALD came to our home as a wedding gift in 1960, and we have perpetuated the subscription every year to date.

The front page of the REVIEW customarily carries a picture or an author's name, or the caption of a timely article that always causes me to read the front page first. But when "The Blue Dress" appeared, neither picture nor author nor caption inspired me until I had almost finished the periodical. I convinced myself that the cover article must have something important in it, or the editors would not have put it on the front page with so plain an introduction.

Having read the article, I knelt down and prayed that God would sustain my wife and me as we instruct our four daughters, whose ages are seven years, five years, three years, and 18 months, to see the reason for modesty.

I want to thank the author and the editors for the wisdom of this article "The Blue Dress."

RONALD E. SCHMALE, M.T. (ASCP)

Madison, Tennessee

► *The letters on this article keep coming. Some very interesting ones. But with so many large issues confronting the church, we feel compelled to write "30" to the discussion at this point.*



# Southern European Division Conducts Quadrennial Council

By RALPH S. WATTS  
Vice-President, General Conference

Twenty of the 85 delegates at the tenth quadrennial council of the Southern European Division held in Bern, Switzerland, in December were from three Eastern countries of Europe—Czechoslovakia, Hungary, and Romania. This was the first time in many years that so many workers from these countries had been able to attend a quadrennial council.

O. Sladek, president of the Czechoslovakian Union Conference, told of the recent reorganization of three local conferences in Czechoslovakia; of the three-day ministers' meeting held in Prague a few days prior to the division council; and of the restoration of the ministerial credentials of 22 former ministers whose licenses had been revoked by the state because of Sabbathkeeping problems. These reinstated workers attended the workers' meeting in Prague. Elder Sladek also reported that for the first time in 20 years the state has granted permission to publish a church-oriented bimonthly magazine, *Znamení Doby* ("Signs of the Times"), and a youth journal called *Majak* ("Lightbearer").

The four delegates from Romania—Ioan Tachaci, Dumitru Popa, Constantin Alexe, of the Rumanian Union Conference, and Alexandru Constantinescu, of the Sibiu Conference—thrilled our hearts when they reported that as of September 30, 1968, there were 52,857 Sabbathkeepers, of whom 40,793 are baptized members of the Seventh-day Adventist Church in Romania. These believers meet in 528 congregations, of which 400 have their own church buildings. In many churches two services are conducted on the Sabbath to care for the increased attendance.

O. Szabo, president of the Hungarian Union, told the council that more than 6,000 believers in Hungary regularly attend religious services in 153 churches.

Following the division council I visited a number of the Eastern European countries. In visiting with state officials I was impressed with their knowledge and understanding of Seventh-day Adventism and the respect shown our workers and believers. In these countries the state guarantees the equality of all religious faiths, and citizens are free to choose whether they want to follow the teachings of Christ.

In Italy "Forward" is the watchword. Two new chapels were dedicated in 1968 on the island of Sicily. A new regulation in the Italian Army exempts SDA soldiers from active duty Friday night and on the Sabbath. This is a great victory for Adventism in Italy.

A greater emphasis on Christian education has resulted in four church schools now being operated in Italy.

Delegates learned that during the past two years Seventh-day Adventist work was begun in Chad and Dahomey. And within the past three months the little country of Gabon, West Africa, was entered by two literature evangelists and their families.

New methods and more aggressive evangelistic approaches in Belgium have already resulted in more baptisms. In our college at Collonges, France, 120 students are now enrolled in theology.

The division officers—M. Fridlin, president; W. A. Wild, secretary; and Hans Kohler, treasurer—report accelerated progress in all activities of the church both at home and in mission fields.

## MEXICO:

### Evangelistic Campaign in Mérida Wins Hundreds

As the result of a six-week evangelistic series in Mérida, Mexico, 550 have been baptized, and a new church is being organized. Mérida, a city of 200,000, is capital of Yucatan, where the famous Maya civilization flourished.

The Mexican Union evangelist, with the help of 20 Mexican and Central American co-workers, conducted a campaign that included the use of radio, television, public meetings, and Bible studies.

About 2,500 persons attended the meetings. When the workers introduced the Bible study course, 1,800 students were enrolled.

Among the baptized was a man 101 years old, who for 50 years was the bell ringer in different churches of the area. His relatives opposed, but bravely he answered: "I know in whom I have believed." On that occasion three old men who had lived a total of 276 years were added to the church.

In another baptismal ceremony seven members of the same family were baptized. A 17-year-old boy, after his baptism, was cruelly punished by his parents, but he remained faithful to the Lord.

This campaign was organized by the Southeast Mexican Mission, whose president is Valino Salazar. The Mexican Union and the Inter-American Division contributed financially.

CARLOS E. AESCHLIMANN  
Mexican Union Evangelist

## CENTRAL AMERICA:

### Newly Married Couples Put Institute First

Three newly wed couples spent one of their early married weeks at the Central American Union teachers' institute at Pena Blanca, Honduras, January 2-8. But one of those couples made it their honeymoon.

Timoteo and Milca Miranda graduated in November from the teacher-training course at Central American Vocational College, Alajuela, Costa Rica, and were married December 29. They left immediately to join the other 63 Adventist teachers at the institute.

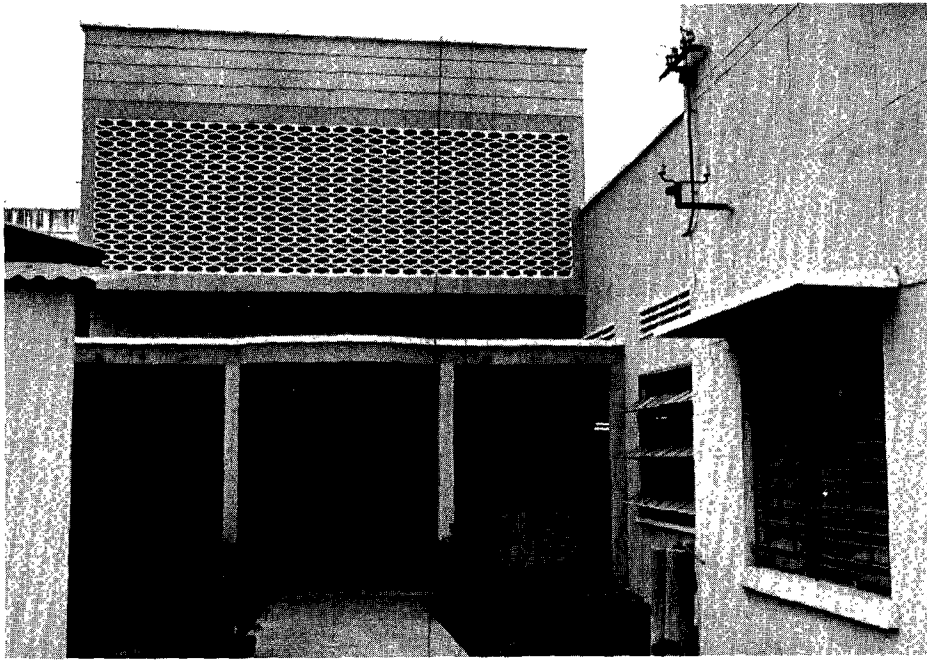
They will be teaching in a primary school in Guatemala. One of the other couples, the Alfredo Ordonezes, will teach in the secondary school at Puerto Cabezas, Nicaragua. And the third couple, the Julio Cesar Wilsons, are going to teach at Pena Blanca, Honduras.

A one-year increase of 3,500 students added to a current total of more than 31,000 in the Inter-American Division requires that many more young people dedicate their lives in Christian service to the children of the church schools.

CHARLES R. TAYLOR  
Departmental Secretary  
Inter-American Division



Delegates to Prague, Czechoslovakia, workers' meeting hold the first publication permitted by the state in 20 years—*Znamení Doby* ("Signs of the Times"), a bimonthly for Adventists, and *Majak* ("Lightbearer"), a bimonthly magazine for youth.



The new addition to Vietnam Signs Press building, with old building to the right.

**VIETNAM:**

**Addition to Signs Press in Saigon Is Dedicated**

As helicopters roared overhead and giant military truck-transporters ground by on the road in front, an expectant crowd gathered at the Vietnam Signs Press building in Saigon.

Representatives from the press, the Far Eastern Division, the Southeast Asia Union Mission, and the Viet Nam Mission walked through the crowd toward a red ribbon barring the entrance of the new press building. When the ribbon was cut, the invited guests toured areas allocated to a committee room, an editorial and art department, a large book display salesroom, an office for the treasurer, and an office for the manager.

To meet the needs of an ever-expanding program, the Vietnam Signs Press has added 1,500 square feet to its facilities. An appropriation from the Missions Extension Offering funds made the addition possible.

The dedicatory address reviewed the work of Seventh-day Adventists in Vietnam. Our work there is firmly built on a foundation of books, tracts, and magazines. In 1921 two literature evangelists—R. M. Milne, a missionary from America now retired in Hong Kong, and K. O. Tan, who later became a minister and is now retired in Singapore—traveled up the Mekong River with books to sell.

In 1929 R. H. Wentland, Sr., added bricks to the foundation of the work in Vietnam by writing, publishing, and distributing five tracts on the second coming of Christ and the Sabbath. These tracts won two men, Jean Fabre and Tran Ngoc Te, who became pioneer workers.

Later, copies of the Chinese *Signs of the Times* came into the hands of Tran Xuan Pham. Since Vietnamese at that

time was written in characters very similar to Chinese characters, Tran Xuan Pham could read the paper, and he accepted the message of these Chinese *Signs*. By his preaching he won many of his friends to the Adventist Church. Present at the dedication ceremonies were representatives from three of the families won by Tran Xuan Pham: Pastor Do Binh, now publishing secretary of the Viet Nam Mission; Hgyen Van Xuan, chaplain of the Saigon Adventist Hospital; and Pham Thien, now a departmental secretary of the Viet Nam Mission and a former manager of the publishing house from 1948 to 1951.

So the work of Seventh-day Adventists in Vietnam has literally been built on a foundation of tracts, books, and magazines. No wonder that in 1939 R. H. Howlett established the Vietnam Signs Press, which has continued to operate (except for a few months during World War II) through 29 years of almost continuous warfare.

Not only was the foundation of the work of Seventh-day Adventists in Vietnam built on our literature but, aided by literature evangelists, who form the backbone of the mission program, the superstructure of our work is still growing. This was made markedly apparent by the presence of Le Van Ut at the dedication ceremonies.

In 1947 Pastor Le Van Ut was won to the church through contacts with a literature evangelist who was distributing material printed by the Vietnam Signs Press. Today one of Pastor Le's sons is the purchasing agent of the Saigon Adventist Hospital. Another son is the accountant for the Viet Nam Mission. Another son is the editor of the publishing house. And another is the manager of the publishing house with an office in the new building that was dedicated.

Participants in the dedication service were Do Binh, Viet Nam Mission publish-

ing secretary, who gave the invocation; Le Cong Giao, publishing house manager, who gave the welcome; V. L. Bretsch, Southeast Asia Union Mission publishing secretary, who gave the history of the publishing house; M. R. Lyon, Far Eastern Division assistant publishing secretary, who gave the dedicatory prayer; and Daniel R. Guild, union president, who gave the dedicatory message. Music was furnished by the Saigon Adventist Hospital nursing students' chorus.

Those present for the dedication of the new Vietnam Signs Press building consecrated themselves to further spread the light through the printed page.

DANIEL R. GUILD, *President*  
*Southeast Asia Union Mission*

**SOUTHERN ASIA:**

**Bible School Enrollees Pass 4 Million Mark**

Ten thousand Voice of Prophecy students attended the 24 rallies held in connection with W. R. L. Scragg's visit to Southern Asia. These rallies afforded the associate secretary of the General Conference Radio-Television Department a chance to meet Voice of Prophecy students from Srinagar to Colombo and from Karachi to Rangoon.

With his messages translated into ten of the 15 languages in which VOP courses are offered, Elder Scragg urged the study of the Bible. At Colombo his message was translated into both Tamil and Sinhalese, an equivalent to preaching three sermons at once.

Many thousands enrolled in the VOP courses at these rallies. Among them was Mohammed Ali Khan, the four millionth applicant in Southern Asia. Mohammed Ali, of Srinagar, Kashmir, was enthusiastic about his coming Ancient Prophets course and gladly helped with the arrangements for the rally. His lessons will be among the 12 million lessons sent out to date by the eight schools of Southern Asia. These are situated in Lahore, Dacca, Shillong, Karmatar, Rangoon, Bangalore, Colombo, and Poona, each of which received the special attention of Elder Scragg.



Mohammed Ali Khan, 4 millionth applicant, enrolls in Voice of Prophecy course. Aziz Massey (left) and Lal Singh (right), North India Section and Northwestern India Union radio-TV department secretaries, look on.

In ten places rallies were held in connection with public or church evangelistic meetings, and several hundreds enrolled in the Gift Bible Plan. At Madras the VOP rally concluded a six-month school of evangelism campaign. Ten were baptized at the conclusion of this rally, bringing to 175 the total baptisms of the John Willmott team in 1968.

The division radio-TV council held at Bangalore, November 18-21, was the high light of the two-and-a-half-month visit of Elder Scragg. At this council plans were laid for more broadcasts and greater soul-winning endeavors on the part of the departments in the field and through the correspondence schools.

W. H. MATTISON  
Departmental Secretary  
Southern Asia Division



The three prize winners in poster contest.

THAILAND:

## Temperance Contest Replaces Talent Night

Students at Ekamai Adventist School in the suburbs of Bangkok recently participated in a temperance oratorical and poster contest.

Three of the winners in the oratorical contest will be giving their speeches in many schools throughout Bangkok in a coordinated temperance program. During each program the posters will also be displayed.

The school auditorium was capacity packed for the program. For the past five years the students have presented a variety talent program with music, readings, and skits. However, the idea of the temperance program instead caught fire this year. The result was vigorous participation by students and a wholesome response from the audience.

Jongsak Lerthanapridakul ("Smoking Tobacco") received the first prize for the preparatory section; Somsri Varikarn ("My Death by Installment") won first prize in the elementary section; and Peter Wongworavit ("I Am an Alcoholic") won the first prize in the high school section.

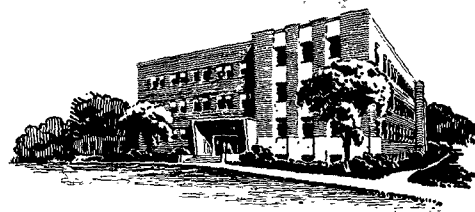
From the more than 50 entries for the poster contest, Alongkorn Panvararat, Rosaling Ma, and Viwana Sakvilastrakul won the first, second, and third prizes, respectively.

ABEL V. PANGAN  
Temperance Secretary  
Thailand Mission

# DATELINE— WASHINGTON

By Arthur H. Roth

A monthly roundup of happenings at General Conference headquarters



**COMMITTEES, COMMITTEES.** The week of February 9-14 was packed with large and important committees at General Conference headquarters. February 9 and 10 were assigned to the Church-State Committee for prayerful consideration of our church's attitudes toward Federal aid to education. The next two days North American union and local conference presidents, union treasurers, college presidents, and institutional leaders came to Washington to meet with General Conference leaders to study the report of the Church-State Committee and further discuss financing of Christian education. On Thursday, February 13, a group of denominational building experts and architects met to discuss plans for more functional and economical churches and institutional buildings.

**GENERAL CONFERENCE WORSHIPS.** Many of the church's outstanding preachers and leaders present devotional thoughts to the General Conference family from morning to morning. Some of the speakers are a part of the GC family; others are visitors from the field. Especially thrilling recently was an up-to-date report from Europe brought by General Conference vice-president R. S. Watts, who had just returned from an itinerary there. North American union and conference presidents W. J. Blacker (Pacific Union), A. G. Streiffing (Hawaii), and James Chase (Northern California) brought greetings and reports from their respective fields while in Washington attending NADCA meetings.

**WORLD FOOD SERVICE COORDINATOR.** E. W. Howse arrived in Washington, February 12, from Australia to take up his new work as head of the World Foods Service of the General Conference. World Foods is a new service, which was voted at the 1968 Autumn Council for the purpose of coordinating and counseling with the 16 Seventh-day Adventist food manufacturing plants and their branches operating in eight divisions of the world field. Elder Howse spent many years in the denomination's food manufacturing business in Australia.

**LIGHT FROM GREECE.** Nick Germanis, president of the Greek Mission, visited General Conference headquarters while on furlough for a few days in January on his way to the West Coast of the United States, where he will be spending most of his furlough time with relatives.

Elder Germanis, a United States citizen by birth and a Greek by nationality, has labored, almost alone, in Greece for more than 18 years. He not only serves as president but is also educational, public relations, and Missionary Volunteer secretary. There are ten organized Seventh-day Adventist churches in Greece and 263 members in a country with a population of more than 10 million.

**SOUTH AMERICA BOUND.** On February 5 the General Conference family met together for a few minutes to bid farewell to Elder and Mrs. R. E. Adams, who are leaving soon for Montevideo, Uruguay. Elder Adams will be the South American Division's lay activities and temperance leader. The South American Division is not new to the Adamses, for they spent eight years in Brazil before coming to join the General Conference Temperance Department in 1962. Mrs. Adams has been a secretary in the *Youth's Instructor* office at the Review and Herald Publishing Association during the time they were in Washington.

**VISITING MISSIONARIES.** Since the General Conference office is headquarters for arranging travel details and future work assignments for new and furloughing missionaries, many of them stop by to talk and plan with General Conference transportation experts and secretaries responsible for their mission duties. Some who have visited here in the past month are Elder and Mrs. Richard Gates and family returning from furlough to Bolivia, where Elder Gates pioneers with his mission plane in the Beni jungle; the Dr. Ben Nelson family returning from furlough to Malawi, where he serves as dentist in the Blantyre Clinic; Dr. and Mrs. E. H. Stecker and children returning to Malamulo Hospital in Malawi, Africa; Mr. and Mrs. C. E. Roe on furlough from India; Rebecca Gucilar, a nurse from the Philippines on her way to Jamaica, West Indies, to serve as director of practical nursing at Andrews Memorial Hospital; and Faye Poore, a Union College nursing student and the first General Conference-sponsored student missionary, going to Ethiopia. J. M. Stephensen, an assistant treasurer from the Trans-Africa Division, and his family greeted General Conference workers on their way to Andrews University, where Elder Stephensen will be studying in preparation for further service in Africa.

INDIA:

**Evangelistic Work in Ten Places Wins 141**

Through public evangelism in South India 125 persons were baptized in recent weeks in nine different locations. In addition, 16 young people were baptized at Lowry Memorial Higher Secondary School during the South India Union Youth Congress.

In one place near Trivandrum, following the baptism of 20, more than 150 worshipers now meet in a thatched shed every Sabbath. The pastor-evangelist, John Gabriel, hopes that a church can be constructed there soon.

The largest number baptized during November was in the Kerala region. Among the 35 joining the new church at Vandannettu were two well-educated young men from the Hindu carpenters' caste. This is the first time anyone from this caste has joined the Adventist church in Kerala. Both have passed their university entrance examination, and one has a burden to become an evangelist.

D. R. WATTS

*Departmental Secretary  
South India Union*

AUSTRALIA:

**Sydney San Graduates One-Thousandth Nurse**

The Seventh-day Adventist medical center at Sydney, Australia, conducted its sixty-fifth nurses' commencement ceremony, December 1.

Thirty-six nurses from all states of Australia, from New Zealand and Asia, received their diplomas from the hand of Dr. A. K. Tulloch, senior surgeon and former medical superintendent. Five of the graduates represented the second generation in the nursing profession, and one has a third-generation background.

The most interesting high light of this occasion was the fact that Miss Sue Macfarlane, who was born at this institution and whose father is the assistant treasurer of the Australasian Division, became the one-thousandth graduate nurse.

The Sydney Sanitarium and Hospital operates on a budget of more than \$1 million a year. In 1970 it will begin a \$6 million rebuilding program, scheduled to be completed in 1972.

ORMOND K. ANDERSON  
*Public Relations Director  
Greater Sydney Conference*

*Sue Macfarlane is one-thousandth graduate.*



*From left, Dr. Werner Vyhmeister; José Tabuenca, River Plate College president; Rolando Itin, vice-president; Robert H. Pierson, General Conference president; Elbio Pezreya, Austral Union president; a student; and Raúl Posse, academy principal, stand in front of the monument that is a model of the first college building.*

ARGENTINA:

**Anniversary Celebration at River Plate College**

Forty acres of rolling prairie have grown to more than 500, a small group of sacrificing planners has given way to hundreds of youth, and the simple building that housed Argentina's first school is now replaced by a multimillion-dollar campus complex. This is River Plate College at its seventieth anniversary.

Present for the anniversary graduation ceremonies was Robert H. Pierson, president of the General Conference. He delivered the commencement address and took part in various acts of commemoration. A number of government officials participated in anniversary festivities, among them Dr. D. Alciro Abel Puig, provincial minister of education and justice.

In 1898, the site of the college was but a hill on the rolling prairie of the "Land Between the Rivers" (Entre Rios) in Argentina. There was not a road in sight. Nor trees. Nor habitation. Nothing but the rolling prairie. And a bird here and there, singing a brief prairie song. And a small group of men.

Although only four years had gone by since Francis H. Westphal, first South American missionary, had arrived, the work of God was moving forward. There was no evidence of civilization there that day, but there was ample evidence of Divine Presence. Men, poor men, moved by God's Spirit, had promised of their poverty to build a college to the glory of God, and to help finish the work. Forty acres had been donated by George Lust to this end, and now they were there to dedicate themselves and what means they had to do the impossible.

Today River Plate College celebrates the blessings of God in her seventieth anniversary. Nearby is a sister institution, River Plate Sanitarium and Hospital. Considering all levels of learning, the college community has an enrollment of about 900 students.

From the senior college level more than a thousand students have graduated to form the very backbone of the church in

much of South America. At the present time some 880 men and women, trained in this college, are laboring on the front lines of service, in all levels of leadership, from small mission outposts in the hinterlands of the mighty Amazon and the Andean highlands to key posts.

River Plate College has sent her sons and daughters to nearly every continent of the world. At present she has 34 of her children laboring in the Inter-American Division, 80 in the North American Division, three in Europe, and two in the Middle East. One of her sons, Braulio Perez, for some 30 years has been associated with H. M. S. Richards, as director of the Spanish Voice of Prophecy (La Voz de la Esperanza). José Tabuenca, president of the college, is himself a son of this institution, as are the vast majority of the faculty and staff.

Among grounds for celebration during 1968 was the inauguration of a laboratory of life sciences and one for physics. The opening of the newly paved main street that serves both college and sanitarium was another high light. In an area where few villages have paved streets the new blacktop sets this Adventist community apart as something special.

The seventieth anniversary marks a turning point for the college. Until now it has been primarily concerned with the preparation of pastors and Bible instructors. Last year permission was received from the federal Government to add two new disciplines to the college curriculum on a fully accredited basis. These are (1) economics and administration and (2) philosophy and pedagogy. The college is looking forward to offering a degree in music, also; this at the request of the Government of Argentina.

The college leadership is presently grappling with the problems of preparing the institution to offer the Master's degree, the better to equip the youth of this field for finishing the task before us. This will be but one more step toward fulfilling the college motto: "The Door to Excellence and Service."

PAUL E. MOORE  
*Professor of New Testament  
River Plate College*

**How to Share the Good News With the Jews of America**

More than any other denomination, Seventh-day Adventists have a great responsibility to reach the Jews of today. For to the church has been given the responsibility of evangelizing the world, a task once committed to literal Israel.

"God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul."—*The Acts of the Apostles*, p. 381.

What are we to do? "There are Jews everywhere, and to them the light of present truth is to be brought."—*Evangelism*, p. 578.

In the United States there are said to be about 5.6 million Jews. There are 75,000 in Canada, making a total in the North American Division of almost 6 million. From among these God is going to call a remnant for His kingdom. We need to become more fully aware of this great, almost untouched, field for evangelism. Personal evangelism is possibly the best approach, for we have much in common, including the Sabbath.

Ministers should make special efforts to become acquainted with these sons and daughters of Abraham. Jesus died for sinners, and Jews as well as Gentiles are sinners. We put forth prodigious efforts to reach the Gentile world and we should not slacken our pace. But we should also put forth efforts—unusual efforts—to reach the Jews. God expects it of us.

A look at New York City reveals about 1.8 million Jews. We have only two ministers, one ordained, the other licensed, to carry the third angel's message to them. What are they among so many? There are also about a quarter of a million Jewish children in the schools of the synagogue. Rabbi Morris N. Kertzer in his book *What Is a Jew?* wrote: "For my part I would hazard the belief that more Jews are searching for light than ever before. The wanton murder of six million Jews in a single decade has aroused among those who survive a natural impulse to close ranks spiritually and search for comfort in historic faith. The restlessness of our atomic age, too, has prompted some Jews to see strength in their religious roots."

Rabbi Kertzer also wrote: "The roots of Christianity run deeply into the soul of Judaism, the Old Testament and the Moral Law. And the common inheritance of both faiths has laid the groundwork for much that we know as the western civilization."

It is regrettable that as a people we have not kept pace with the opportunities for work among the Jews. Now is the time for a revival of effort. Of available literature we have only a 40-lesson Bible correspondence course under the direction of the Faith for Today organization. Some baptisms have resulted from this course. Then we have the 36-page journal, the *Israelite*, edited by R. L. Odom. This

magazine should have a much larger circulation than at present. In fact, every Seventh-day Adventist minister should read the contents of this well-balanced bimonthly journal and share it with his Jewish neighbors and friends.

In North America and elsewhere, March 15 has been set apart as *Israelite* Emphasis Day. We owe a knowledge of salvation to the Jews for preserving for us the heritage of the ages—the Old Testament. We must develop an outreach for the Jews that will mean the gathering in of those who are searching for light and truth.

NEAL C. WILSON

GC Vice-President for North America



**Brooklyn Area Missions Led Three to Join Church**

At a recent baptism of 29 persons at the Bethel church in Brooklyn, New York, two of the missions in the Brooklyn area reaped the first fruits of their endeavors.

The East New York Mission witnessed the baptism of its first convert, Dorothy Christian. This mission, headed by John Bryant, was organized January 13, 1968.

Members of the Bergen Street Mission, Brooklyn, rejoiced with their leader, Rupert Hall, as their first converts, Mr. and Mrs. Albert Dubase, were buried in baptism.

Both missions are supervised by the Bethel church.

A major contribution to the baptism total at the Bethel church was the nine people won through the witnessing of Edwina Stewart and Mary Williams. These women give Bible studies and are now conducting a branch Sabbath school, with 23 persons in regular attendance. Lorraine Reed helped to create the original interest for this school.

★ Top union literature evangelist for sales in 1968 was Mary Mina of the New York Conference. She delivered \$21,537.35 for the year.

★ Thirty-five persons registered decisions at the end of the series of evangelistic meetings at the Hudson, Massachusetts, church. Nineteen are considered to be immediate baptismal prospects. Jim Gilley conducted the meetings, and George Muller, pastor, prepared the community and the church for the four-week series. A baptism was held February 1.

★ At the workers' meeting held in Northern New England Conference, January 19-21, R. R. Hegstad, from the Religious Liberty Department of the General Conference; Gordon Dalrymple, from Faith for Today; H. E. Douglass and Ralph S. Larson, from Atlantic Union College, were the guest speakers. At the conference Ingathering banquet on Monday evening, reports indicated that Northern New England is a Silver Vanguard confer-

ence for the first time in history. A total of \$74,427.14 was raised. The meeting was concluded with a communion service.

★ Atlantic Union College has received a \$13,000 grant for a two-year period for research to be directed by David G. Kissinger, chairman of the biology department. The grant—for research entitled "Revision of North American Leptopinae"—is from the National Science Foundation in Washington, D.C., and became effective February 1.

★ The Gordon Heights, Long Island, church members and youth, under the direction of S. Anderson, pastor, and Raymond Saunders, chairman of the building committee, announced that a new Gordon Heights church will be erected on their property in the spring.

★ The Hamilton, Bermuda, church reached its Ingathering goal of \$3,675 in the shortest campaign ever conducted in their church. W. Lewis, pastor of the church, stated that the goal was about \$800 more than that of the previous year.

★ A better-living program was conducted during the week of January 13-17 in the elementary, junior high, and high schools of Horseheads, New York. J. D. Everts, New York Conference MV secretary, and Henry A. Uhl, pastor of the Elmira-Corning district, united their efforts in the presentations. Two school nurses from other schools came to observe and were so impressed that they made arrangements to have similar presentations in their schools. A Five-Day Plan to Stop Smoking will be held in the near future.

EMMA KIRK, Correspondent



**Adventist Official Leads in Inter-Church Prayer Week**

The ministerial association of the towns of North Sydney and Sydney Mines in Cape Breton Island, Nova Scotia, asked the Adventists to provide them with a guest speaker for their inter-church Week of Prayer. Philip Moores, president of the Ontario-Quebec Conference and formerly a resident of Cape Breton, accepted the invitation.

The first service was conducted in the Adventist church January 6 followed on succeeding nights by services in the Carmen United, Calvary Baptist, Trinity Anglican, and St. Andrews Presbyterian churches, with an increase in attendance each night.

The topic each evening centered on a phrase of the Lord's Prayer. The people expressed their pleasure at the quality of the devotional themes.

Pastor Moores also met with the clergy of the ministerial association, giving a brief report of Adventist worldwide mission, medical, and educational work. A question-and-answer period led to discus-

sions on several points of Adventist theology.

✦ "The town of Creston in British Columbia will never be the same again, neither will the church members, nor will I," declared Conference Evangelist C. Dale Brusett, "for we have witnessed what the power of the Holy Spirit can do." During four weeks of evangelistic meetings 25 were added to the small congregation in Creston. Some new believers read their Bibles far into the night; one young mother met so much opposition at home that under the threat of death she made out her will the day before her baptism.

✦ The It Is Written program in southern Ontario has brought more than 7,000 requests for literature as well as many requests for Bible studies. According to President Moores, of the Ontario-Quebec Conference, one telecast produced 566 telephone calls.

PEARL BROWNING, *Correspondent*

## Central Union



**Four "Generations" of Nurses**

Four "generations" of Seventh-day Adventist teachers of nursing attended the recent nursing curriculum workshop held on the Denver, Colorado, campus of Union College.

Amanda Sloane (left), associate professor of nursing at Union College, taught Mazie Herin (second from left), who was a basic student at New England Sanitarium and Hospital in Stoneham, Massachusetts. Miss Herin is now associate secretary, Medical Department, General Conference.

Miss Herin taught Mrs. Setsuko Takeno (third from left), who was a basic student at Florida Sanitarium and Hospital in Orlando, Florida. Mrs. Takeno is now an assistant professor of nursing at Union College.

Mrs. Takeno taught Mrs. Dorothy Giacomozzi (right), who was a student at Union College. Mrs. Giacomozzi is also an assistant professor of nursing at Union College.

✦ Orley Berg and James Scully, from the General Conference, and Franklin Hudgins, of Faith for Today, were present for the Kansas workers' meeting in January. R. H. Nightingale, president of the Central Union, and most of the union staff were also present.

✦ The pastors of the Kansas Conference have a total objective of 465 baptisms for 1969.

✦ G. Glenn Davenport, director of college relations and associate professor of education at Union College, received his Doctorate in educational administration at the University of Nebraska in January.

✦ The laymen of the Missouri Conference have organized to undertake specific conference projects. Their current project is dark-county evangelism. They will help new congregations to erect representative houses of worship in towns and cities where there is now no Seventh-day Adventist church. George Chapman, of Columbia, Missouri, is president of the organization.

CLARA W. ANDERSON, *Correspondent*

## Columbia Union

✦ The Greater Philadelphia Junior Academy recently sponsored a variety program to earn money to help three Mexican students with their school expenses. The students, Solomon, David, and Marco Diaz Lopez, are Chamulos Indians who attend Colegio Linda Vista (Linda Vista Academy) in the state of Chiapas in southern Mexico. Three years ago GPJA students raised money to put a roof on the machine shop at Linda Vista.

✦ Groundbreaking services were recently held at Harrisburg, Pennsylvania, for the Hillside church. The old church was destroyed by fire in 1967, and since then members have been meeting in the Wesley Zion Methodist church. Guest participants in the ceremony included W. W. Bowden, president of the Interdenominational Churches of Harrisburg; Albert Straub, mayor of Harrisburg; Mrs. Stanley Miller, a representative from the governor's office; and pastors from several of the other city churches. L. R. Preston is the pastor of the Hillside church.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ The Austin church in Chicago, formerly known as the Swedish church, has been reopened to an Oriental congregation. W. A. Nelson, conference president, was guest speaker at the morning service, and he officiated in the organization of the church. Forty-two signed as charter members, and letters of transfer came from as

far away as Japan, Korea, and the Philippines. George S. Aso, pastor, is preparing a number for baptism.

✦ A new book is now ready for experimental use in ninth-grade Bible classes, according to G. E. Hutches, union secretary of education. The book, *Brief Introduction to the Ancient Near East*, was authored by K. A. Strand, of Andrews University, who has written several other books. The new course is so structured that it will permit students to receive full history credit.

✦ Mardian J. Blair, administrator of the Hinsdale Sanitarium and Hospital, has recently been re-elected to a second three-year term on the board of directors of the Chicago Hospital Council. He is also chairman of the Administrative Practices Committee of that council.

MILDRED WADE, *Correspondent*

## North Pacific Union

✦ A plaque recognizing Gem State Academy's farm for high corn yield per acre was presented recently by Dekalb Agricultural Association of Dekalb, Illinois. This was the first time the GSA farm had been selected for special recognition, according to farm manager Bob Munsey.

✦ More than 50 people met recently in Boise, Idaho, for a Pathfinder workshop. G. D. Bras, union youth director, presented the goal of "Conserving Our Youth" to a capacity crowd on Sabbath morning. Among the instructors were John Boyd and Franklin Fowler, both ministers; Elmer Andrews, Sam McMunn, Gary States, and Mel States. E. R. Schaak, Idaho Conference youth leader, stated that as a result of the workshop nearly 20 Pathfinder leaders received their ten-hour basic training Pathfinder certificates.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Jim Armstrong, a layman from Mason City, Iowa, has won the Jaycees' Outstanding Young Religious Leader award and was honored at a Jaycee banquet January 20.

✦ Reaping meetings were begun in the Iowa churches of Boone, Ames, and Nevada, March 9. Halle Crowson, Northern Union evangelist, is the speaker.

✦ A complete set of *The Bible Story* was presented to the Minnesota State Welfare Department director. This is the fifth year that his office has directed in the choosing of the boys and girls for the Friendship Camp for underprivileged children held at the North Star Camp at Brainerd.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ James Hayward, pastor of the Phoenix, Arizona, Central church, had one of the five 15-minute spots made available by KASA Radio to local ministers during the week of January 27.

✦ The Pacific Union's newly organized Institutional Services office, managed by John F. Knipschild, has saved an estimated \$90,000 through quantity-order purchases for schools and other institutions during its first five months of operation.

✦ Two full-time union evangelists have been authorized by the Pacific Union Conference committee. Byron R. Spears, Northern California Conference evangelist since 1949, will now serve throughout the union territory; and Samuel Weiss, formerly evangelist in the Southern California Conference, has accepted the call to minister to Spanish-speaking people of the union.

✦ W. A. Fagal is conducting a three-week Faith for Today Bible Crusade for the Los Angeles area March 1-23 in Lynwood, California. Coordinating the series, in which 30 area ministers are assisting, is J. Branson Chrispens, Southern California Conference lay activities secretary.

✦ Two Seventh-day Adventist medical aidmen recently received the Bronze Star for heroic service in Vietnam. They are: Sp 4 Clayton (Buzz) Anderson, of Kaneohe, Hawaii (the third Adventist soldier of Kaneohe to receive this award for valorous service in Vietnam during the past year); and Pfc. Mike Diaz, of the Hanford, California, Spanish church.

✦ General Conference field secretary C. E. Moseley conducted a revival series March 1-9 at the Normandie Avenue church in Los Angeles.

✦ A pickup truck loaded with nearly \$200 worth of food and clothing and many copies of the Spanish *El Centinela* ("Signs of the Times"), was sent by the Hanford Spanish church to the flooded town of Orosi, some 40 miles away.

✦ To help disadvantaged children of the community, the company of church members of Orange County, California, has leased a portion of its church facilities to the county five mornings weekly for a Head Start program.

✦ Even the college cafeteria at Pacific Union College shared in the recent Foreign Missions Emphasis Week by serving foreign foods. In special morning and evening sessions missions qualifications and needs were discussed, with GC secretary A. E. Gibb and former Far Eastern Division president C. P. Sorensen as featured speakers.

✦ Ten of the 26 theology major students of Pacific Union College have already received placement appointments, according to Robert W. Olson, chairman of the PUC religion department.

✦ A "snow day" was declared Sabbath, January 25, when three feet of snow prevented services of the Bishop, California, church for the first time in its history. Many church members suffered property loss as a result of the heavy snows, including H. K. Termohlen, the pastor. His car was crushed when the roof of a building collapsed.

RUTH WRIGHT, *Correspondent*

## Southwestern Union

✦ The hospital district of Jay, in the northeastern section of Oklahoma, has signed over the Jay Memorial Hospital to the Oklahoma Conference. For the past three years the hospital was operated by the Oklahoma Conference under contract, during which time a church and school were erected.

✦ Sectional meetings for the Committee of 100, a laymen's group organized to promote the development of Southwestern Union College, are being held in Austin and Lubbock in Texas; Muskogee, Oklahoma; and Alexandria, Louisiana, during February and March. The meetings are under the direction of John Deapen, newly elected president, and Jim Boethe, secretary; coordinated by Leroy Leiske, director of development of the college.

✦ The medical recruiting team of the union spent three days recently in Guadalupe, Mexico. Some of the Adventist students receiving their medical training there have expressed an interest in practice opportunities in the Southwest upon completion of their course.

✦ Gary Grimes has returned to the Oklahoma Conference after having completed his work for a B.D. degree at Andrews University. He is serving as pastor of the Tulsa, Oklahoma, district.

✦ A General Conference survey was held for the Southwest Region Conference, February 4, in Dallas, Texas. Members of the survey team included: O. A. Blake, D. W. Hunter, R. J. Radcliffe, and H. D. Singleton.

J. N. MORGAN, *Correspondent*

## Andrews University

✦ Two AU faculty members were among those who addressed the Society of Biblical Literature and the Society of Oriental Research that met at the University of California at Berkeley in December. Dr. Siegfried H. Horn, professor of archeology and history of antiquity, and Dr. Alger F. Johns, professor of Old Testament literature and exegesis, delivered separate reports on the university's series of excavations at Biblical Heshbon in Jordan and on King Jehoiakim's rebellion against King Nebuchadnezzar, respectively.

✦ Eldon M. Chalmers, assistant professor of psychology at Columbia Union College, Takoma Park, Maryland, recently came to the AU Theological Seminary to give a preference test to the ministerial students. It is part of a survey being made in ten North American conferences and five SDA colleges to determine the profile of interest of theology students as compared with that of Adventist clergymen active in the preaching ministry. The present study will be followed up in five years. Professor Chalmers' aim is to develop a tool to help predict theology students' success in the various aspects of ministerial work.

✦ The chemistry department at Andrews donated \$1,500 worth of laboratory equipment to Mount Klabat College in Salarvesi, Indonesia, and Bethel College in Transkei, South Africa.

OPAL HOOVER YOUNG, *Correspondent*

## Open Hearts Behind Closed Doors

By LENORE M. SCHMIDT

*Assistant Press Secretary*

*University Church at Loma Linda*

The woman sat in the nearly deserted auditorium strumming a guitar. She was rather unkempt, but her voice was lovely. She led the attentive group around her in singing "Jacob's Ladder" and "He's Got the Whole World in His Hands." Then she poured forth a beautiful but sad ballad of her own composition that must have come from much personal unhappiness, perhaps sorrow.

A hippie? No. She is one of 900 women in the California State prison.

On a recent Sabbath afternoon Pat and Patsy Hicks, ministers of music at the University church in Loma Linda, led a caravan of cars filled with choir members to the California Institution for Women, at Frontera, where the choir presented a 30-minute program. Pin-drop silence reigned while Elder Charles Teel presented brief inspirational thoughts.

As the members of the choir were later informally chatting with a few of the women, one quickly left the auditorium and soon returned with her guitar. After she had done some numbers she knew were appropriate, the choir left almost reluctantly.

Many of the women said, "Thank you for coming. It was beautiful." One disheveled inmate quietly voiced what may have been the only prayer she knew: "Peace."



**Daniel Patton**, assistant farm manager, Wisconsin Academy.

**Roy A. Wesson**, assistant treasurer (New York), formerly business manager, Monument Valley Mission and Hospital (Nevada-Utah).

**C. M. Christianson**, pastor (Texas), formerly pastor, Utica district (New York).

**M. A. Wheeler**, pastor, Jamestown and Brocton churches (New York), from pastor, Huntington (West Virginia).

**K. H. Gammon**, secretary, West African Union Mission, formerly depart-

mental secretary, British Union Conference.

**Quinten W. Cochran, M.D.**, director, medical education, Portland Adventist Hospital (Oregon), formerly pediatrician, Portland, Oregon.

**Malcolm Gordon**, youth leader and temperance secretary (Southern New England), formerly MV secretary (North Dakota).

**Jerry Johnson**, pastor (Ohio), formerly pastor, Brockton-Foxboro district, Massachusetts.

**Mrs. Erika Braun**, administrative dietitian, Boulder Memorial Hospital (Colorado), from same position, Portland Adventist Hospital.

**Richard Dena**, ministerial intern, Toppish-Yakima area (Upper Columbia), from study at Andrews University.

**J. M. Bucy**, pastor, Maple Plain and St. Cloud (Minnesota), formerly district pastor, Atlanta, Georgia.

**Irving W. Young**, pastor (Potomac Conference), formerly publishing secretary (Columbia Union).

**John W. McGraw**, public relations secretary (Potomac), formerly pastor (Missouri).

**Jack Martz**, lay activities and Sabbath school secretary (New Jersey), formerly departmental secretary (Ontario-Quebec).

**Donald G. Reynolds**, coordinator of evangelism (Ohio), formerly pastor, White Memorial church, Los Angeles, California.

**Leon G. Cox**, coordinator of evangelism (Allegheny West), formerly pastor, Baltimore, Maryland.

**Lloyd Fisher**, band director, Wisconsin Academy.

(Conference names appear in parentheses.)

## Preacher in a White Suit

A violent wind abruptly ended the first service of a tent meeting held a number of years ago at De Funiak Springs, Florida. The song service was over when a storm broke; the canvas flapped loudly, the tent rising and falling as the wild wind swept through it. H. V. Leggett had preached about ten minutes when a terrific gust of wind ripped the tent from top to bottom in three places, and the rain poured in.

The meeting closed as the evangelist asked the congregation to rise for the benediction. He announced that the service would be continued on Tuesday evening.

Tuesday night a man arrived early at the tent, which had been patched together until a new one could arrive. He asked Elder Leggett to step back of the rostrum because he wanted to speak to him.

"Six years ago," began the man, "I had a dream in which I saw a tent meeting. The preacher was dressed in a white suit, and he was preaching the Bible truth. I also saw a big book.

"During these six years I have attended every religious meeting held in a tent in De Funiak Springs, but there was never a preacher in a white suit. I attended your meeting Sunday night. You had on a white suit like the man in my dream. I believe you will preach the truth.

"Are you going to speak against tobacco?" asked the man.

No evangelist wants to get into that subject on his first interview, so Elder Leggett tried to dodge the issue. The man persisted in pressing the question until the evangelist answered, "Yes, I shall speak against tobacco."

The man, who introduced himself as Mr. Glass, stayed for the meeting. The next night he told the preacher-in-white that on his way home from the meeting he had thrown away his tobacco and had had no desire for it since. He also told him that the minister in his dream had preached against tobacco.

"Do you plan to preach that Saturday is the true Sabbath?" he questioned.

Again Elder Leggett tried to dodge the issue. He was not ready to present the Sabbath question yet. Again the man persisted until he had to admit that he would preach on the subject of the Sabbath.

"You are running ahead of my sermons," said the evangelist. "How did you know about the Sabbath?"

"Well, in my dream I saw a big book, as well as the preacher-in-white. I bought the big book from a colporteur. It was called *Bible Readings for the Home*. As I studied the book I learned that Saturday is the true Sabbath. If the preacher dressed in white is preaching the Bible truth he must believe the true Sabbath."

Needless to say, Elder Leggett later baptized R. E. Glass, as well as his 83-year-old aunt.

It is interesting to note that Elder Leggett's white suit had been bought by his wife when he entered the ministry, from money she had earned working while he attended college. He has never had a white suit since.

Mr. Glass had learned the truth, and now he felt compelled to give it to others. The conference gave him the old torn tent. He resewed the rips and held crossroads meetings throughout his county. As a result several people accepted the third angel's message.

For a number of years Mr. Glass was the local elder of the little Adventist church in De Funiak Springs, Florida. He has since passed to his rest, but a number of people are rejoicing in the third angel's message because God led him to a preacher dressed in a white suit preaching the Bible truth in a tent.

THERESA A. WHELPLEY

### From Home Base to Front Line

#### Australasian Division

Mr. and Mrs. Gordon Taylor, Sydney Sanitarium and Hospital, to be nurses at Togoba Hansenide Colony near Mount Hagen, New Guinea, left Sydney, Australia, November 11.

Wallace Ferguson, returning to be president, Manus Mission, Territory of New Guinea, left Australia, December 18. The family will follow later.

Florence Burgher, to work at Sopas Hospital, Wabag, New Guinea, left December 24.

#### North American Division

Elton H. Stecker, M.D. (AU '57; LLU School of Medicine '63), returning as physician, Malamulo Hospital, Makwasi, Malawi, Mrs. Stecker, M.D., nee Rheeta Minon Kelley (AU '57; LLU School of Medicine '63), and three children, left New York City, January 16.

Richard M. Gates (CUC '59; AU '61), returning as district pastor, Bolivia Mission, Mrs. Gates, nee Meraldine Delores Dickerson (CUC '58), and three children, left Miami, Florida, January 24.

John H. Leary, M.D. (LLU '37), to be relief physician, Bangkok Sanitarium and Hospital, Thailand, and Mrs. Leary, left Los Angeles, California, February 2.

W. R. BEACH

## Church Calendar

Missionary Volunteer Day	March 15
Missionary Volunteer Week	March 15-22
Thirteenth Sabbath Offering (Trans-Africa Division)	March 29
Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12
Health and Welfare Evangelism	May 3
Church Lay Activities Offering	May 3
Disaster and Famine Relief Offering	May 10
Spirit of Prophecy Day	May 17
North American Missions Offering	May 17
Bible Correspondence School Enrollment Day	May 24
Home-Foreign Challenge	June 7
Church Lay Activities Offering	June 7



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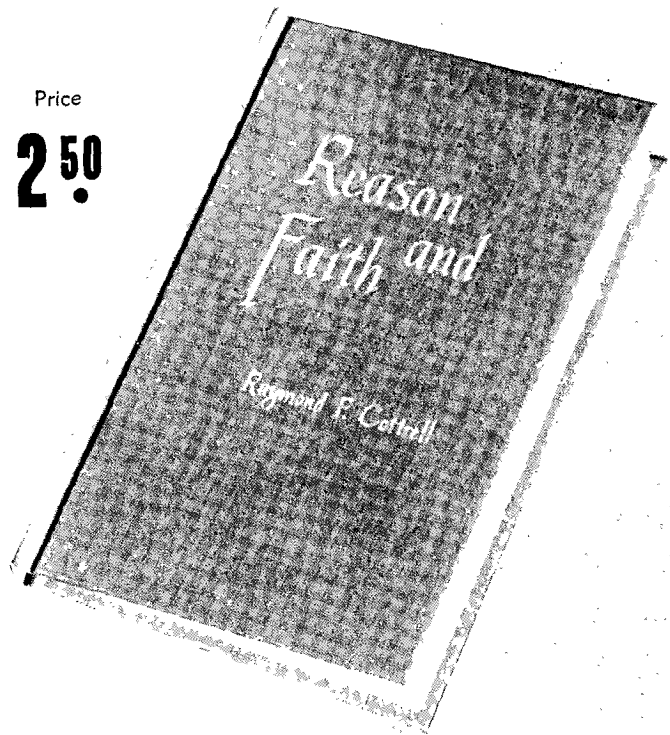
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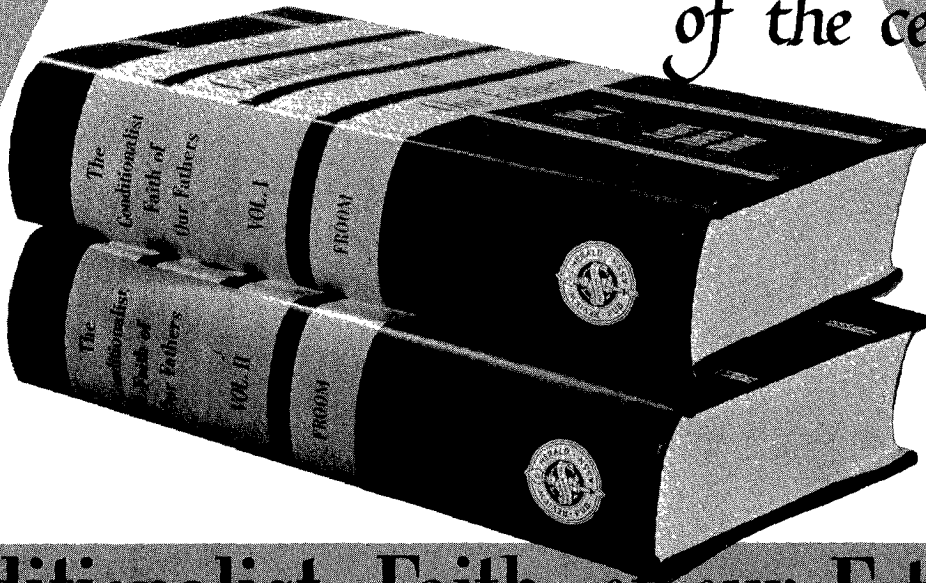
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## Of Writers, Articles, and Miscellany...

Paul C. Heubach, author of "The Prayer of Faith" (see cover), for the past 20 years has been successfully combining pastoral work with teaching responsibilities. He began the combination in 1948 when he was associate pastor of the White Memorial church in Los Angeles, California, and professor of applied Christianity for the College of Medical Evangelists (now Loma Linda University). In 1952 he transferred to the Walla Walla College church and the Walla Walla College school of theology.

He accepted the position of professor of applied theology at Loma Linda University in 1963 and then combined responsibilities again in 1965 when he became pastor of the University church.

Elder Heubach's education has been received, for the most part, in Seventh-day Adventist schools. His B.A. was granted by Pacific Union College, and the SDA Theological Seminary (now Andrews University) conferred his Master's degree. He has at various times taken postgraduate work at the Garrett Biblical Institute of the University of Southern California.

Ivy R. Doherty, who has spent most of

her life in Australia, is listed in *Who's Who of American Women* as a writer of children's stories. But this week she aims at the older generation and she hits them with "A Power Failure and a Prairie Fire" (page 13). She draws an analogy from an inconvenient but harmless situation and gives readers a chance to look long into a personality mirror.

Mrs. Doherty, who now lives in Gold Hill, Oregon, is active in church work, serving at various times as a Sabbath school superintendent, a teacher in the children's divisions, and church accompanist—either piano or organ. While she was in Australia she helped with the music programs for several evangelistic meetings there and in New Zealand, even working on some radio evangelism programs.

She has published four books and contributes frequently to a number of magazines.

Mrs. F. Norman Pottle, wife of the secretary-treasurer of the South Kenya Field of East Africa, sent us the article "In the Place of God" (page 2). She had heard Dr. Drusilla Hertogs of the Kendu Mission Hospital give the original talk from which the article was adapted. Mrs. Pottle had it taped, and Dr. Hertogs gave permission for its adaptation.

In addition to being a resident physician at the hospital, Dr. Hertogs is part of the sorority of mission wives; her husband, E. D. Hertogs, is the business manager of the hospital.



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

### SCRIPTURE READING CRUSADE

MINNEAPOLIS—About 15,000 members of the Evangelical Free Church in America have registered for the denomination's "Every Line in '69" Scripture reading crusade. During the course of the year they will read the entire Bible.

"We are amazed at the response we received to the Bible reading challenge," said the Reverend Kenneth E. Meyer, secretary of Christian Education for the Church.

"It is the Bible being read that allows God to speak to us as we live the Christian life and face our daily problems," he concluded.

### SCIENTISTS TRYING TO PLAY GOD

CAMBRIDGE, ENGLAND—Dr. Carl F. H. Henry, editor at large of *Christianity Today*, U.S. conservative Protestant journal, warned here that scientists are trying to play God as he attacked the 1967 Reith lectures given by Dr. Edmund Leach, well-known anthropologist and provost of King's College.

"For their spectacular achievements," said Dr. Henry, "modern scientists merit our full respect and admiration. But to say that the scientist *qua* scientist is specially gifted to determine all the fortunes of the human species is arrogant presumption.

"When this presumptuous scientific omnipotence spirals into a self-nomination for divinity for purposes of manipulating a changing universe, we may have the threat of something far worse than Hiroshima or Buchenwald. I, for one, am not ready to let Dr. Leach play God without more persuasive credentials.

"What makes possible the verbalizing of false gods today is the silencing of the true and living God," he claimed. "Omissions of references to Christianity in contemporary philosophical writings," he said, "derive from influential liberal speculations about religion which have tried for decades to make Christian theism palatable to modern biases, but which in their compromises succeeded only in accelerating a capitulation to radical scientism."

### COURTS AND DOCTRINAL MATTERS

WASHINGTON, D.C.—U.S. courts are not permitted to rule on whether a religious body has deviated from its beliefs, the Supreme Court ruled here in what is regarded as a landmark decision.

It overruled decisions of lower courts in Georgia which turned over to breakaway congregations church property following their charge that the Presbyterian Church in the U.S. (Southern) had departed substantially from tenets in force when they aligned themselves with the denomination.

The Court's unanimous decision held that civil courts are not competent to determine whether a denomination has embraced innovations violating church dogma.

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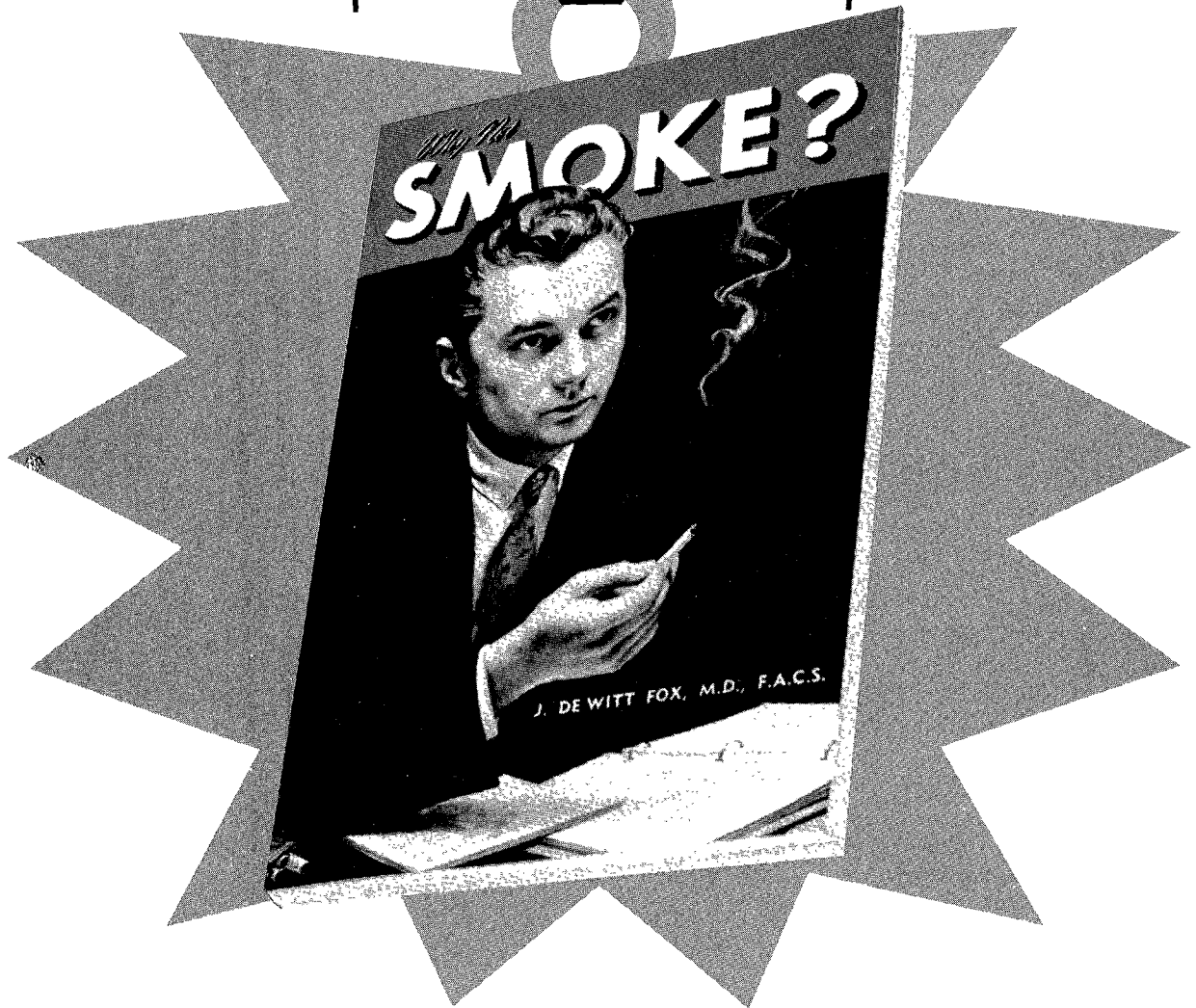
TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins.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

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### Thai Station Offers Time for Adventist Radio Program

A radio station on the island of Phuket, Thailand, has voluntarily opened its doors free of charge for an Adventist broadcaster.

Jerrold James Aitken, missionary son of the secretary of the General Conference Radio-TV Department, has just been requested to put on a daily 15-minute local broadcast in slow English called "Hello There, How Are You?"

This will be a friendly, conversational-type program, which is of great interest in Thailand because so many people want to learn English. The local station has left the pastor free to talk about health and to read Bible stories, as well as give personal comments. This may be a first for this type of broadcasting in the Far East.

The Voice of Prophecy has also been on the air in the English language primarily for our servicemen in and around Bangkok. Surprisingly, this program, since it is in English, is appealing to more and more Thai people.

JAMES J. AITKEN

### Permit Granted for Seminary, Report From Cuba Reveals

News from Cuba reveals God's abundant blessing on Adventist work in that island field during 1968. Baptisms totaled 551, bringing the membership close to 7,000. Forty-two new churches were organized.

Beyond that, a permit has been granted to open a seminary at Rancho Boyeros, a suburb of Havana. This will mean much to our educational program.

C. L. POWERS

### California Floods Call Out SDA Disaster Units Again

Torrential rains over much of California late in February, coming shortly after previous heavy storms, plunged much of the central and southern part of the State into acute disaster conditions.

In the San Joaquin Valley, where floodwaters battered five counties, the Central California Conference mobile disaster unit moved into Madera with supplies of blankets, new shoes, and other clothing for relief operations there. A truckload of supplies from Clovis also brought relief to Madera. Floodwaters inundated the area of the Madera Adventist school. Sandbags saved the school itself, but the school auditorium was flooded.

Men of the Fresno Central church, working under the church's civil defense coordinator, helped unload and distribute supplies and prepare food for other flood-relief workers.

At Loma Linda, where the San Timoteo Creek overflowed its banks, hundreds were flooded out. Gentry Gymnasium on the Loma Linda University campus was converted into an evacuation center

where nearly 200 persons were housed and fed. Loma Linda Academy was flooded.

The Azure Hills church, near Riverside, was converted into an evacuation center where some 200 persons were housed during the height of the emergency.

On February 25 the Southeastern California Conference mobile disaster unit moved into the Corona-Norco area, where Jack Harris, conference welfare director, and his helpers fed or provided food for about 500 men preparing sandbags and doing other relief work.

In higher elevations throughout California unprecedented snowfalls isolated many persons and collapsed many buildings. Adventist relief work in these areas proceeded on an individual basis.

With further rains forecast for the entire State, all Adventist health and welfare service units in California were on an alert basis to help wherever needed. [By Telex.]

HERBERT FORD

### Students in Northern Europe Spearhead Ingathering Drive

The recent Ingathering campaign was one of the best for the Northern European Division, according to M. T. Battle, division lay activities secretary.

"The college young people did especially well," he writes. "We hope that Tyrifjord Junior College still has the world record! I was with them for the launching of their campaign and reminded them of the challenge of Takoma Academy with their recent achievement of \$26,600 in five nights. After going out for two weekends the young people at the Norwegian school reported nearly \$27,000, which is a gain of more than \$3,000 over last year's achievement."

Here are the comparative figures:

	1967	1968
Newbold College, Britain	\$7,840.00	\$11,169.60
Ekebyholmsskolan, Sweden	12,062.26	19,500.97
Toivonlinnan, Finland	.....	7,700.00
Tyrifjord, Norway	23,646.42	26,928.38
Vejlefjord, Denmark	10,853.43	11,359.84
(with only 100 students in one weekend)		

ADLAI A. ESTEB

### Publishing Department Holds Council in Trans-Africa

Baptisms resulting from contacts by literature evangelists in Trans-Africa during 1968 amounted to 1,447, according to reports given at the publishing department council conducted at the division office in Salisbury, Rhodesia, January 22-27.

These bookmen sold \$576,396.91 worth of literature as compared with \$572,313.25 in 1967.

Administrators, book depository managers, and publishing department secretaries from the Southern, Zambesi, Congo, and South-East Africa unions were present. J. T. Mason, publishing department secretary of the Trans-Africa Division, had planned the meetings and led out in the council and the leadership school that was also held.

F. G. Thomas, M. B. Musgrave, Mrs. Jean Cripps, Mrs. Pam Clifford, R. E. Appenzeller, and the Publishing Department secretary of the General Conference were the instructors for the leadership training school. The meetings were both spiritual and practical.

The Sabbath meetings were held at the Highfield African church with about 600 people present. Many responded to the call for service, and several new workers will soon enter the literature ministry.

D. A. McADAMS

### Northern California Staff Re-elected for Biennium

At a biennial constituency meeting held at Rio Lindo Academy, March 2, more than 600 delegates of the Northern California Conference returned James E. Chase, president, and his entire staff of executive and departmental associates to office for the next two years.

Four new congregations, with a combined membership of 245, were accepted into the family of churches. Conference membership at the end of 1968 stood at 23,485.

Delegates learned that 2,330 persons were baptized during the past two years, an increase over the previous two-year period. Tithes for 1967-1968 were \$10,696,785, and missions giving was \$1,861,270.

The delegates participated in the dedication of Rio Lindo Academy, Healdsburg. Only seven years have passed since this boarding academy first opened its doors. In addition, they voted to build a new conference office, which is to be situated on a five-acre site east of Oakland.

W. D. WALTON

### NBC TV Will Produce Antismoking Telecasts

The National Broadcasting Company television network will be producing ten half-hour programs on smoking and health with special high lights on the Five-Day Plan.

This has come from contacts first made with the Hinsdale Sanitarium's Five-Day Plan team, who have had exceptional success in Chicago and environs.

These half-hour programs featuring portions of the General Conference temperance films, as well as presentations by Dr. C. L. Dale and Chaplain W. C. Graves, will be telecast in Chicago, New York, Los Angeles, Washington, D.C., and Cleveland.

Although telecast dates have not been announced, wide public response is expected and preparations for extra Five-Day Plans in the telecast areas are now under way.

ERNEST H. J. STEED

### IN BRIEF

† Death: L. A. Hansen, head of the General Conference Medical Department for many years, March 1, at Orlando, Florida, aged 96.