

# REVIEW and Herald

★ **Balanced Christian  
Living**

—Page 2

★ **Education in  
Tanzania**

—Page 15

"Homeward bound!" What cheering cry  
Greets the Advent pilgrim band!  
Homeward bound, afar discern  
Glories of fair Canaan's strand!

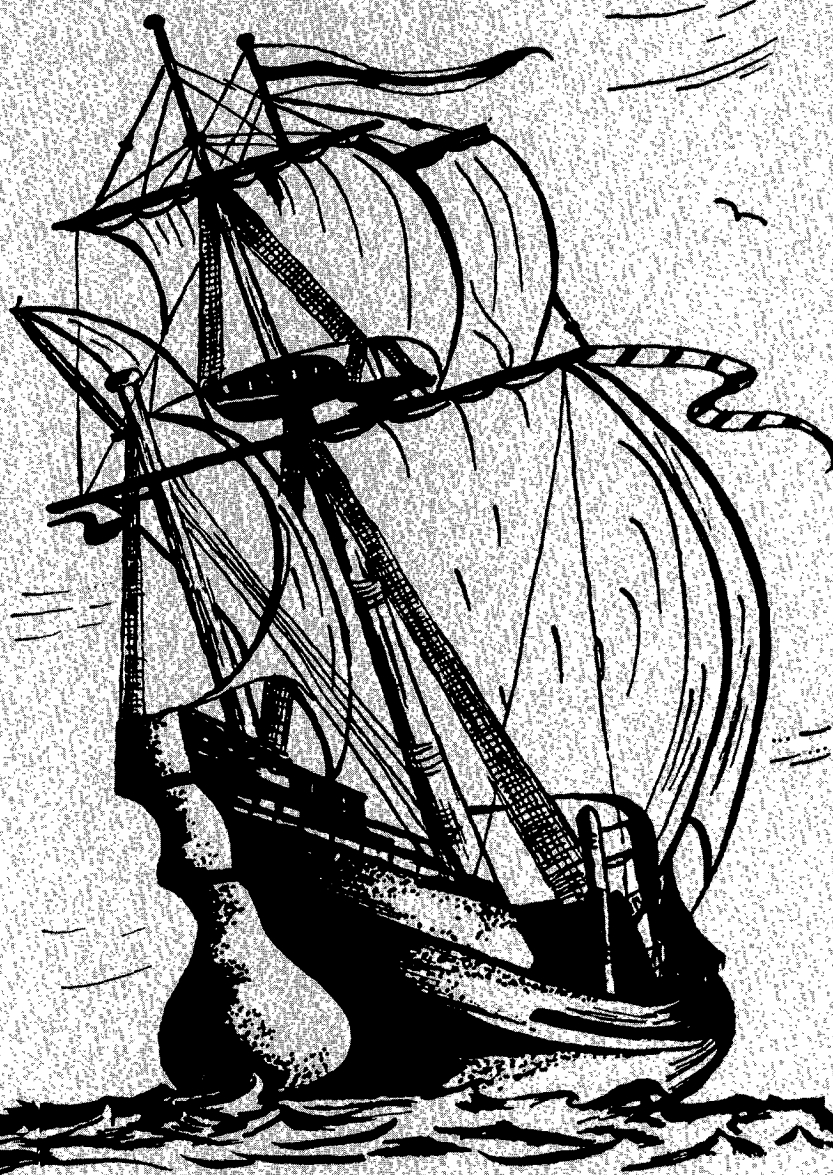
"Homeward bound!" ye heralds cry  
To the homesick, scattered flock;  
Homeward bound, 'tis earth's last hour  
Striking by prophetic clock!

"Homeward bound!" Ye homeless ones,  
Ravished, hungry, suffering pain;  
Homeward bound, the chorus swell,  
Heaven is nearing! Bless His name!

"Homeward bound!" this message ring;  
Let it roll o'er sea and land;  
Homeward bound! Ye workers, rouse—  
Jesus comes just as He planned!

## *Homeward Bound*

By Louise C. Kleuser



**W**E HAVE said a good deal of late about balanced giving, and there is indeed need for balance in our offerings. As a matter of fact there is need for balance in all that we do, in every phase of life, including religion. We need a balanced, middle-of-the-road religion, steering clear of the extremes of icy indifference on one side and fiery fanaticism on the other. There is need for balance between the intellect and the emotions.

There is certainly need for balance in the diet, if one is to have health, and balance between work and rest, for the same reason and purpose. A great deal of sickness, both mental and physical, would be avoided if study and mental work—and the strain and stress that use up nervous energy—were balanced by vigorous, regular, useful exercise of the muscles.

Parents and teachers need balance in dealing with children—balance between authority and affection. We are told that this was the secret that enabled Abraham of old to “command his children and his household after him” (Gen. 18:19). He ruled with a happy, balanced combination of authority and affection (see *Patriarchs and Prophets*, p. 176).

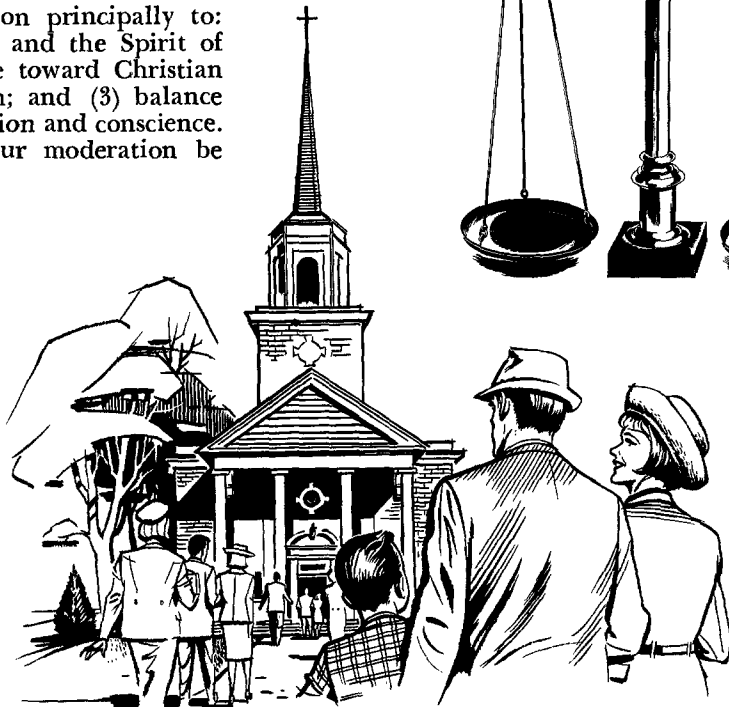
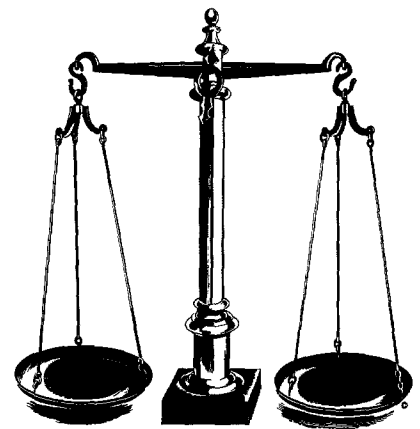
In this study we are giving attention principally to: (1) balance in the study of the Bible and the Spirit of Prophecy; (2) balance in our attitude toward Christian standards, the standards of our church; and (3) balance in our attitude toward church organization and conscience. Our text is Philippians 4:5, “Let your moderation be known unto all men.”

#### **Balance in Studying the Bible and the Spirit of Prophecy**

A good rule in the study of the Bible is to find all that has been written on a given subject before forming a conclusion. Failure to follow this rule may lead to erroneous conclusions. For instance, some read Matthew 16:18 and immediately conclude that Peter was the stone upon which the Christian church was established. But if they would read Deuteronomy 32, they would find that in this one chapter Moses refers five times to God as the rock of our salvation (verses 4, 15, 18, 30, 31). The psalmist refers again and again to God as his “Rock” and fortress (Ps. 28:1; 31:2, 3; 42:9; 62:2, 7; 89:26; 94:22; 95:1). The prophet Isaiah refers to the coming Messiah as a “stone, a tried stone, a precious corner stone, a sure foundation” (Isa. 28:16). Add to all these statements the positive declaration of Paul that the church is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Eph. 2:20), and there is no possible room for doubt as to who is the foundation of the Christian church. Peter, as one of the apostles, has a place in the foundation of the church, but only a minor place compared with Christ “the chief corner stone.”

Another example of erroneous conclusions comes from failure to study all that God says on the subject of answered prayer. In John 14:13, 14, we are told that whatever we ask in the name of Jesus will be given us. One might read this text and decide that if he needed a thousand dollars—or a million—he need but ask and receive it. But there

# BALANCED



*A district pastor talks to  
one of his churches on a subject that  
vitally concerns every member—*

# CHRISTIAN LIVING

By J. O. Wilson  
*Minister, Arkansas-Louisiana Conference*

are numerous other texts that give the conditions upon which prayer is answered. In Psalm 66:18 and Proverbs 28:13 we read that if we are not willing to give up our sins, God cannot answer our prayers. James tells us (James 4:3) that things for which we pray in order to consume them on our own lusts—to use for selfish pleasure—cannot be granted. In 1 John 3:22 we read that “whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” Or, as the same writer says in chapter 5, verse 14, “If we ask any thing according to his will, he heareth us.” Add to these the strong words of Solomon in Proverbs 28:9, that “he that turneth away his ear from hearing the law, even his prayer shall be abomination,” and we can see clearly that the promise of Jesus to grant all prayers offered in His name must be balanced by the conditions of answered prayer set forth in many other scriptures.

This same rule, which is so important in arriving at correct conclusions from Bible study, is just as important and necessary in our study of the writings of the Spirit of Prophecy. One could go through these writings and pick out all the reproofs, all the statements about the backslidden condition of the church, and conclude that God has rejected the Adventist Church, and that we ought to leave it and start another. But we should not overlook the many statements that assure us of God's love for His church, statements that tell us positively that this remnant church will triumph and go through to the kingdom. Listen to these words from *Selected Messages*: “There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port.”—Book 2, p. 390.

I like these words, don't you? Sometimes some of our people become anxious and concerned about things they imagine are going on at headquarters. They get the idea that our leaders are worldly men and are leading us astray. God tells us here to leave such matters to Him. We don't need to start a campaign of criticizing our leaders, and write to Adventists everywhere warning them against the leaders. That is not our business. God has not called or commissioned any of us to do that. Our leaders do not claim to be perfect, but I have known a good many of them over a period of more than half a century, and I know that most of them are godly men and women.

What positive assurance these words give us that this Advent Movement is going to triumph! This movement is not going to break down, and a reformed Advent movement come out of it and go into the kingdom, leaving the original behind. No, brethren and sisters, the Advent Movement that came up in fulfillment of prophecy, that came on the stage of action at exactly the right time, that has now encircled the earth and is giving God's great closing message to the world, this people of prophecy, this remnant church, is going to triumph. It will go through to the kingdom. We may break with it and leave it, we may get a burden to reform it or maybe to start another and better one, but we had better stay with it, for it is going through to God's eternal kingdom. I want to go through with it, and I intend to go through with it, don't you?

Seventh-day Adventists are reformers. They are the great truth restorers of the last century of earth's history. They have been raised up as a people for this very purpose. They are called of God to restore to their rightful place all the great truths of God's Word that have been rejected, counterfeited, and trampled upon throughout the centuries. They are to raise up standards that have been dragged down and forsaken. They are to “build the old waste places,” to “raise up the foundations of many generations,” to repair the “breach” in the wall of truth, to restore “paths to dwell in”—the “old paths” of truth (Isa. 58:12; Jer. 6:16).

Among the great truths which Seventh-day Adventists are to restore, are salvation by grace through faith, the importance of obeying God's commands, the inspiration of the Bible, the priestly ministry of Christ in the heavenly sanctuary, the time and nature of the judgment, the imminence, manner, and purpose of Christ's second coming, creationism, the Sabbath, the reward of the righteous and the wicked, health and temperance—the care of the body as the property of God, recreation and amusement, modesty in dress and conduct, Christian education, and the gifts of the Spirit in the church. To restore these and other great Bible truths calls for many radical reforms in the lives of most nominal Christians as well as in the lives of out-and-out sinners.

## A Balanced Attitude Toward Church Standards

With so many major reforms to promote, it is obvious that Seventh-day Adventists should avoid making too much of minor matters. Reformers should be balanced and sensible. They should not be extremists. They should carefully guard against being, in any wise, radical or fanatical. Of all people in the world, those who assume the responsibility, as Seventh-day Adventists do, of being Heaven-sent reformers, should be balanced, middle-of-the-road, sane and sensible Christians. They will avoid majoring in minor matters.

How may we distinguish between major and minor matters? Any practice where a moral principle is involved

is a major matter. This would include any practice that is immodest or unhealthful. Such practices would be violating moral principles. Any doctrine clearly taught in the Bible and the Spirit of Prophecy is a major matter. Practices based on custom, but not violating any moral principle or clear teaching of the Bible and the Spirit of Prophecy, would be minor, and need not call for reform. Customs change from year to year and from century to century, but moral principles remain. We would not consider it important today to follow the fashions of dress or coiffure that prevailed in the days of Abraham and Sarah, but it is important that we keep the same Ten Commandments they kept.

In our zeal to stand up for moral standards and to carry out our commission as reformers, we may sometimes feel like rejecting customs entirely. We may feel like saying, "Oh, customs and fashions change with the wind, we'll pay no attention to them." But we dare not take that attitude. To disregard custom without cause, to be unnecessarily different from those around us, needlessly to attract attention to ourselves, may do great damage to the cause we love and are trying to advance.

Christ did not set out to uproot or disregard the customs of His day. Only where moral principles and the teachings of Scripture were involved did He reject the prevailing customs of the time. He was not an extremist or a fanatic.

Paul admonished the church at Corinth to respect the customs that prevailed there at the time, so long as no moral principle was violated. Custom called for women to "cover their heads with a veil [when appearing in public, especially in a religious service], as an evidence that they were married, and also as a matter of modesty" (*The SDA Bible Commentary*, on 1 Cor. 11:5). Since it would not be a violation of any moral principle to wear a covering on the head, Paul exhorted the women of the church at Corinth to comply with this custom, to avoid the appearance of being bold and immodest.

Ellen White likewise counsels us to follow the fashions of our time, when to do so is not immodest or unhealthful. Listen to this sensible, balanced instruction: "Christians should not take pains to make themselves a gazingstock by dressing differently from the world. . . . If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to

adopt such a style of dress."—*Testimonies*, vol. 1, pp. 458, 459.

In the same paragraph she says that if the fashions of the world are immodest, then we should dare to be different from the world by dressing modestly. This is sensible and reasonable. Where modesty and health are not involved, fashions are to be followed, that we may avoid being so different from those about us that we make ourselves a gazingstock. But immodest or unhealthful styles should be rejected. Attire that exposes the body or the form to such an extent as to attract undue attention is not considered modest apparel by conservative people, even among non-Adventists. Surely the present style of dress that fails to cover the knees should call for courageous rejection by our sisters. However, they need not go to the opposite extreme of seeing how long they can wear their clothing, but should adopt a sensible, modest, balanced style.

We might cite as an example of a fashion of the world where modesty and health are not involved, the modern style of women's hair. A conservative style of hair, shorter than its maximum growth, has nothing against it from the standpoint of health. Nor can it be rejected as immodest. When the fashion first started, bobbed hair connoted questionable character. It revealed a boldness akin to immodesty. For that reason it is better not to be too ready to adopt a new fashion, even when health and modesty are not involved. But short hair is no longer a sign of boldness or immodesty. Nor is it condemned in the Bible or the Spirit of Prophecy. I know of no inspired instruction as to how long a woman's hair should be. Paul told the Corinthian women that since it would be considered immodest for them to appear in public without a veil, they should wear the veil. But he did not tell them how long their hair should be. This, we think, is a good example of a minor matter, and to treat it as major is unnecessary and may bring reproach upon the cause of God.

#### A Balanced Attitude Toward Organization and Conscience

Some good, conscientious Seventh-day Adventists are not sure how far they should go in giving allegiance and loyalty to our church organization. They see some members of the church not living up to the teachings of the church. Or they may see some practices in the church that they feel are not up to the standards set in the Bible and the Spirit of Prophecy writ-

ings. Seeing such shortcomings in their brethren or in the church as a whole, they are perplexed to know how they can follow their conscience and at the same time be loyal to the church.

Here we touch on the place of conscience in the life of the Christian. What is conscience, and what purpose does it serve in the Christian experience?

In and of itself, conscience is *not* the voice of God, as some seem to think. Saul's conscience led him to persecute the followers of Christ, but it was not God who told him to do that. Conscience is a faculty of the mind that impels a person to do what he believes to be right. Obviously, Saul's conscience was operating as a conscience should; the error consisted, not in a faulty conscience, but in a lack of accurate information on which to base a judgment for conscience to implement. So the definition often given, that "conscience is the voice of God speaking to the soul," is correct only if the conscience is enlightened with respect to God's will. The voice of God is *not* the conscience; it is the Holy Spirit, that "word behind thee, saying, This is the way" (Isa. 30:21).

Conscience is not a person's feelings with respect to a matter. We sometimes hear the counsel, "Let your conscience be your guide." This is usually said when we do not know what is right or best. We are facing a problem that we do not know how to solve, a question to which we do not know the answer. Our well-meaning friends are simply saying, "If you don't know what is right, use your best judgment," or perhaps what they really mean is, Follow your feeling in the matter. *Conscience cannot function when we do not know what is right.*

Conscience is the moral sense of discrimination God placed in man that makes him different from the lower animals. Most animals have the five physical senses. In addition, man has a sixth, or moral sense. This is what makes him feel responsible to a higher Being, that he ought to do right. This is part of the "enmity" against Satan and wrongdoing that protects a man from the wiles of the devil.

Conscience does not tell one what is right. But when he finds out what is right, it tells him what he ought to do about it. He must learn what is right from the revealed will of God, the Bible. "Thy word is truth" (John 17:17). The correct functioning of conscience, then, depends on a correct knowledge of truth. The ques-

tion may arise then, "How important is it to follow conscience? Is it ever safe to disregard conscience?" We would not dare to say it is safe to disregard conscience, but on the other hand we can certainly say it is not safe to follow conscience unless we are sure we know what is right and what we ought to do under the circumstances. The most important thing is to know the truth, to know what is right and what we ought to do about it.

Shocking as it may at first seem, Satan may use the conscience to accomplish *his* purposes. We know he deceives people as to what is truth. He leads people to accept error as truth, their conscience then will lead them to follow what they have accepted as truth, and they will be serving the purposes of Satan. We may be sure, however, that if we *love* the truth and study diligently and prayerfully to learn what *is* the truth, and if we are willing to *obey* the truth at any cost, Satan will not be allowed to deceive us. If it were possible he would deceive the "very elect," we are told, but God will not allow him to do that.

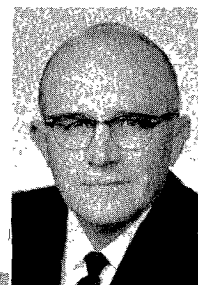
The conclusion we are led to in this part of our study is that until we are very sure we know what is right and what we ought to do, we had better *wait*, and not follow our *feelings* in the name of—and as a substitute for—following conscience. This is especially so when others besides ourselves are involved, and there is a possibility of doing damage to the work of God instead of helping it.

One purpose of our church organization is to protect us as individuals from making mistakes and blunders. It is the very nature of organization to enable two or more persons to attack their problems together. Problems too difficult for one to solve alone can be solved by counseling together. "Where no counsel is, the people fall; but in the multitude of counsellors there is safety" (Prov. 11:14).

Our denominational organization was given us of God. It is as truly a part of our truth-restoring message for the world today as the Sabbath. There would be no Advent Movement without organization, and when any church member gets the idea that he can belong to the Advent Movement without being loyal to the organization, he is grossly deceived. Anyone posing as a reformer of the church who gives assent or encouragement to the idea of separating from the church or of working apart from or independently of the church organization, thereby gives evidence that he is not sent of God but is self-appointed. Such would-be reformers are danger-

*A Personal Message From Your General Conference President*

## HEART to HEART



### *Dear Fellow Believers Around the World:*

"What will be the policies, the objectives, the goals, of the new administration in the General Conference during the next four years?" How will our new leaders approach some of the problems that have faced the church through the years?"

These questions and many kindred ones have been in letters, on lips, and reflected in the faces of hundreds with whom I have come in contact personally or through the mail during the past month since the General Conference session in Detroit.

These are good questions. After all, this is *our* church. Christ is our great Head, but it is *our* church. Every member in every land should say with assurance, "This is *my* church. I am interested in the plans that are laid, the policies that are adopted, and in the objectives that are set." I want every Seventh-day Adventist around the world to feel just such a personal interest in the work of *our* church.

Now, back to objectives, plans, and programs.

First, I want to say a word of deep appreciation to those men of God who have led this movement in the past. In more recent years the Lord has used such men as J. L. McElhany, W. H. Branson, and R. R. Figuhr to do a mighty work for Him. What a privilege to be permitted to build upon the foundations these stalwarts have laid so well!

My heart is especially warm toward the men and women who have grown gray in the service of their Lord. I want to be worthy of their great example of dedication. God bless every one of them—leaders and laymen alike—who are yet among us!

The objectives during the next four years? *There must be but one great all-consuming objective* for each one of us—*earnestly to prepare to meet Jesus ourselves and to give our lives unreservedly to the work of preparing others for His coming in our generation.* Nothing else dare take precedence in our lives. The hour is late! Eternity with our blessed Saviour is too precious. We cannot afford to allow anything to obscure our vision or to divert our attention from this one all-consuming obsession!

First and foremost, the hour in which we live demands that we pray and live for the great *revival of primitive godliness* the Lord's messenger reminds us *must* come among God's people. There is no question about it. This is our first and greatest need as individuals and as a church!

Then we must pray more earnestly than ever for the outpouring of the latter rain. The work of God will never be finished by human effort. The task is too great for us, but it is not too great for our omnipotent God! This is *His* work! His power will finish it—and *in our generation, too! Never doubt it!* Our part is to live and pray for the outpouring of the Holy Spirit in latter rain proportions. This must be the motivating power of the leadership of this church in such challenging times!

These, brethren and sisters, are the objectives of your new leaders. Your leaders in the past have carried the same burdens, worked toward the same objectives. But we live and labor in a new day. We are nearer God's deadline. The close of probation is just ahead! Jesus is coming in *our generation*. There must be a new urgency to our spiritual development. We dare not be satisfied with our experience of yesterday. Today we are one day nearer the kingdom. Our seeking must be more earnest.

"But don't you believe in goals—baptismal goals, membership goals, financial goals?" someone asks. *Of course I believe in goals*—there will be many goals in the above-mentioned fields. But I have no doubt that all of these goals will be reached when we achieve the greatest of all objectives—when we become *revived, Spirit-filled, practicing Seventh-day Adventist Christians!* The money will flow in in abundance, multiplied thousands will seek admission to the church—all other blessings will come when we meet God's spiritual standard for His people! I appeal to *you* to pray, study, live, and work toward this one greatest of all objectives!

Yours for a finished work in  
our generation,



ous. We should pay them no heed.

Returning to the question of conscience: if one member gets the idea that his conscience is more important or more trustworthy than the collective conscience of the whole church, he is greatly deceived. He may see practices in the church that he feels sure are wrong according to the Bible and the Spirit of Prophecy writings. He may, indeed, be sorely tempted to appoint himself straightway as the reformer of the denomination. What should he do? He had better wait on the Lord. He had better study carefully to see if he is not giving major importance to some minor question. And even if he should find the denomination falling short on some major matter he had better cling to that wonderful promise already quoted: "If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong."—*Selected Messages*, book 2, p. 390. This people, this organization, is going through to victory and triumph. Let us stay with it, and go through with it.

#### Loyalty to the Church and Its Standards

If as a member you have been discouraged through what you felt were faults in the church, and you have been led to look upon yourself as appointed to be a reformer of the church, I appeal to you to release yourself from that appointment at once. Live your convictions quietly without attempting to promote your viewpoint, and study carefully to make sure you are not majoring in minors. Be sure you are keeping balanced.

And if any of our number have been inclined to lean toward the world with its loose and unholy standards, thereby giving cause for discouragement to fellow believers in the church and perhaps bringing the church into reproach among non-members, I appeal to you to make the reforms in your life that will bring you into harmony with the standards of the church, that you no longer be a stumbling block to others. Let us remember that if we are letting down the standards of the church and leaning toward the world, we are just as surely out of balance as our brethren who are inclined to major in minors and whom we accuse of being radical or fanatical. It is just as dangerous to ourselves and as damaging to the church to be out of balance on one side as on the other. It matters little to which side Satan gets us off balance.

Jesus is more interested in His people, His church on earth, than in anything else in this vast universe. In vision John saw Him standing among

seven golden candlesticks, which we understand represent seven periods of the history of the church. Jesus is standing in the midst of the candlesticks. He is with His people. The church is the center of His interest. And if it is the center of His interest, it ought to be the center of mine also. "Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard."—*The Acts of the Apostles*, p. 12.

Let us be careful how we criticize or condemn the object of God's supreme regard. The best way to reform the church is for each individual

member to search his own heart and to surrender to Jesus, in order that His marvelous grace may transform each one of us.

Let us search our hearts and renew our dedication to this wonderful Advent Movement and message and to its high standards. Let us renew our loyalty to our church with its God-given truths and organization, to our leaders, to one another, and to the great Captain of our salvation, who is leading His people on to triumphal entry into the city of God, the place He has gone to prepare for those who love and will serve Him throughout eternity.

—The Art of Living.....when



you're  
young

#### THE URGE TO CONFIDE

THE urge to confide one's problems, to pour out all the details of one's tribulations into a receptive ear is strong with many people. We all yield to it, now and again. If the ears that listen can be kept down to just one pair, or no more than two or three pairs, probably the verbalization is both helpful and therapeutic. This urge to confide, however, can become a real hazard when it is so strong that you find yourself talking over your problems with *all* your friends and even your acquaintances. And not just one "talking over," but endless, repetitive kinds of sessions.

An obvious outgrowth of this sort of undisciplined conduct will be a rather noticeable reluctance on the part of others to see you coming. Or to answer the telephone. People haven't as much tolerance in this realm as you might suppose. Sympathy can turn to restlessness, restlessness to boredom, and boredom to downright disgust when you've retold all the tedious details of your inner conflicts for the dozenth, or more, time. All the "he said's" and "she said's" and "I can't see why's" can produce glazed eyes and scarcely-smothered yawns—it's become an *old* story. You're labeled as a person who always has a problem, a real "drag." The point here is that everyone has problems. Your problems aren't all that unique and fascinating. They just don't deserve so much prominence.

A particularly distasteful facet of confiding in too many people is that eventually you're bound to feel as though bits and pieces of you are scattered all over the landscape. How in the world can you ever gather yourself up into one entity again? You'll feel so "public," if you follow my thinking in the use of that word. We all need to feel that we have private citadels of

being that are ours alone, that give us the inner strength to face life. Inviting person after person to become a part of your innermost emotional recesses takes on the proportions of an orgy.

Incidentally, the very natural reaction of listeners is to offer solutions. Few people can resist giving advice, particularly when the advisee appears utterly distraught, utterly incapable of charting a well-thought-out course of action for himself. And you may not have wanted advice at all! You may have merely desired the luxury of being in the center of the stage, so to speak. As a matter of fact, the advice may prove distinctly odious, if it's diametrically opposite to your own inclinations. In any case, the more talking you do, the more likely you are to come up with a multiplicity of advice, much of it conflicting.

I'm not speaking against going to teachers, parents, counselors—people of that sort—and discussing your problems. This certainly is to be highly recommended, particularly if you follow some of the good counsel that you're bound to receive.

But the urge to confide in anyone and everyone is deplorable. If you've been yielding to this rather humiliating weakness, I think I can suggest a cure. Take your problems to Christ; He'll never tire of listening; His advice is always right. And you won't feel "diminished," but increased, in emotional strength and stature.

*Minim Hood*

**D**URING their long sojourn in Egypt the people of Israel nearly forgot the God of Abraham, Isaac, and Jacob. Under the lash of the taskmasters they largely turned from the worship of God and became like the Egyptians about them. The recollection of how God had led and cared for their fathers became dim, and they but vaguely understood their relationship to Him.

But there were some who, even under the rigors of slavery, maintained their fidelity to God. Of this line came Moses, Aaron, and Miriam, who emerged as the leaders of God's people on their way from Egypt to the Promised Land.

Israel had been on their journey to the Promised Land but a few days when the Lord at Sinai summoned them, through His servant Moses, to give of their bounties so that a tabernacle might be erected. Note the words of God to Moses, "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." "And let them make me a sanctuary; that I may dwell among them" (Ex. 25:2, 8).

Here we have clear instructions with respect to freewill offerings for the support of the Lord's cause. A principle is enunciated in the words, "giveth it willingly with his heart." The only gift the Lord can accept is one that is joyously and freely given. Note the following startling statement, "It were better not to give at all than to give grudgingly; for if we impart of our means when we have not the spirit to give freely, we mock God."—*Counsels on Stewardship*, p. 199.

#### Israel Reminded of the Tithe at Sinai

It was while Israel was still at Mount Sinai, and after they had given so liberally toward the construction of the tabernacle, that the Lord reminded them of the importance of the tithe: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the Lord" (Lev. 27:30-32).

God purposed that the Levites, who were to give their entire time to the ministry of the tabernacle, should be supported by the tithes of the people. "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even

*Christian giving  
is man's grateful response  
to  
what God has done for him.*

## A Joyful Commitment

### Part 2

By K. F. Ambs

the service of the tabernacle of the congregation" (Num. 18:20, 21).

Notice how specific the Lord was: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30).

#### Tithing Principles Apply Today

But why should we today deny ourselves in order to give tithes and offerings, when God already owns everything? The greatest need of human beings is to recognize their dependence upon God for everything—from the air they breathe to all spiritual and material wealth. The tendency of the human heart is to forget the Source of its benefits. The Lord refers to this pointedly as follows: "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God . . . : lest when thou hast eaten and art full, . . . then thine heart be lifted up, and thou forget the Lord thy God, . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:10-18).

The sincere Christian today, then, honors God as Creator and owner of the universe. He accepts the Lord's claim set forth in Psalm 50:10 to 12: "For every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."

The faithful Christian likewise acknowledges himself to be the purchase of Christ. He agrees with the apostle Paul, who wrote to the Corinthian Christians: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

Finally, the Christian accepts as his own the challenge laid down by the Master when He commanded, "Go ye into all the world, and preach the gospel to every creature." In accepting this divine commission the Christian also accepts the divine plan for the support of the church's outreach in the fulfillment of the commands of Christ.

#### Giving, a Response

The Christian gives in response to the prompting of his own heart. He gives in grateful acknowledgment that the heavenly Father first gave all when He emptied heaven to give His only well-beloved Son. He gives not a paltry gift of money or material things, but in grateful dedication he gives the best that he has—his own heart and spirit. The one who comprehends the height and depth, the length and breadth, of the love of God for man can do no less than give himself.

To give of ourselves is a requirement in our relationship to others. The poet has phrased it thus:

Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and me.

J. R. LOWELL

Only as we grasp the truth that God's kingdom, His government, and His gifts to man are all rooted in infinite love can we make the response of love. We love Him because He first loved us.

Total commitment—body, soul, spirit, possessions, family, life itself—is the price and privilege of fellowship with the divine. Once made, such commitment frees the spirit. It brings into captivity all those selfish, grasping impulses that stultify and restrict the full expression of our nobler selves. The loveliness of Christ will be more perfectly reflected. The heart will be emptied of self and Christ will reign as sovereign of the soul.

Only in total commitment can one find the answer to the old question, What shall I render unto the Lord for all His benefits to me?

(Concluded)

# The Government Acts to Provide MONEY FOR PRIVATE SCHOOLS

By FRANCIS D. NICHOL

[The late editor in chief of the REVIEW AND HERALD prepared an address on the separation of church and state, which he was to have presented before a recent conference on church-state relations at Andrews University. Following his death, the address was read for him. In keeping with his intention to share this address with REVIEW readers, we here present it as a series of articles, of which this is the third.—EDITORS.]

Consider, now, this further factor. In 1930 the Supreme Court decided that it was constitutional for the State of Louisiana to provide free textbooks to church schools from tax money. The premise was that the textbooks were a gift to the children and not to the school. (*Cochran et. al. v. Louisiana State Board of Education et. al.* 281 U.S. 370.) This legal concept of child benefit, as it is known, can also be seen in the decision of the Court in 1947 in the Everson school bus case. In this case, by a five-to-four decision, the Supreme Court granted Catholic parochial pupils the right to ride public school buses in New Jersey.

To oppose this concept may easily appear to be a callous endeavor to defraud innocent children. We confess that the concept of child benefit has a very real measure of validity in a number of situations. Unfortunately, it has not only validity, but elasticity. Today we see it being stretched out of all shape by the reasoning of the proponents of state aid for private and church schools. I can think of no reasoning more subtle. It might even deceive the very elect.

There is still another important factor that has been developing in recent times, and that is what the Government declares to be the need of better educated youth in the competitive crisis with hostile ideologies. The Government argument is this: We live in a highly scientific, technical, electronic age. The country that makes the greatest advances in these areas will have the greatest advantage in the deadly competition of our day.

This naturally poses the question, Are the schools of America training the children and youth as effectively as they might? Surveys seem to indicate that in many areas of the country both private and state schools are not accomplishing what they might. The explanation offered is that they do not have sufficient funds. And of course the state should provide the needed money.

The result of the interaction of all these factors in the area of church-state relations is major Federal legislation to make money available for the improvement of the school system. Two such laws were passed in 1965. The first, in the words of the act, "to strengthen and improve educational quality and educational opportunities in the Nation's elementary and secondary schools." The other, "to strengthen the educational resources of our colleges and universities and to provide financial assistance for students in postsecondary and higher education."

The last section in the act to aid elementary and secondary schools reads thus: "Nothing contained in this Act shall be construed to authorize the making of any payment under this Act, or under any Act amended by this Act, for religious worship or instruction." A somewhat similar restriction is set forth in the 1965 law that provides aid for "colleges and universities," et cetera. (See Public Law 89-329, p. 48.)

It is hoped by these restrictions to assure all men that the Government is giving no aid to any religious body.

A further move to quiet opposition has been the promotion of the theory that a school campus may be divided into secular and religious parts. This is the presumption in the Higher Education Facility Act of 1963. (See Public Law 88-204.) In other words, the Government may give financial aid to build a science building, for example, but not a chapel, on a campus. Apparently it is both lawful and in the interests of the state for it to finance the construction of a science building, or any other nonreligious building on the campus. This calls, of course, for the rather startling assumption that a college campus can be subdivided, part religious, part secular—as though a college were simply a collection of disparate entities, held together only by similarity in architecture.

## A College Is Indivisible

I need hardly add that through the years we have viewed an Adventist college campus as one indivisible whole, whose goal is to train youth to be good citizens of the kingdom of God and of a kingdom on earth. Indeed, we believe we should teach all subjects—science, literature, history, as well as religion—in the framework of our religious philosophy. To do less would be to remove one of the prime reasons for the existence of our Adventist schools. Nor has our view of a college campus been so different from that entertained by many religious groups, including Catholics, who most certainly have taught history, for example, in the context of the Catholic viewpoint.

Now, all is to be changed. The campus must be largely secularized if church-related colleges are to be eligible for tax money.

There are other features, of course, to such legislation. For example, the Government plans to lend to schools certain library facilities, books and the like, without



Recent legislation makes the separation of church and state a matter of personal concern to families across the nation.



# When a Standard-bearer Falls\*

By PEARL WAGGONER HOWARD

[\* Written after hearing of the death of F. D. Nichol, late editor of the REVIEW.]

Another worker smitten:  
One faithful soldier less  
To fight the world's oncoming tide  
Of sin and wickedness.

A standard-bearer fallen,  
In sorrow laid away;  
But shall the standard suffer loss  
Or perish in the fray?

Nay! Let it be a signal  
To those who still remain,  
To grasp and lift it higher still,  
Until he rise again.

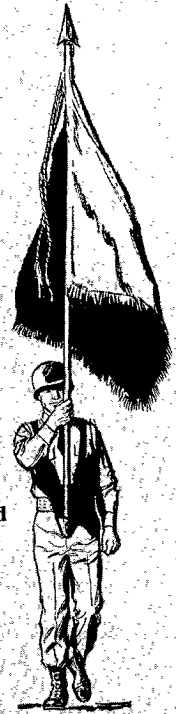
Our Captain's cause is urgent,  
It needs each worker true;  
Beside the enemy's vast hosts  
How few we seem—how few!

Yet still they fall around us,  
One more e'en now is gone;  
Let those who stand, their armor take  
And gird more firmly on.

Wherever one has fallen  
Let many more press in,  
And press the battle to the gates,  
The victory to win.

No time is there for idling,  
Indifference, or ease;  
From those whose hands have loosed their hold  
The banner we must seize.

For just an hour remaineth,  
A crisis is at hand;  
But, oh, the glory, when we meet  
In fought-for Canaan's land!



charge. The word *lend* is used with a new import. Normally the word implies a time limit for the loan and a charge for the lending. Not so under this act. The recipient schools do not own what is loaned to them, and never will. But when they wear it out they are not billed for it, nor do they pay interest; the Government simply lends them new supplies. Now, lending is not giving, hence there is allegedly no violation of the principle of separation of church and state. Or so the argument goes. The only comment we can offer at this point is to say that the word *casuistry* clearly has been given a new dimension.

The expected result of the enactment of such legislation has been an endeavor on the part not only of Catholic schools but of an increasing number of Protestant schools to secure the funds available, and the loans that are in readiness. True, there have been some Protestant voices raised in protest and indictment, but the voices are not many and are not too widely heard. To state the matter most calmly and charitably, gold not only glitters, it blinds, particularly if there are millions of dollars of it glittering at one time, and very particularly if it is so close as to be within arm's reach! The result is that too many religious bodies seem unable to see how these school-aid laws violate the principle of separation of church and state.

## Coming Closer Home

Before our Brother H. H. Votaw, doughty religious-liberty champion, died, the Government had begun to pass legislation to provide certain monies for church-related hospitals. Brother Votaw said something, ten times more pertinent today. He declared: "It doesn't take much courage boldly to stand against accepting Government money when none is available. But it does take courage to refuse money that is offered to you." His words have proved prophetic.

How easy it is for us to be influenced by trends about us. We are all susceptible in some measure and in some areas. The argument is heard that we have paid our

taxes, and why not get some of the money back? The argument has a pleasing and plausible sound. It also has a strangely familiar sound. It is an echo of an argument first brought forth by Rome in its earliest attempts to secure state aid for its schools. We were unimpressed with the argument when it was first used. I think we should still be unimpressed.

Some call attention to the fact that we have been receiving for years certain grants on research projects, and that really any further money we might seek to obtain now would be no more than a logical extension of the precedent we have already established. Let me say first that I believe we can wholly defend accepting from the state certain monies mistakenly called grants. A school might have a bakery that sells bread to an Army post. The Army gives the school a certain amount of money, but they receive in return a certain number of loaves. Hence, the money received is not a gift or a grant in any true sense of the word. The basic dictionary meaning of the word *grant* does not imply payment for value received. The same, in principle, is true when we perform certain scientific research work of value to the Government. We use the facilities of our colleges and provide the answers desired. In other words, for value received the Government pays us a sum of money.

## A Springboard

The trouble in this whole area is that the idea of grants seems to be a springboard from which some would dive to secure related grants that, I believe, violate the principle of separation of church and state.

Let me repeat, a grant is a springboard from which some of us are tempted to dive in search of long-lost treasure that they feel the church may rightfully claim. But the records of heaven reveal that the treasure is gold that earlier heaven-bound ships received from the state, and those ships, thus overloaded, soon sank with their heavy cargoes in the storm-tossed seas of church-state controversies.

(To be continued)

# "the everlasting arms"

We all remember that as children we sometimes trembled to cross some lonely spot at night. Almost every object that moonlight or starlight revealed, in other than natural proportions, was a cause for fear. We seemed to see hidden shapes that terrified our childish minds. But if the small hand was resting in the large hand of father, then we would cross the place as gleefully at night as at noonday.

So, with our lives held by the power of the eternal Father, who is above and around and before us, the dark places of life and the future become light. And when we trust where we cannot see, our steps are firm when otherwise they would falter and fail.

A businessman tells how for years he dreaded to go to bed at night. Often as he was about to lose consciousness in sleep, there would come to him the awful sensation of falling through boundless space. This made the retiring hour an undesirable one. Relief did not come to him until one afternoon, while he was strolling through an old churchyard, his eyes were arrested by the words on a gravestone: "Underneath are the everlasting arms." In a flash of inspiration he saw his safety. That very night, as the solid earth seemed to be falling away from him, he thought of the everlasting arms and then and there rested on the promise. Since that night he has always had a sense of safety and comfort upon retiring.

When troubles and sorrows overwhelm us, when human help fails, when the solid earth itself seems to be crumbling under our feet and we feel helpless and forsaken, let us hold fast to that which gives even more than hope. "The peace of God, which passeth all understanding" will be ours because "the eternal God is thy refuge and underneath are the everlasting arms" (Phil. 4:7; Deut. 33:27).

ERNEST LLOYD

## A Story FOR THE YOUNGER SET

### The Cowardly Pup

By Maryane Myers

WHEN Joe first saw the pup he was running down the street toward Joe, yipping loudly, his tail tucked between his legs. He was as frightened as a pup could be. Two boys were chasing him, shouting and throwing stones.

It was more than Joe could bear. "Leave him alone! I mean it!" he shouted.

Unexpectedly the pup bumped into Joe's leg. Joe scooped him up in his arms. He looked at the boys who had come to a halt before him.

"You ought to be ashamed! This is a terrible way to treat your dog," said Joe.

"He isn't ours. Someone drove by in a car and dropped him out," the taller boy said.

"It was in front of our house. We were driving the pup away," admitted the other.

"Scaring him half to death is one way of doing it, but certainly a cruel one."

The boy who had spoken first shrugged. "We gave him a chance to be friends with us, but he's no good. He's afraid of everything."

Joe soothed the shivering puppy in his arms. "You're wrong. He's a good dog. I'm going to take him home."

His mother and small brother, Danny, were pleased with the puppy.

"He's beautiful, and will grow into a fine dog," mother said. "But I don't know what your father will say about keeping him."



JOHN GOURLEY, ARTIST

It was more than Joe could bear. "Leave him alone! I mean it!" he shouted.

"Daddy said we could have a dog someday," Danny said as he hugged the pup. "Someday can be now."

That sounded reasonable to Joe's father, that is, at first.

"I wouldn't mind keeping him if he acted differently," dad stated. "But he seems afraid of his shadow. I don't believe he will ever make a good watchdog. He's almost half grown now."

"Let us keep him a few days and see if he changes," Joe suggested.

"Please, Daddy," Danny added.

"He has evidently been badly mistreated. I don't know if he will ever find courage again—but we'll give him a couple of days. If he doesn't change by then he will have to be taken to the animal shelter before we all become attached to him," dad said.

Joe nodded in agreement with his father, and hoped for the best.

If there was any improvement during the next two days, it was very slight. The pup cringed at every sudden move. However, he seemed pleased to be petted by Joe or Danny and stayed near them in the enclosed front yard.

"Well, Dad, can we keep him?" Joe asked at the breakfast table the third morning.

His father looked at mother. "What do you think? Much improvement?"

She shook her head. "I wish we could keep him. He's pretty and sweet, but—"

Joe looked pleadingly at his parents. "Just a few days more, please."

His father shook his head. "We're all too much attached to the little fellow as it is. I'll take him away this evening."

Joe stabbed his spoon into the oatmeal bowl. "I'm not hungry, but I can't let them see how bad I feel. I'm not a baby," he said to himself.

"Eat your breakfast, Joe." His mother's voice was gentle.

Danny came into the room in pajamas, looking sleepy.

"May we keep the puppy?" he asked.

The parents exchanged unhappy glances. Dad started to speak when suddenly there was a commotion in the front yard. Boys were yelling and a dog was barking loudly!

Joe and his family hurried to the front porch. The two boys he had seen chasing the dog at first, were in the yard. One had Danny's large ball in his hands.

The pup had them cornered against the fence. He was barking threateningly, showing his teeth. The fur on his back was bristling.

"Help! Help!" the boys cried.

Joe ran to them. "Put down the ball," he commanded. He turned to the dog. "Be still, little fellow, be still!"

The dog permitted Joe to put his hands on him but continued to bark.

Slowly the two boys edged toward the half-open gate. Then they made a dive for it. Instantly the pup was chasing the boys down the sidewalk.

A broad grin spread across dad's face. "Well, it looks as if our new dog has plenty of courage."

Soon the puppy trotted back into the yard, tail wagging, head held high.

Joe reached down and patted him. "Let's call him Champ. I'm sure he will be one now."



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



## Is Your Child

By T. R. Flaiz, M.D.

## READY FOR SCHOOL?

AS TENS of thousands of our care-free children return to the discipline of the classroom with the opening of school, thousands of mothers are reacting to this experience in different ways. Many are not unhappy to have the "little darlings" out from under their feet and in the care of someone else for a change. Many other mothers have most reluctantly permitted their little hopefuls to leave the home nest to go out into the world for the first time. All these mothers, we know, are deeply concerned for the success and welfare of these children as they return to school. Every family takes deep pride in the achievement of the children, whether in kindergarten or secondary school, or in the final professional training. And what a privilege it is to

give these children of ours the opportunity offered in a sound Christian education.

As mothers send their children back to school, and as church school and academy school boards assume the responsibility of the care of these children, has every provision and precaution been exercised to assure their physical health? Has each one been given a careful physical examination, to know that he is not limited by some unsuspected disease or malfunction? Is it known for certain that he does not have diabetes? That he does not have impaired hearing or impaired eyesight? Has it been determined whether the poor grades he made last year were the result of his not hearing the questions of the teacher or not seeing the letters or the figures

placed on the blackboard? Many a child has suffered humiliation and distress because of his failures, the reason for which he did not understand.

Has your school conducted a survey of the health of the students? Has there been provision made for routine checkup of health of the students of your school? Has your own child had a careful physical examination, assuring you that he has a maximum potential for success in his education? Every student from the lowest grade on up should have at least a basic physical examination.

Is your child protected from epidemic or communicable disease by the appropriate inoculation or vaccination? Because of the widespread employment of vaccination, these diseases have been greatly reduced in the past few years. Since the introduction of polio protection, crippling and death from polio have been greatly reduced. In fact, it practically does not exist among those who have been protected. We would strongly urge all our parents to make certain that their children have received the appropriate inoculation to protect them against the hazards of these infectious diseases.

In case your child is involved in some kind of accident, with an accompanying puncture wound, perhaps even so slight as stepping on a heavy thorn or nail or other sharp object, are you sure that he will not develop tetanus (lockjaw)—still a very dread disease complicating many accidents and puncture wounds? A simple inoculation would protect your child against any such infection.

Those well-meaning but ill-informed people who speak with such conviction against the employment of these protective measures would view matters differently if they had to sit by the bedside of just one very serious polio case or one serious tetanus case.

Well-planned, balanced, adequate, lunches for school children are another factor highly important to their continued good health. Many schools today are providing some of the basic elements of the midday meal for children, and such children are indeed fortunate. This midday meal should be well planned, with adequate nutritional elements to sustain the child through the afternoon. A sandwich and a bottle of pop are not a fitting lunch for a child. The tendency to

include candy bars, cake, and other sweet desserts as a regular thing is not desirable. The lunch should be prepared in such an attractive manner that the child looks forward with anticipation to lunchtime. In addition to the staple articles of the lunch, it is a good habit to include fresh vegetables and fruit in each meal. Crisp carrot and celery sticks and currently available fresh fruit make the lunch more attractive and more adequate. If milk is not served by the school a container of milk may well be included in the lunch. I would not recommend the very widely used chocolate milk in place of the regular fresh whole milk. Chocolate milk is sweetened, and children should not be encouraged in the frequent use of sweet drinks nor in the regular use of ice cream, ice cream bars, or ice cream sandwiches. Such foods contain too many empty calories and are less desirable than the usually approved staple foods.

Parents who are intelligently interested in the health of their children will not permit them to spend their legitimate playtime transfixed before the family television, even though the television were showing the best of Bible stories. A child needs exercise. Do not let him lose his body and muscle tone because the TV robs him of needed exercise.

Intelligent parents take specific interest in the health of their children. Your child's physical fitness should be as carefully guarded as his character.

## "Teacher Said So!"

By Eleanor Smith

THE ten dollars earned that day while I was a substitute teacher in the local elementary school was spent long ago. What it bought I do not recall. But three words I heard will not soon be forgotten.

Doors were open to ease the early September heat. Because my pupils were working quietly at an assignment, I could readily hear the third-grade teacher across the hall. Evidently the work at hand was a calendar for the month. The first words I noticed were "And color Sunday red!" Then this:

"Why?" Jackie, do you mean you don't know *why*? Class, Jackie doesn't know why we should color Sunday red! Well, it's time you learned, and I'll tell you!"

With ears tuned to hear the "Why," I was disappointed at this precise moment, for some of my pupils raised their hands for help. I heard no more from across the hall.

What I had heard, however, kept ringing in my ears, complete with the derisive tone used. No doubt her explanation had continued with emphasis and finality.

"Teacher said so!" What seeds were being planted in these young minds, not in an upper-grade science class, but in the making of an apparently innocent little calendar!

There were several Adventist children in this school, children whose parents had chosen not to send them to church school. Some argued, "They'll have to meet opposition

sooner or later anyway." They forgot that their little ones were not yet prepared to meet opposition, and that the public school would not prepare them for it. "Teacher said so!" Parents forget what weight the teacher's word carries with young children. Even her attitudes, her speech, her dress, her mannerisms, all combine to make deep impressions.

Are you thinking of sending your child to a non-Adventist school or kindergarten? "Color Sunday red" is just one of many reasons for deciding against such a choice.

# Fellowship of Prayer

## Recent Conversions

"Rejoice with me. Thank you for your prayers. Several years ago I wrote you in regard to my grandson. We have been having an evangelistic meeting here. He accepted Jesus as his Saviour. Also my granddaughter and her husband came back with two of their daughters. They were all baptized yesterday. I was so happy I cried with joy. God is so good and merciful to us."—Mrs. L., of California.

## "God Has Been Most Gracious"

"I have written in twice before for special prayer for my husband and son, and God has been most gracious in answering. My heart is full to overflowing for what the Lord has done in our lives."—Mrs. S., of Oregon.

## "God Is Answering Our Prayers"

"I want to take a little time to express to you our thankfulness for prayers which we feel, in part at least, have been answered in our behalf. The young man we wrote you about is out of the Navy and is married to an Adventist girl. . . . He is paying a faithful tithe. It makes us happy, and we feel that God is answering our prayers in his behalf. Please continue to pray for our youngest son, who is now attending one of our academics."—Mrs. K., of Maine.

## Another Conversion

"Two years ago I requested prayer for the conversion of my oldest son. Thank you so much. He gave his heart to the Lord and now is in one of our colleges. Please continue to pray for us that we will be able to finance our children in our church schools and that the Lord will guide them in deciding what they should be to serve Him. . . . Pray for us as parents that we may find joy in winning our relatives and others to the Saviour."—Name withheld by request.

## First Love Lost

"I am thankful for a faith that binds like Christians together. I have written to you before. My prayers have been answered. . . . May I ever be willing to say 'Not my will but Thine be done.' My husband is ill at the present time. The doctor says it looks very much as if he has cirrhosis of the liver. He never drank and as far as we know he has never had hepatitis. I want you to pray that if it is the Lord's will he may be healed. The doctor seems to think that he will get no better. May this experience bring him back to his first love. I have been praying that he will see his great need. The Lord has been good. I praise Him for His many blessings to me and my family. I will be praying each Friday evening for all requests of the Fellowship of Prayer. May God bless us all together, and may we soon be able to talk things over in the earth made new. Thank you again."—Mrs. L., of Idaho.

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



## Authority and the Three Angels' Messages—2

### ULTIMATE AUTHORITIES THAT CHRISTIANS ACCEPT

We pointed out last week that every human being must live under ultimate authority. This authority becomes the polar point of one's life. It gives meaning to facts, events, and actions. It determines one's attitudes. It provides the broad framework for character development.

We also mentioned that people choose various ultimate authorities. Some choose the state. Others choose human reason, or man himself. People who do not believe in a personal God are foremost in structuring their lives around these authorities.

We come now to the problem of ultimate authority as it affects Christians. Do all Christians live under the same ultimate authority? The answer to that question is Yes, in theory; No, in actual practice. Roman Catholics, for example, consider the church, headed by the pope, as the ultimate authority. The church is the sole judge of controversies. From her decisions there is no appeal.

"The Roman Catholic Church, with all its ramifications throughout the world, forms one vast organization, under the control, and designed to serve the interests, of the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality or their government, *they are to regard the authority of the church as above all other.*"—*The Great Controversy*, p. 580. (Italics supplied.)

#### Protestants Choose a Variety

Protestants, in practice, choose a variety of authorities. Some, like Catholics, consider the church the final court of appeal. This is apparent when an Adventist states that he doesn't smoke or drink, or that he will not be attending a certain amusement "because it's on Friday night."

"Won't your church let you?" people ask, as if the church were the highest authority on smoking, drinking, or Sabbath observance. People in this category seem mystified when the Adventist replies that the problem cannot be solved by asking the church for a dispensation, that there is an authority above the church.

Similar to these people are church members who consider their minister as the final word on all matters. Adventist evangelists, probably without exception, have had people turn away from the seventh-day Sabbath, with the remark, "My minister says that Sunday is the right day for Christians to keep; the Sabbath is Jewish." Clearly, these people feel under no compulsion to think the problem through or make their own decision. Their minister has spoken, hence there is nothing further to say on the question. The minister is their ultimate authority.

A third group of Protestants, instead of accepting either their church or minister as ultimate authority, choose the Bible. These people sometimes are accused of having a "paper pope." They fail to recognize the *Person* behind the *Book*. To them, Christianity is largely a legal matter whose technicalities are to be settled by referring to chapter and verse in the Bible.

Now, it is true that the battle cry of the Protestant Reformation was "the Bible and the Bible only." And this was good, for true Christianity had become buried under a mountain of tradition. The pope and the church had replaced the Bible as the chief source of guidance for those seeking truth and salvation. The Bible needed to be restored to its rightful place. But some, unfortunately, failed to see beyond the Bible to its Author. They neglected to note that the Bible, though the Inspired Word of God, points beyond itself. That which gives power to the Bible is its absolute identification with the wisdom, will, and power of the eternal, unchangeable God—Authority beyond itself.

This brings us, then, to the question, What is the ultimate authority for the Christian?

Let us approach the answer by a process of elimination. Clearly, for one who lives by a theistic philosophy—the philosophy that there is a God—any authority that is merely on the human level cannot be ultimate. Peter and the other apostles set this forth clearly when they explained why they preached Christ even though they had been commanded to be silent. Said they: "We ought to obey God rather than men" (Acts 5:29). This crisp retort by dedicated men makes plain that neither man, nor organizations operated by men, are ultimate authorities.

#### The Position of the Church

Here we shall digress to make plain our view on this as it relates to the church. We are not assigning the church second-class status by saying that it is not the ultimate authority for human beings. We take second place to no man in our respect for the church, or in our loyalty to it. We believe that the church is the object on earth of greatest interest and importance to God. We believe that the apostolic church was organized by Christ and that the Adventist Church was brought onto the stage of world history precisely at the right time and by the will of God. We believe that the church is endowed by God with ecclesiastical authority.

No, we are not denigrating the church—either ours or others'—when we say that it is not the ultimate authority for man. What we are saying is that the church could be man's ultimate authority only if it had produced itself. This it did not do. The church was preceded by the gospel; and thus, in a sense, the gospel produced the church. If there were no gospel, no saving message for sinners, there would be no need for the church. Indeed, it would not have been called into existence. The church is here because of the gospel, and both the church and the gospel are here because of Jesus Christ. Said Jesus in Matthew 16:18: "I say also unto thee, That thou art Peter, and upon this rock *I will build my church*; and the gates of hell shall not prevail against it."

Christ's statement, "I will build my church," establishes Himself as the authority behind the church. The Creator is greater than that which is created.

The same may be said of the Bible. Beyond debate, the Bible is the Word of God. It is a priceless gift to the human family. Through its message lost men and women may find their way into the kingdom. It is a revelation of God's will against which we must constantly square our thinking. It is a light that illumines our path.

But, like the church, since the Bible did not produce itself it cannot be the ultimate authority for the Chris-



tian, in the sense that we are using the term "ultimate authority" in these editorials. Without question the Bible is the final court of appeal so far as written revelation is concerned, and should be studied and restudied. But the Bible was "produced." In a certain sense the gospel, the plan of salvation, the good news that God would not abandon man in his lost condition, that He would involve Himself in human history and even send His Son to be man's Saviour—it was this that produced the Bible.

Like the church, the Bible points beyond itself. "Search the scriptures," urged Christ, "for . . . they are they which testify of me" (John 5:39). The Bible has authority not because it has been designated as the sacred canon, not because it offers counsel that has proved pragmatically dependable through millenniums of human history, but because of its absolute identification with the ultimate authority behind it. God speaks to men through the Bible.

Having pointed out, then, that neither the state, human reason, the church, nor the Bible is a true ultimate authority, we are now ready to state that the ultimate authority to which Christians—and all mankind—should relate every aspect of life, is Jesus Christ, the Son of God. On the day of Pentecost Peter declared: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, *both Lord and Christ*" (Acts 2:36). Next week we shall examine Christ's right to this position, and note some of the involvements of recognizing Christ as ultimate authority.

K. H. W.

(To be continued)

## THE BATTLE FOR MEN'S MINDS

Political atheism is said to be spending a billion and a half dollars annually on books and periodicals to convince the world that there is no God, and of the superiority of the godless way of life. Yet, according to the American Bible Society, Christians are giving less than \$15 million dollars a year for the translation, production, and distribution of the Bible. Can it be that atheists are 100 times more convinced than Christians that they have the true gospel, and a hundredfold more dedicated in proclaiming it?

If numbers were decisive, and if the amount of money being invested in this battle for men's minds were to be taken as a sort of public-opinion-poll answer to the question, we would be forced to conclude that the Bible is well on the way to losing the war. But fortunately numbers and dollars are not the decisive factors in this struggle. Nevertheless, the great discrepancy between the comparative investment atheists and Christians are making to promote their respective ideologies suggests that we would do well to re-examine our dedication to the task God has committed to us.

### Communications Severed and Restored

In the dim past sin severed communications between heaven and earth by making men deaf to God's voice. Down through the centuries He was at work to restore their spiritual hearing, in order that the message of His infinite love and His glorious purpose for His earthborn sons and daughters might be impressed on their hearts, their minds, and their lives. Then, in the fullness of time, Jesus came into the world to proclaim the recovering of sight to the blind, and of hearing to the deaf.

Vital to the reopening of the lines of communication between heaven and earth was the revelation of God's will and purpose to the prophets of old, who placed this revelation on record for future generations. Two centuries before Christ, the written Word of God spoke to

men in only one language, Hebrew. By New Testament times it had learned to speak Greek, as well. Five centuries later only six more languages had been added, and after an additional thousand years its voice was still limited to 24. By 1800 the number had increased to 71. Then came the nineteenth century, with its explosion of interest in the Bible and in the evangelization of the world, and by the close of the century God's Word was addressing men in 567 languages.

But wait; that is not the end of the story. During the past 65 years 683 new languages have been added, for a grand total of 1,250. Today, 97 per cent of the people of the world can read at least part of God's message in their mother tongue. Despite this cheering advance, however, there are still 1,750 or so languages and dialects into which God's message has not yet been translated, yet it is encouraging to know that the Bible societies are currently hard at work translating it into 502 of them.

A little arithmetic shows that prior to 1800 the Scriptures appeared in a new language once on the average of approximately every 25 years. But after 1800 the rate became one in about every 51 days, and since 1900, one every 35 days. That is 264 times faster than during the first 18 centuries of our era! As never before in the history of the world, men are running to and fro with the Scriptures, and knowledge concerning the better way of life therein set forth is being increased.

### The American Bible Society Sesquicentennial

Nineteen hundred sixty-six marks the 150th anniversary of the founding of the American Bible Society, which is endeavoring to provide 150 million copies of the Scriptures in some 500 languages each year. But 85 per cent or so of the people of the world cannot afford commercially printed Bibles, and for this reason the publication of God's Word must be heavily subsidized. On the average, the Society sells Bibles at only about one third of their actual cost, and gives away countless others. No commercial operation would long remain solvent on this basis. Accordingly, the Bible societies count on Christian friends who believe in the importance of opening the lines of communication from heaven to earth, to the extent of being willing to make a personal investment in the project.

Today we received a first copy of the new *Greek New Testament* prepared by an internationally known team of Bible scholars for the American Bible Society and its counterparts in England, the Netherlands, and Germany. This new edition has been prepared especially for the use of translators, but it contains the latest available information on ancient manuscripts, which is of great interest to all who can read the New Testament in its mother tongue. It also sets forth more nearly complete evidence for each variant reading listed, than do earlier standard editions such as those of Westcott and Hort, and Nestle. This new Greek text, which represents ten years of painstaking labor, testifies to the earnest desire of the American Bible Society and the other collaborating societies to make it possible for the Word of God to speak as distinctly and as accurately in as many of the 3,000 or so languages and dialects of the world as possible.

God's Word is still accomplishing that which He pleases, and prospering in the thing whereto He sends it. In this, the sesquicentennial year of the founding of the American Bible Society, we salute all who are investing their lives in the glorious task of making God's Word available to men everywhere. Their work is essential to ours, and we appreciate their labors and the devotion that spurs them onward. They are our partners in the great task of proclaiming the good news of salvation and the message of our Lord's soon return to earth's farthest bounds.

R. F. C.

# Reports From Far and Near

## Need for Education in Tanzania

By MARTHA J. MARTINSEN

Should girls in Africa be educated? What a question! For most of us there is no doubt that it is as important for our daughters to be educated as for our sons. But in Africa the question is still asked.

As the preceptress of 40 girls at Ikizu Training School this year, I have seen clearly that for many this question remains unanswered. Of these 40 girls only 25 are in the secondary school. The others are either in teacher training or still in the primary school. Only 25 girls in all of Tanzania have the privilege of attending an Adventist secondary school.

Perhaps the best way to point up the value of education for girls is to contrast the educated with the uneducated.

Let us take Mary, for example. It is a real pleasure to visit her sparkling home. The linoleum on the floor is scrubbed and waxed; the embroidered cushions on the couch add a homey touch to the attractive room with its potted plants, its pictures on the wall, and its bookcase filled with books—including a set of *The Children's Hour*. We were invited to have supper in Mary's home one evening, and then we more clearly understood

why her two happy, clean children were so robust and healthy.

Mary is a young woman who finished the teacher training course here at Ikizu a few years ago, and after teaching for two years married a B.A. graduate of Solusi College. The quiet Christian calm and love in their home assure us that Mary is a true helpmeet to her husband—in caring for their home, in training their children, and even in helping to manage the family finances.

Then there is the other extreme, illustrated by a young mother whom we will call Wakuru. This woman lives in a mud-and-pole hut that she helped to plaster with her own hands. The floor of her house is kept "clean" with frequent applications of manure mixed with sand—also applied by her hands. In this hut—on this floor—her four children were born. In this same hut two of her children died. There are no windows; the only light comes in through the small door. Wakuru seems to accept calmly the loss of half of her babies; and when one sees the filth and disease that surround them, one wonders that they do not all die.

Wakuru has never been to school, and has grown up knowing nothing better than this hut, her garden, cutting wood, carrying water, and occasional beatings from her jobless husband. This slaving for an existence is her life. Her luxuries are things we would call necessities—a bar of soap, enough water to wash her one dress, a blanket to cover herself at night.

Now she sits nursing her new baby, whom she holds in her soot-and-mud-stained hands. Her other child stands beside her scratching the scabies on his thin arms while raindrops leave small clean spots on his dusty round stomach—distended because of poor nutrition.

As we talk to her we realize what a vast difference education would have made in her life. For Wakuru is not stupid. In fact, by observing the quick intelligent eyes and deft fingers busily weaving a basket, we can be sure that what she knows how to do she does very well. If only she had a chance to know more.

Between these two extremes are the many hundreds of African wives and mothers struggling to use what knowledge

## South Atlantic Conference Holds Large Congress for Lay Soul Winners

A giant laymen's training rally was held in the Atlanta, Georgia, Berea church, under the direction of Samuel Thomas, lay activities secretary for the South Atlantic Conference. One hundred forty-two Adventist lay brethren from four States attended the three-day session, and more than 200 lay sisters attended to learn how to be Bible instructors.

J. Ernest Edwards of the General Conference Home Missionary Department brought helpful counsel and delivered the message at the eleven o'clock hour on Sabbath morning. This followed the Friday evening service, at which Elder Thomas brought a stirring challenge to all-out lay participation in the evangelistic program of the church.

On Sunday, the women Bible instructors-to-be sat for four hours of training under Mrs. E. E. Cleveland and Mrs. H. L. Cleveland. In an adjacent hall the writer conducted a school for the 142 laymen who are planning to hold campaigns this year.

The faculty was made up of ministers from various sections of the conference.

The South Atlantic Conference, under Elder Thomas, has enjoyed a rich harvest of souls through what he calls, "B.E.M.E." The thought is, as he explains it, "The Lord will finish His work through someone, let it 'be me.'" As many as 300 souls in a single year have been brought to Christ through lay activities in this conference.

The conference layman of the year in 1965 was a Brother Henderson, who in spite of his busy program as a builder, last year led more than 20 people into the message. Ministers and laymen left the council firmly resolved that the fire kindled at the laymen's congress in 1966 would not go out in their hearts or churches.

E. E. CLEVELAND, Associate Secretary  
GC Ministerial Association





## Student Projects Improve Campus of Philippine Union College

During the 1965-1966 school year, the students' association of Philippine Union College adopted a project designed to beautify the college campus. The project was the construction of a lagoon and fountain. On April 15, the last day of the school year, in a brief ceremony, the lagoon and fountain were officially turned over to the administration of the college.

In the picture (left) President Alfonso P. Roda (second from right) thanks B. E. Bandiola, student association sponsor, for the gift. Ruel Reyes, first semester student association president, looks on from the right, and Eduardo Zamora, second semester association president, stands at the left.

On April 6, with the flags of 15 nations serving as a colorful

background, the faculty and student body joined in ceremonies to accept a sundial from the overseas students' association. The association gave the dial as an expression of their good will and appreciation to their host country.

The sundial was designed by Yoshihiko Kuniya of Japan, who served also as chairman of the project committee. Standing around the sundial (right), left to right, are Mrs. O. L. Aaby; Herbert Sormin, president of the overseas club; O. L. Aaby; Yoshihiko Kuniya, who served as project chairman and designer; A. P. Roda, college president; P. G. Miller; and Mrs. A. P. Roda.

P. G. MILLER, Dean  
Philippine Union College

they have acquired, but who had to leave school before they had received enough education to be useful to them. Far too often they have had to drop out because there was no room at the school or because the available funds in their homes had to be used to educate the boys of the family. How these women long to be able to train their children properly; how keenly they feel a desire to give leadership in church work, leadership which they could give, with the proper training. How much they would like to be able to feed and care for their families better, but cannot for lack of training.

We need desperately to educate our girls here in Africa in whose hands lies the work of molding and shaping the future generations.

## Hawaiian Mission Advance

By Wesley Amundsen, Secretary, ASI

Seventh-day Adventist history in the Hawaiian Islands begins, as far as records reveal, in 1883 or 1884 when Henry Scott and Abram LaRue from California arrived in Honolulu to sell our truth-filled books. On December 27, 1885, W. M. Healey, his wife, and daughter, arrived from San Francisco on the steamer *Mari-*

*posa*, having traveled steerage at a cost of \$25 each. The next year Elder Healey pitched a 50-foot tent and began evangelistic meetings. Four months later he had a company of nine baptized believers. The names of these nine persons give no hint that any were Hawaiians.

The first church was organized on the island in 1888, by A. J. Cudney. Unfortunately, he left for Pitcairn Island on a sailing vessel that foundered in a storm, and Elder Cudney and his family were reported lost at sea. The church records went down with him. It was not until 1896 that the church was officially registered.

The years that followed were filled with the spirit of pioneering. Ellen G. White visited the island when en route to Australia in 1891. Health work was introduced by Dr. Preston Kellogg, a brother of W. K. Kellogg. He opened a sanitarium in the largest building in downtown Honolulu. Later it disappeared and the health work languished.

Educational work, too, had an early beginning. It appears from the records that a boarding school, under the direction of Mr. and Mrs. H. H. Brand, was the first educational venture. W. E. Howell was principal of this school from 1898-1901, which became known as the Anglo-Chinese Academy.

Sister White wrote about this school in

1900: "We see a large field of work for this school, which should be more fully developed. Thus missionaries can be prepared to go to China and labor for their countrymen."—Ellen G. White, manuscript 82, 1900.

In 1921 the name of the educational facility was changed to its present title of Hawaiian Mission Academy. It is a fully-accredited Seventh-day Adventist school with a dedicated complement of instructors. Enrollment for 1965-66 is approximately 210. The present physical plant is inadequate, and the problem of relocating the school is serious in view of the inadequacy of land and inflated property values.

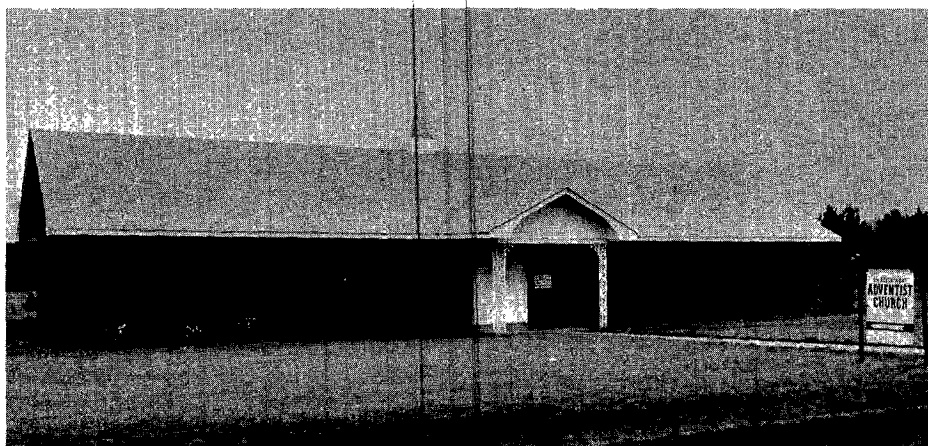
Churches were gradually developed through the years on the several islands that make up the territory of the Hawaiian Mission, and according to statistics ending December 30, 1964, there were 19 churches and two companies, with a total membership of 2,477. Caring for this growing work are 21 ordained ministers and four licensed ministers. The total working force of the mission is 209, of which 104 are connected with the Castle Memorial Hospital. In 1964, 144 persons were baptized and united with the church, the net gain for the year being 102.

What are the Hawaiian Islands? They are comprised of a group of 12 islands,

## Dedication of Longview, Texas, Church

The Longview, Texas, church was dedicated May 14. The sermon of consecration was presented by J. N. Morgan, Southwestern Union departmental secretary, and the Act of Dedication was read by B. E. Leach, president of the Texas Conference. Charles Griffin is pastor of the church.

L. E. TUCKER  
Departmental Secretary  
Texas Conference



seven of which are inhabited, with a total area of 6,421 square miles—Hawaii, Maui, Lanai, Molokai, Oahu, Kauai, Niihau. The largest in land area is Hawaii; but the most densely populated is Oahu. The registered population of the islands is 655,546, plus an estimated 57,093 United States servicemen. Honolulu, the capital of the State of Hawaii, has a population of approximately 330,800, half the population of the State. Oahu has a population density of 1,029 per square mile.

Contrary to popular belief the majority of the islands' population are non-Hawaiians. The population is divided into six major categories—Caucasian, Japanese, Chinese, Filipino, Hawaiian, part-Hawaiian. There are only about 10,129 true Hawaiians left on the islands. The first two dominate with a population of 249,961 and 207,384, respectively.

History records that the Polynesians were the first people to find their way across the vast ocean distances to make their homes on these Paradise Islands. Living a simple life, the traditional religion being of nature worship, the Polynesians were possibly brought closer to their God in their worship than are their descendants today.

The coming in 1778 of Capt. James Cook, British explorer and navigator, opened the doors to civilization. Then followed an influx of Russian, British, Dutch, French, Japanese, and Americans. Control of the islands was sought for by various nations. However, on July 7, 1898, the United States annexed this coveted and strategic outpost. Then came the open-door policy and in came the Chinese, Japanese, Portuguese, Spanish, Korean, and Puerto Rican laborers to work in the pineapple industry.

Pineapples are not the chief industry, however, for "the chief industry of Hawaii today is tourists, which is ascending with the speed of a rocket in orbit." It was estimated that some 600,000 visitors and vacationers spent some time in the Hawaiian Islands last year. This approximates the total population of the islands.

To Seventh-day Adventists these islands hold forth the challenge of personal and public evangelism; for the spirit of revelry, commercialism, and pleasure, especially in the Honolulu sector, is one that does not lend itself to interest in spiritual things. Billy Graham's evangelistic crusade, in making a survey, arrived at the conclusion that not more than 10 per cent of the people have any interest in the Christian religion.

Some months ago I participated in a workers' meeting in Hawaii. Paul C. Heubach of Loma Linda University, also shared a portion of the time. B. W. Mattison, then president of the mission, and his staff had a well-organized agenda. Panel discussions, which carried over from one day to the next, dealt with such topics as: "God's Workmen," "Soul Winning in Hawaii," and "Establishing and Holding Our Members." Ministers and local church elders served together on the panels, and the discussions were frank and helpful.

The work in Hawaii is carried forward through the use of various languages, of which English predominates. Others are Japanese, Ilokano (Filipino), and Hawaiian, with Japanese second to the English language. How to reach a people whose interests are largely amusements and commerce is the great problem of the administration of the mission. With not-too-large a membership, and consequently not too much money with which to plan an expansion of the work, it is difficult to move forward in as strong a way as might be desired.

Let God's people think of Hawaii not merely in terms of a beautiful vacationland, a place of amusement and gratification of the senses, but rather as a place where more than 600,000 people live, and where another 600,000 judgment-bound tourists and commercial travelers are annual visitors. All need the gospel of Jesus Christ, which includes the message of His personal return to the earth for a prepared people. May He send the power of the Holy Spirit upon the workers and church members of Hawaii.



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

**NEW YORK.**—Genuine dialog between Roman Catholics and Italy's tiny Protestant minority is beginning to replace suspicion and hostility, an Italian Waldensian clergyman wrote in *The Ecumenist*, a journal promoting Christian unity published by the Paulist Press.

**NASHVILLE, TENN.**—The Southern Baptist Convention reported its 1965 membership at a record 10,772,712, a gain of 171,197, or 1.6 per cent, over the previous year. Total gifts to the denomination for all purposes amounted to \$637,958,846—another record—representing a 7.8 per cent increase. Included in this total were mission and benevolence giving of \$106,743,944, up 6.6 per cent from 1964.

**ST. LOUIS, Mo.**—Two Roman Catholic laymen—a history teacher and a theology professor—explored the "God is dead" controversy at a seminar in St. Louis. Joseph Hallman, assistant professor of theology at Webster College, said that "if God exists, He can't be dead, and if He doesn't exist, He can't die. So I think we ought to stop using that phrase, even though it's a fairly dramatic expression."

**NEW YORK.**—A Protestant's last will and testament was ecumenical: he left his \$500,000-plus estate to Francis Cardinal Spellman, archbishop of New York, and a Jewish charitable agency. Wofran E. von Pannwitz, descendant of Polish nobility, came to the United States from Germany in 1947. He prospered through stock market investments. He died at 76 in February, a widower with no children.

**WASHINGTON, D.C.**—For the second consecutive year, the U.S. Post Office Department will issue a Christmas stamp depicting a religious motif. This year's stamp shows the central portion of Hans Memling's oil painting, *Madonna and Child With Angels*, which hangs in the National Gallery of Art here as part of the Mellon collection. The vertical five-color stamp is from a picture painted on wood by the Flemish master about 1480. It shows the Madonna holding the infant Jesus on her lap.

**NEW YORK.**—There are 7,325,916 Roman Catholics in the Greater New York metropolitan area, including all of Long Island and New Jersey, according to the 1966 Catholic Telephone Guide, published here by the *Catholic News*.

**NEW YORK.**—A permanent plaque commemorating the historic peace mass celebrated by Pope Paul VI in Yankee Stadium here on October 4, 1965 was dedicated at the baseball field during Knights of Columbus Day on June 25.



Hawaiian Mission workers and their families, and visitors in attendance at a workers' meeting in Honolulu, Oahu. The State of Hawaii has a population of 600,000.





## Nebraska Church Celebrates Seventy-fifth Anniversary

The Memorial Seventh-day Adventist church in Omaha, Nebraska, is celebrating 75 years of continuous service and worship. On April 16 the mission program at Sabbath school, in which members of the church dressed in costumes representing the various world fields, was conducted by Mrs. Evalina Aitken (right) assisted by James Aitken, president of the South American Division (now secretary of the General Conference Radio-TV Department). F. O. Sanders, Nebraska Conference president, preached the anniversary sermon. During the afternoon the Balladaires of Platte Valley Academy presented a musical program, and the story of the church was presented in slide pictures. Two former pastors participated in the worship service, J. D. Johnson and J. E. Hickman.

W. A. CLARKE, *Pastor*

## Singapore Health and Welfare Center

By Daniel R. Guild  
Departmental Secretary  
Southeast Asia Union

The refreshing news came from the Singapore Chinese church that five persons were baptized into their church during the past year as a result of the work of the Singapore Health and Welfare Center.

This increase was accomplished through coordinated evangelism. Those who receive goods from the center are invited to a Bible class in Chinese on Sunday mornings or to a Bible class in Malay on Wednesday mornings. As a result of the doctrinal studies given on Sunday by one

of the members of the Chinese church, these five believers were baptized last year.

Not only is this center winning souls, it is fulfilling the commission of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

C. K. Tan, the director, reports that last year 133,790 pounds of food were distributed to the poor of Singapore. The number of people helped were, according to race: Chinese 1,317, Indians 309, Malays 425, Eurasian and other races 53.

Under discussion by the welfare center board are plans for opening a home for the aged.

The center was opened in 1956 with Mrs. C. E. Randolph as director. Mrs. Randolph left the work to other hands when her husband was called to be associate medical secretary of the General Conference. For the past five years C. K. Tan, a retired schoolteacher, has directed the center.

## Among the Buddhists of Southern Asia

By D. A. McAdams, *Secretary*  
GC Publishing Department

In Southern Asia with its millions of people, God is working miracles of grace. Many are leaving the ways of the world and coming to the foot of the cross.

R. S. Lowry, C. R. Bonney, and C. B. Guild, the president, secretary, and treasurer of the division, are giving positive, well-balanced leadership to every phase

of the work. Today there are 30,104 members of the church in Southern Asia and 45,315 Sabbath school members. There is a sound of progress everywhere.

One great agency that God has ordained to reach homes and hearts, the literature ministry, is giving real evangelistic thrust to the soul-winning program in Southern Asia. The 95 literature evangelists in this great field are winning many to Christ. These men and women are very faithful in their ministry.

The 20 literature evangelists who attended a recent institute represented more than 200 years of service. This means an average of ten years per worker. Literature evangelist M. K. Samuel has devoted 27 years to the publishing work of the church.

God is using these house-to-house evangelists in a marvelous way. Even the Buddhist priests in old Ceylon are purchasing Seventh-day Adventist literature, according to S. O. Nugara, the Ceylon Union publishing department secretary. Writes Brother Nugara:

"The southern province of Ceylon is densely populated with the Sinhalese community of this country, who are 99 per cent Buddhists. In this area there is a Buddhist temple every half mile. I set out one day with a young literature evangelist on a campaign of visiting and selling our truth-filled literature to the priests in these temples. To approach these monks one has to remove his shoes and go barefoot into the temple building.

"Having done so, we approached the high priest of a large temple. He had a visitor, a Buddhist priest from a neighboring temple. We moved with great caution as we gave a demonstration of our sales unit, which was a health book and *Steps to Christ* in the Sinhalese language. The high priest did not seem impressed to buy, but the younger priest, who was visiting, rose and said, 'I know all about your work.'

"For a moment we felt that we could be slipped out as is the custom in this land, but the priest continued, 'Why, it was you who came over to the Buddhist University where I and others bought several books.' He then spoke to the high priest and said, 'Do not doubt this book. It is an excellent piece of work.' The high priest went into an inner room in the temple to get the money.

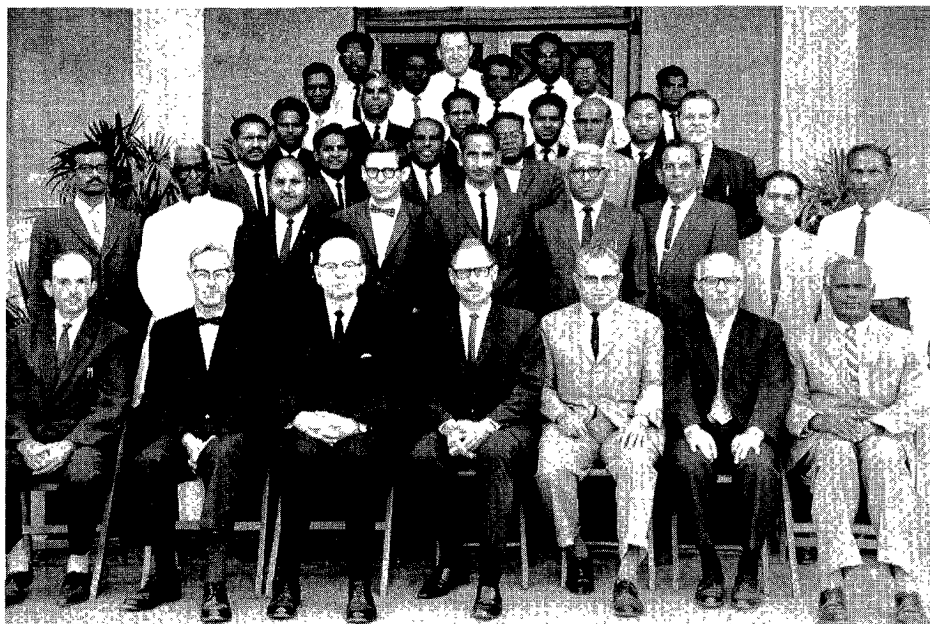
"At this stage I took out of my brief case the book *Steps to Christ* and asked the young visiting priest whether he would like to have a copy as a gift. 'Oh, yes!' he said. 'I take great delight in reading matters of spiritual value.' As he turned the pages of *Steps to Christ* the priest discovered the Voice of Prophecy enrollment card affixed to the binding of the book, and with joy he exclaimed, 'Do you know, gentlemen, I have completed this Bible correspondence course and I possess a good certificate from your Bible correspondence school.'

"After collecting the money for the books, we complimented the priests and began to take our leave, but the young priest accompanied us to the temple gate and requested us to come back in a car with 2,000 books. He gave us this promise: 'I will accompany you to every temple and school in this area during the



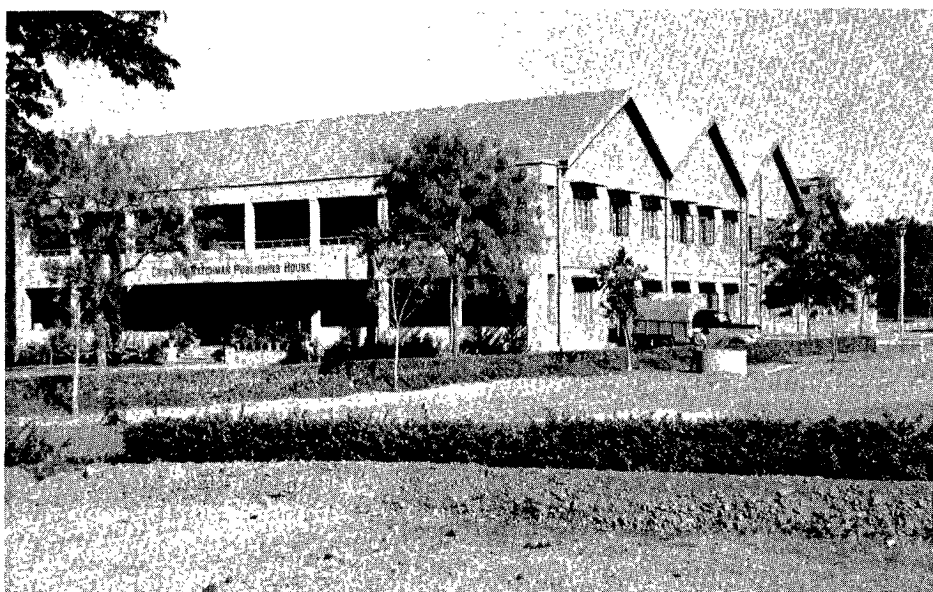
Mrs. Lau (right) supplying food to a needy person at the Singapore Welfare Center. By giving Bible studies to those who came, Mrs. Lau last year helped to win five souls who joined the Singapore Chinese church.





*Above:* Delegates who attended the Southern Asia Division publishing council in Poona, India. R. S. Lowry, division president, is seated in center, and D. A. McAdams is to his right.

*Below:* The Oriental Watchman Publishing House, Poona, India. This printing establishment employs 84 persons and publishes literature in 16 languages. V. V. Raju is general manager.



college vacation and dispose of all the books you bring along.'

"We in Ceylon feel confident that God has many of His people among the yellow-robed monks who are anxiously waiting to be gathered in."

While I was in Southern Asia a division-wide publishing council was conducted at the Oriental Watchman Publishing House in Poona. The leaders from the field and the publishing house made new, aggressive plans for a stronger publishing program. J. A. Soule, the division publishing department secretary, led out in this important meeting. V. V. Raju, general manager of the OWPH, and T. A. Davis, the editor in chief, also made a solid contribution to the council.

While we thank God for the accomplishments of the past, we believe that the greatest days for winning souls in this field are in the immediate future.

## Storm Strikes Area of Hospital Silvestre in Brazil

By Neysa Silveira, M.D.

Rio de Janeiro, Brazil, was struck by a frightful catastrophe early this year. It all began Sabbath, January 8, about two hours after sunset. Night came and dark clouds appeared. Lightning and thunder followed quickly, with a cloudburst.

Suddenly the lights went out in our Silvestre Hospital. Lightning had struck our 100-kilowatt transformer. Immediately measures were taken to switch to our small generator.

We told the light company about our problem, and by a special concession they lent us a transformer. Only in extreme cases does the company do this.

TV Station Continental, for example, was left in the dark without being able to get a transformer.

Shortly before midnight on Sunday the storm returned. Again there was thunder, lightning, and rain. It rained without stopping and with much violence through Monday into Tuesday, when a series of tragedies began in Guanabara and its neighborhood.

Again our transformer burned out—this time the one lent by the power company. Again we were without light and power.

Even with our small generator working, the hospital was subject to much inconvenience and loss. We had no elevator, refrigeration, dishwasher, clothes washer, et cetera.

In the meantime, in the neighborhood of the hospital and other parts of Guanabara, huge landslides were burying houses and people. From all parts came requests for help for the wounded, the homeless, the hungry. And the rain falling incessantly caused further damage and dislodged other homes.

The fire department and police of Guanabara, as well as the lay people, worked incessantly, all willing to help, sharing the task of removing the victims from the destruction.

In all this we did our part, attending those who came requesting help and medical aid. Besides that, several groups of our employees and resident doctors left the hospital Tuesday from midnight on, looking for the needy and ministering to the suffering people.

Tuesday night the governor of Guanabara declared a state of emergency.

Our engineer responsible for maintenance worked round the clock to keep the hospital and us in safety. In spite of this we became isolated; innumerable posts, wires, trees, and landslides fell on our three roads, making it impossible to go to other parts of Rio. We also were without light and water.

Our losses were serious. The building that stores building material suffered great cracks, and about 100 of our workers had to move temporarily to the hospital, since their homes were either destroyed or in danger. About 150 from neighborhood homes and slums were under our roof, being taken care of during the storms.



A river of water and mud flows down a Rio hillside, leaving landslides and darkened communities in its wake.



**Left:** Heartbroken over her losses during a flash rainstorm in Rio de Janeiro, a young mother weeps as she carries her child to safety. Another, in foreground, clutches her terrified pet dog.  
**Right:** A typical scene of disaster in Rio when landslides were produced by torrential rain. This section of road was washed away, leaving a portion of the pavement hanging at right.

Good will, a Christian and cooperative spirit, real neighborly love, and a willingness to help during the misfortune, were revealed by our workers. On Tuesday from six in the morning until noon, all able men worked in the rain to clear one of the roads to town from two landslides that blocked the road. On Wednesday three more landslides proved a challenge to our valiant men. On Thursday workers and refugees all worked with hoes to finish the task.

We suffered, prayed, and fasted much during those terrible days, asking the Lord to have pity on those exposed to the fury of the elements. And He heard us. The rain ceased, the storm passed, and peace returned to our hearts.

We trust that this catastrophe, terrible as it was, may be overruled by God to turn hearts toward Himself and the truth.

### *From Home Base to Front Line*

Elder and Mrs. Robert Lee Hancock and three children, of McKinleyville, California, left Los Angeles, California, June 1, for Indonesia. Sister Hancock's name before marriage was Janet Patricia Baker. Brother Hancock is to head the Bible department in Indonesia Union College.

Dr. and Mrs. Theodore R. Johnstone and three children, of Hanford, California, left New York City, June 5, going to West Nigeria. The maiden name of Sister Johnstone was Kathryn Sanderson. Dr. Johnstone is to serve as a physician in the Ile-Ife Hospital.

Monroe D. Duerksen left Miami, Florida, June 5, going to Bolivia; and Mrs. Duerksen and the four children left Los Angeles on June 20, for Bolivia. They were returning after furlough. Sister Duerksen's name was Patricia Mae Nicholson before marriage. Brother Duerksen is secretary-treasurer of the Bolivia Mission.

Dr. and Mrs. Wm. Ephraim Brown and three children, of Monterey Park, California, left New York City, June 14, for Libya. Dr. Brown is to serve as a relief doctor in our Benghazi Hospital.

Dr. and Mrs. Arthur E. Geschke, of Fresno, California, left San Francisco, California, June 15, for Thailand. Sister Geschke's name before marriage was Frieda Marie Willers. Dr. Geschke will serve as a relief doctor in the Haad Yai Mission Hospital.

Mr. and Mrs. Harold A. Robieson and three children, returning after furlough, left San Francisco, California, on June 20, for Thailand. The name of Sister Robieson before marriage was Alvena Jean Hendrie. Brother Robieson is treasurer of the Bangkok Sanitarium and Hospital.

Mr. and Mrs. Usko Rinta-aho left June 29, from New York City, for Freetown, Sierra Leone, with a stopover in Europe en route. Sister Rinta-aho's name before marriage was Paulina Alexandra McMillan. Brother Rinta-aho, who is from Finland, has been studying at Andrews University. He has responded to a call to serve in West Africa as a teacher in Sierra Leone.

W. R. BEACH

## New Church in Southern California

Cree Sandefur, Southern California Conference president (now president of the Columbia Union Conference), recently organized 43 members into the Alliso (Los Angeles area) Community Seventh-day Adventist church. James H. Melancon is pastor. The church is an outgrowth of the Miramonte Boulevard church and its lay evangelism program. In 1962, a branch Sabbath school was begun by Wilbur Fletcher, local elder of the Miramonte church. These beginnings, coupled with a tent meeting by Pastor Melancon, have resulted in the organization of this fine congregation.

S. A. YAKUSH, *Departmental Secretary*  
*Southern California Conference*



## Graduation at Kwahu Hospital, Ghana

By J. Alison Risk

This year's graduation exercises for students of nursing at Kwahu Hospital, Ghana, featured a number of distinguished visitors. Among them were Ghana's Minister of Fuel, the Honorable E. I. Preko, M.P., who was also chairman

## Awards Banquet at Madison Hospital

Nineteen doctors were honored May 23 at a banquet at Madison Hospital, Tennessee. Each was presented with a plaque, which expressed appreciation for his outstanding service and dedication. Robert W. Morris, administrator, and Harold H. Schmidt, chairman of the board, made the presentations.

Dr. J. E. Sutherland, Dr. Alvin Hawkins, and Dr. Cyrus E. Kendall received additional recognition in the form of matching plaques bearing the Hippocrates oath. All have been on the staff at Madison Hospital for more than 30 years. Dr. Thomas Dailey, who has 35 years of service, received his Hippocrates oath plaque at an earlier banquet.

Guest speaker for the occasion was Dr. Greer Ricketson, president-elect of the Nashville Academy of Medicine. Dr. R. J. Linn, chief of staff at Madison, gave the welcome.

The physicians honored were: (five years) Eric Bell, Jr., W. J. Card, William H. Edwards, Hillis F. Evans, James T. Ladd, Charles M. Gillit, George B. Hagan, Howard C. Pomeroy; (10 years) Elmer E. Bottsford, Henry B. Brackin, Jr., Robert L. Pettus, Jr.; (15 years) Wendell W. Wilson, Christopher C. McClure, Jr.; (20 years) Henry B. Brackin, Sr., Frederec B. Cothren; (25 years) Max K. Moulder; (30 years) Cyrus E. Kendall, J. E. Sutherland; (35 years) Thomas W. Daily.

DORIS E. NOBLE

for the occasion; several representatives from the West African headquarters, including Th. Kristensen, president; and E. E. Roenfelt, then president of the Northern European Division, who was guest speaker.

Five chiefs attended the ceremony in resplendent robes, led by the paramount chief attended by his elders. As the chiefs left their cars, aides opened huge, colorful umbrellas and held them aloft for the short distance to the hall. Followers carried beaded cushions for the chiefs to sit upon. The many visitors from overseas greatly appreciated the full ceremonial regalia that added color to the day's activities and showed the interest of Ghana's representatives in the work done by the hospital in the Kwahu area.

In his address to the graduates Pastor Roenfelt asked, "Are you intent on chasing a career or on cultivating a calling?" In this way he pointed out that in their vocation as Christian nurses their career becomes a calling.

Y. Adjei, winner of the Silver Medal and also of the Practical Surgical Plaque, made suitable response on behalf of the

graduates. J. Alison Risk, director of nursing service, presented the class and highlighted each candidate's attainments as he approached the platform for the appropriate reward. In all, nine students qualified in general nursing and four in midwifery, making a total of 13.

Prior to accepting a call to Ghana, Miss Risk trained in Watford and was for four years surgery nurse in Shrodells Hospital, Watford. Her midwifery training was attained in Motherwell and Wishaw Hospital, Lanarkshire.

Kwahu Hospital is different from other hospitals in Ghana in that high moral standards are taught, coupled with religious instruction. Singing is also part of the curriculum, and so in this graduation service the audience thrilled to the sound of youthful, dedicated voices singing, "All hail the power of Jesus' name."

Patients travel long distances to receive treatment. The outpatient department is always a hive of activity. The medical director, John A. Lennox, reports that during 1965, 2,850 inpatients and 81,362 outpatients were treated. Maternity cases numbered 751, of which 109, or 15 per

cent, needed Caesarean sections. Major operations during the year totaled 592. The hospital has 87 beds. Another 50-bed unit is to open shortly.



Spicer Memorial College quartet, assisting in the Goa campaign. Left to right: Joy C. Kurian, Sunimal J. Kulasekere, Sunderan S. Moses, Gentry O. Israel. Seated: Speaker Gerald J. Christo.

## Evangelistic Campaign in Goa

By Gentry O. Israel

Nearly 500 people from all corners of Panjim, Goa, came to the Institute Menezes Braganza, the city's largest hall, on Tuesday, April 12. This was the beginning of the first evangelistic campaign ever conducted by Seventh-day Adventists or any other Protestant organization in the one-time predominantly Catholic capital of Goa. Gerald J. Christo, Southern Asia's enthusiastic youth leader, discussed "Security Today—Survival Tomorrow," pointing out that the existing world conditions foretell in no uncertain tones the impending doom upon a civilization that rejects God as its only hope of survival.

An 18-member team is engaged in this "Faith in the Holy Bible" crusade. Under the direction of Weldon H. Mattison, secretary of Southern Asia's ministerial association, the team conducts a vigorous program of home visitation and distribution of truth-filled literature.

A school of evangelism also is being conducted in cooperation with Spicer Memorial College where Director Mattison is on the faculty as guest lecturer.

In an attempt to reach every home and hamlet in Goa, a field day has been set aside for a program of visitation and enrollment of students for the Voice of Prophecy correspondence courses.

Assisting in the school of evangelism are Gerald J. Christo and Ellsworth A. Hetke, business manager and chief technician of the campaign.

The team has already felt the tremendous challenge that Goa, covering an area of only 1,426 square miles, presents. Its geographical features are punctuated



Dr. J. A. Lennox, medical director, and Miss J. Risk, director of nursing service, with some of the graduates from Kwahu Hospital, Ghana, on graduation day.



The Goa campaign staff, with Pastor and Mrs. C. R. Bonney. Seated, from left: Ian P. Chand, E. A. Hetke, W. H. Mattison, G. J. Christo, C. R. Bonney, N. G. Mookerjee. Standing, first row: Gilbert Jacobs, Mrs. Pansy Chand, Mrs. Eleanor Hetke, Mrs. Birol Christo, Mrs. Phyllis Bonney, Mrs. Noreen Mookerjee, Christopher Jones. Standing, second row: U. Ananda Rao, M. L. Gaikwad, Joy Kurian, Sunimal Kulasekere, Sunderan Moses, Gentry Israel, S. P. Sinde, John Waidande. Standing, third row: Johnson Dass, B. A. Palker, Palli Prasad.

with numerous rugged and uneven hills, winding rivers and waterways, picturesque islands, and sunny beaches.

Under Portuguese rule for approximately 450 years until December 18, 1961, Goa's population now consists of 60 per cent Hindus, 38 per cent Catholics, 1.09 per cent Moslems, and 0.1 per cent other religious confessions. These communities, in spite of their religious differences, live in amity and concord. The Goans, like all Orientals, are kind and hospitable. A large majority are steeped in superstition. They are care-free, generally inclined to music and fine arts. One is always thrilled by the richness of their folk songs, handed down from one generation to the other.

As may be expected, there is a colorful blending of the East with the West in the customs, costumes, and traditions that bind the people together.

The 18 members of the evangelistic team are working against great opposition from the forces of darkness. But, believing that the work of God can be accomplished "not by might, nor by power, but by my spirit," they have dedicated themselves unreservedly to the task of winning the honest in Panjim.

## A Busy Year at the Masanga Leprosarium

By Althea Turnbull, R.N.

[Gerald and Althea Turnbull went to Africa as medical missionaries in 1957, spending two years at Jengre Mission Hospital in Nigeria. They left the field in August, 1959, for a six-month furlough, planning to go back. She had TB and was unable to live in the hot, humid climate. They were asked to go to Ile-Ife in April, 1961, but were unable because of health. They joined the nursing staff at Branson Memorial Hospital in Willowdale, Ontario, Canada, where Mr. Turnbull was assistant director of nurses for a time. Recently they accepted a call to Sierra Leone in West Africa, where Mr. Turnbull is superintendent of the Masanga Leprosarium. Mrs. Turnbull wrote the following letter in December, 1965.—EDITORS.]

Almost one year ago we came to Masanga. So very, very much has happened. It has meant not only pioneering for

God but also endeavoring to help Sierra Leone with one of its most acute social problems of 80,000 lepers in a population of 2 million, with one hospital—facilities most meager! The problems at times have been as overwhelming as the gigantic challenges of this work—but God has wonderfully guided and blessed our efforts.

Dr. and Mrs. Hyde came the middle of January and stayed temporarily until August. Dr. and Mrs. Magnussen arrived in late September. This solved one of the most pressing needs of the institu-

## Braille Reader Near Mount Ararat

Miss Nectar Shahgalsian, blind Seventh-day Adventist in Tabriz, Iran, five miles from Mount Ararat, reads Braille Sabbath school lessons furnished by the Christian Record Braille Foundation, with headquarters in Lincoln, Nebraska. Derwood Chappell, of the Middle East Division, visited her recently in the land of Queen Esther. The foundation sends its free services to blind and visually handicapped persons in 83 countries.

C. G. CROSS, General Manager  
Christian Record Braille Foundation



tion. How thankful we are for a doctor!

A tremendous need in the leper's correct medical care was proper bandaging of the large, deep, and multiple ulcers. This was a need, not only for the 250 patients who are admitted but also for the 60 to 174 who wait patiently month after month outside the gate, seeking admission. This was answered by a literal army of workers in the United States. This army is composed of consecrated men and women of all ages, Pathfinder Clubs, and Dorcas Societies, who are ministering to the Saviour in the person of the needy, as set forth in Jesus' statement: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Our patients are considered by families, friends, and other villagers as "the least," but Masanga has been a haven of understanding, where hope has been rekindled in the hearts and lives of this segment of suffering humanity.

Fifteen persons or more, representing our zealous members in the homeland, have sent parcels of bandages—a type we could never buy. It appears these bandages (which are surely the answer to leprosy-type ulcers) are made with "love stitches"—knit from strong cotton string, three inches wide, and lengths of four, six, and eight feet. We have received more than 814 knitted ones, and 1,478 yards of cotton-strip bandages.

## Improvements in the Plant

The year has brought changes to the physical plant, such as water now piped into the hospital wards, dispensing with the open buckets on the floors. Sanitary facilities are ready to be completed when fixtures arrive. A large, unfinished building of only foundation and partial walls with window frames, which has stood this way for many years, has been completed, housing the administrative offices and a fine hall that can be used for church services, a recreational center, and also a clinical patient waiting area. The black and bottle-green ward walls have been redecorated in white and blue.

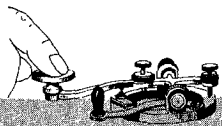
The physical therapy department has an entire building now, so will be extending services. A new surgery building is almost complete.

The new kitchen is replacing a very dilapidated metal building with total equipment of four large black iron pots and a few calabashes and wooden paddles for stirring the rice. The new kitchen will have facilities not only to modernize cooking methods but to extend food service in order that a complete revision of dietary and nutritional needs will be met. A home for our doctor is completed.

Our greatest joy as this year draws to a close is that of seeing two baptismal classes formed as a result of a wonderful Week of Prayer. God has many jewels here at Masanga, we are sure.

This is a brief glimpse into the busy year. We feel the urgency of the times in which we live. There seems so much, so very much, work to do before Jesus can come. We are thankful He has directed our lives here. The needs are tremendous! The people are responsive and most appreciative of what we are endeavoring with God's help to do for them.





# Brief News OF MEN AND EVENTS



## Australasian Division

Reported by  
J. K. Irvine

► An evangelistic campaign was begun in the city of Auckland, New Zealand, on Sunday, April 17. L. J. Cherry, the speaker and director of the campaign, reports that on opening night three sessions were conducted, with a total attendance of 3,600. It is expected that a good harvest of souls will result from this effort in the largest city in New Zealand.

► Mrs. Valmae Dunn, widow of the late Brian Dunn, left Sydney on April 18, to undertake nursing work at the Hatzfeldhaven Hansende Colony on the northern coast of New Guinea. It is less than four months since Brian Dunn was speared while attending to the needs of a sick patient late at night outside his home on the site of the new Adventist hospital on Malaita, British Solomon Islands. Following her husband's death, Mrs. Dunn volunteered to continue to work for the people of Malaita, but as the hospital there is still in its pioneering stages it was felt wiser for Sister Dunn to serve at an established mission hospital such as Hatzfeldhaven. The Christian courage of this missionary nurse is an inspiration to all.

► Having observed the wonderful work being done by the first Adventist missionary aircraft in New Guinea over the past two years, missionaries in the area rejoice at the plan for a second Cessna 180 to be put into service very soon. The second aircraft has been named the *Malcolm Abbott* in honor of the late Pastor E. M. Abbott, a former superintendent of the New Guinea Mission who lost his life while on mission service in New Guinea during World War II.

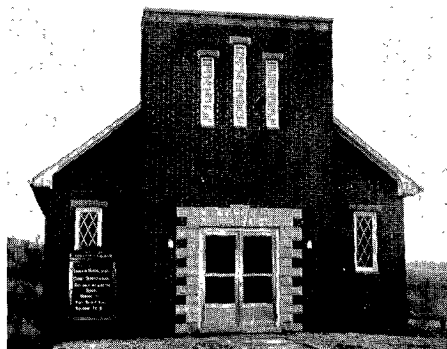


## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Sixty-nine seniors received baccalaureate degrees from Atlantic Union College at commencement exercises held Sunday, May 29. In addition to these graduates, 31 will receive baccalaureate degrees and 27 nursing students will receive the Associate in Science degree at the close of summer school. George H. Akers, assistant professor of education at Andrews University, was the speaker on Friday evening; Stephen Nyirady, class pastor, presented the sermon at the 11-o'clock hour on Sabbath morning; Theodore Carcich, vice-president of the General Conference, spoke at three o'clock on Sabbath afternoon; and Robert E. Cleveland, former dean of Atlantic Union College and now vice-president for academic affairs at Loma Linda University, gave the commencement address.

► On May 17, a joint meeting of the members of the Atlantic Union College



## Brockway, Pennsylvania, Church Dedication

The Seventh-day Adventist church in Brockway, Pennsylvania, was dedicated April 9. The 30 members and close friends of the church invested much time and \$27,000 to make this church home a reality.

The first baptism was held in Brockway in 1945 following meetings conducted by Harold Yates. Harvey Sauder, Stanley Steiner, and Walter Kloss have served as pastors of the Du Bois and Brockway churches, and in 1956 the building at Brockway got under way. Burton D. Maxwell is now the district leader. He was in charge of the dedicatory service. D. W. Hunter, president of the Pennsylvania Conference (now associate secretary of the General Conference), and D. S. Johnson celebrated this joyous occasion with members and friends at Brockway.

**D. S. JOHNSON**  
Associate Secretary  
General Conference

and South Lancaster Village churches convened and voted to erect a new building for the denomination's oldest continuing academy—South Lancaster Academy. Plans call for a new structure to be erected near the new Browning Memorial School on George Hill Road, South Lancaster, Massachusetts. The cost of the completed and equipped building is estimated at \$200,000.

► L. S. Davis, principal of South Lancaster Academy for the past seven years, has accepted a call to Southwestern Union College, in Keene, Texas, where he will teach in the education department. Donald Lake, who for the past four years has been superintendent of education for Southern New England Conference, has been invited to be the new principal of the academy.

► Peter Adams, chief pharmacist at the New England Sanitarium and Hospital, Stoneham, Massachusetts, had been named auditor of the Massachusetts Society of Hospital Pharmacists for 1966; and David A. Stone, chief X-ray technologist, will be president of the Massachusetts Society of Radiological Technologists for 1966.



## Lake Union

Reported by  
Mrs. Mildred Wade

► E. Drew Gackenheimer has accepted an invitation from the Wisconsin Conference to become manager of their Book and Bible House. A graduate of Oak Park Academy and Columbia Union College, he has been working as assistant manager of the Potomac Book and Bible House.

► Paul Whitlow, who came into the Lake Union Conference from the Northern New England Conference eight years ago as a minister in Wisconsin, has accepted an invitation to take up similar work in the Indiana Conference. He will be located at Marion as pastor of the church.

► R. P. Bailey, principal of Broadview Academy in Illinois for the past four years, has accepted an invitation to become principal of Bass Memorial Academy in Mississippi. F. H. Offenbach has been chosen as his successor at Broadview. Elder Offenbach, upon his graduation from Emmanuel Missionary College, entered work in the Illinois Conference, serving first as church school teacher and later as principal of the West Suburban School. For the past four years he has been in charge of the Bible department at Broadview Academy. As a result of summer study at Andrews University he received his Master's degree in 1963.

► Eight persons have been baptized as a result of the recent In His Steps crusade at Chesaning, Michigan. The three-week series was conducted by D. J. Donesky and Oral E. Calloway. The faithful efforts of the St. Charles and Chesaning church members, with the support of many from Saginaw, contributed much to the success of this effort. At present they are following up a number of interests. Among them are several high school students.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Students at Thunderbird Academy, Scottsdale, Arizona, earned \$180,124.33 last year working in the industries and departments on the campus. According to R. O. Stone, business manager of the academy, this figure represents 58.4 per cent of all student charges. William Nordrum, manager of the Thunderbird furniture factory, reports that \$88,399.14 of the grand total was earned by approximately 100 students working in that factory.

► Charles M. Mellor, pastor of the Seventh-day Adventist church in Napa, California, is scheduled to conduct a School of Prayer during the Central California



Conference camp meeting at Soquel. Thirty-five conference ministers will serve as panel members and assistants.

► Roy R. Henneberg, of the Washington Conference, is assuming the pastorship of the Porterville, California, district. He replaces retiring Harvey N. Brodersen. Elder Henneberg has served in several foreign posts as well as in the homeland. He was in Colombia during the height of the religious persecution there, and he was the last American president of the West Cuba Conference.



## Southern Union

Reported by  
Oscar L. Heinrich

► The Fort Lauderdale church in Florida was the only church in the United States known to have had a direct telephone hookup with the recent fiftieth General Conference session, in Detroit. The programs from Detroit replaced the regular Sabbath morning services on June 18 and 25, and were also transmitted on other occasions during the week. The programs came in clearly. The hookup was possible through the efforts of Hamilton Boyd, Sabbath school superintendent and choir director of the church.

► Mrs. Jean Oliphant is the new director of volunteers at Madison Hospital. She works with a rapidly growing organization which includes both adults and teen-agers. Together the pink ladies and Candy Strippers provide an important service to Madison Hospital and its patients.

## In Remembrance

ALLEN.—James A. Allen, born July 28, 1875, in Nova Scotia, Canada; died Feb. 10, 1966, at Ventura, Calif. [Obituary received July 8, 1966.—Eds.]

ALLEN.—Roxie May Allen, born Aug. 27, 1873, in Missouri; died March 2, 1966, at Santa Paula, Calif. [Obituary received July 8, 1966.—Eds.]

ASPIN.—Sarah Bennett Aspin, born Oct. 4, 1872, at Manchester, England; died Feb. 23, 1966, at Pasadena, Calif. [Obituary received July 8, 1966.—Eds.]

BALL.—James H. Ball, born Nov. 12, 1886, at Elkhart, Tex.; died Jan. 19, 1966. Upon graduation from Southwestern Junior College, he was employed as a teacher, founding the school in Marion County, which later grew to become Jefferson Academy. Survivors are his wife, Winnie; four sons, Julian, of Marietta, Okla.; Dr. James E., of Mount Pleasant; Dr. W. Clyde, of Corcoran, Calif.; and Ray H., of Los Angeles, Calif.; a daughter, Mrs. James L. Bothe, of Keene; and a brother, William V. Ball, of Keene; ten grandchildren; and three great-grandchildren. [Obituary received June 16, 1966.—Eds.]

BECK.—Nathan David Beck, born April 26, 1878, at McKinney, Tex.; died at Keene, Tex., April 16, 1966.

BLEHM.—Katherine Elizabeth Bernhardt Blehm, born Sept. 22, 1890, in Russia; died at Wellington, Kans., May 20, 1966. Among the survivors is a daughter, Mariada Blehm, a missionary in the Philippines.

BLEKASTAD.—Marie J. Olson Blekastad, born May 17, 1879, in Norway; died March 12, 1966, at Glendale, Calif. [Obituary received July 8, 1966.—Eds.]

BLUE.—Irvin F. Blue, born April 14, 1885, at Tekamah, Neb.; died June 9, 1966, at Loma Linda, Calif. Following his education at Union College, Elder Blue was chaplain at the Nebraska Sanitarium. In 1914 he went as a missionary to India, and remained many years. From 1940 to 1945 he occupied the chair of theology at Union College. Survivors are his wife,

Lillie; his daughter, Margaret Jackson; two granddaughters; and a brother, Prof. Elmer Blue.

BRISTOL.—Royce Hiram Bristol, born Oct. 17, 1888; died Feb. 26, 1966. His wife survives. [Obituary received July 8, 1966.—Eds.]

BROWER.—Mary Edna Hollingsworth Brower, born Aug. 4, 1881, at Sioux Rapids, Iowa; died April 3, 1966, at Azusa, Calif.

BROWN.—Leland Floyd Brown, died Jan. 31, 1966, at Loma Linda, Calif. His wife, Elma C. Brown, survives. [Obituary received June 20, 1966.—Eds.]

BROWN.—Mary Addie Brown, born June 19, 1869, at Council Bluffs, Iowa; died June 9, 1966, at Huntington Park, Calif.

BROWN.—Roger W. Brown, born Dec. 4, 1871, in Minnesota; died June 19, 1966, at Canon City, Colo. He attended Battle Creek College and Union College, and taught for some time at the latter school. In 1901 he married Elizabeth Jean Patton. They both taught at Walla Walla College, then were called to teach at Avondale, in Australia. In 1911 and 1912 he was principal of West Australian Missionary College. From 1914 to 1916 he was principal of Oak Park Academy, in Iowa.

BRYANT.—Wanda Bryant, born Nov. 23, 1917; died April 12, 1966.

BURNETT.—Harry Burnett, born June 18, 1884, in New York; died in Torrance, Calif., Feb. 27, 1966. His wife, Josephine, survives. [Obituary received July 8, 1966.—Eds.]

CAPMAN.—Joseph Capman, born in Chatham, Ont., Canada; died June 3, 1966, at Staunton, Va., aged 92 years. His first position with the denomination was as publishing secretary of the Ontario Conference. Then he was home missionary secretary of the Western New York Conference. Later he pastored churches in Rochester, N.Y., in Hamilton, Toronto, and in the London and Halifax churches in Canada. Also he was pastor in Lewiston and in Portland, Maine, and in South Lancaster, Mass. For five years he was in charge of the Bermuda Mission, and then was chaplain of the Hinsdale Sanitarium and Hospital. He is survived by his son, Elder H. J. Capman, of Virginia; his daughter, Mrs. H. K. Martin, of Maryland; four grandchildren; and ten great-grandchildren.

CEARLEY.—Pansy Cearley, born Nov. 24, 1933, at Valley View, Tex.; died March 23, 1966. Her husband, H. J. Cearley, survives.

CHAMBERLIN.—Grace Myrtle Chamberlin, born Nov. 30, 1882, at Salamanka, N.Y.; died at Paradise, Calif., June 14, 1966.

CLINEBELL.—Florence Maude Clinebell, born June 17, 1890, in Topeka, Kans.; died March 19, 1966, in Los Angeles, Calif. [Obituary received July 8, 1966.—Eds.]

CORNELL.—John Cornell, born Sept. 15, 1892, at Healdsburg, Calif.; died Dec. 4, 1965, at Wilits, Calif. His wife, Arvella, survives. [Obituary received June 20, 1966.—Eds.]

CROWE.—Mrs. L. Ortha Crowe, born June 21, 1881, at Blue Ridge, Ga.; died March 1, 1966, at Melbourne, Fla.

DARNELL.—Homer J. Darnell, born July 14, 1889, at Troy, Iowa; died March 3, 1966, at Van Nuys, Calif. His wife, Hattie, survives. [Obituary received July 8, 1966.—Eds.]

DAVIDSON.—Florence Lora Davidson, born at Bolivar, Mo.; died April 28, 1966, in Los Angeles, Calif. Her husband, Fred, survives.

EDGERLY.—George Vernon Edgerly, born Dec. 1, 1901, at South Paris, Maine; died at El Cajon, Calif., April 3, 1966. His wife, Emilie, survives.

ENGLAND.—O. H. England, born Oct. 8, 1878, in North Carolina; died Sept. 15, 1965, at Madera, Calif. His wife, Elizabeth, survives. [Obituary received July 5, 1966.—Eds.]

EWING.—Christena Lewis Ewing, born Jan. 12, 1879, at Eureka, Kans.; died April 11, 1966, at Perry, Okla.

FARNHAM.—Ella D. Farnham, born June 24, 1878, at McCombs, Miss.; died April 30, 1966.

FLETCHER.—Mae Mable Fletcher, born in Iowa; died in California, at the age of 89 years.

GOESER.—Gertrude Goesser, born Nov. 2, 1882, in Kilbourne, Conn.; died May 7, 1966, at San Gabriel, Calif.

HALEY.—Mary Mae Haley, born July 26, 1876, at Cornwall, Conn.; died March 28, 1966, at St. Petersburg, Fla.

HALL.—Evelyn Lois Hall, born Dec. 8, 1901, in Fresno, Calif.; died May 4, 1966, at Azusa, Calif.

HARRIMAN.—Rose Kezer Harriman, born Oct. 23, 1884, at Santa Barbara, Calif.; died April 20, 1966, at Santa Barbara, Calif. Among the survivors is a son, Elder Robin Kezer, of Los Gatos.

HARTZEL.—Sarah K. Hartzel, born Aug. 17, 1871, at Wilmington, Ohio; died Jan. 14, 1966, at Santa Barbara, Calif. [Obituary received July 8, 1966.—Eds.]

HAUGEN.—Peter M. Haugen, born Oct. 17, 1885, in Norway; died at Riverside, Calif., May 26, 1966. His wife, Ruth, survives.

HIDLEY.—John H. Hidley, born Aug. 15, 1876; died Jan. 27, 1966, at Upland, Calif. His wife, Meta, survives. [Obituary received June 20, 1966.—Eds.]

HOELLIG.—Anna Hoellig, born March 17, 1885, at Watertown, Minn.; died April 8, 1966, in Los Angeles, Calif.

HOLMES.—Dora Albertine Holmes, born July 23, 1889, at Tonawanda, N.Y.; died Feb. 25, 1966, at Los Angeles, Calif. [Obituary received July 8, 1966.—Eds.]

HOWARD.—Grace Elizabeth Howard, born Aug. 25, 1879, at Battle Creek, Mich.; died June 20, 1966, at Loma Linda, Calif. She took nurse's training at the Washington Sanitarium and Hospital, graduating in 1912. The last 23 of her 48 years of nursing were at the Loma Linda University Hospital.

HUGHES.—John Oscar Hughes, born Jan. 5, 1879, in Arkansas; died May 6, 1966, at Pasco, Wash.

JACOBS.—Nathaniel P. Jacobs, born Aug. 14, 1941, at Whettemore, Mich.; died June 2, 1966.

JONES.—Georgia Jones, born May 24, 1886, at Flatonia, Tex.; died March 14, 1966, in Los Angeles, Calif. [Obituary received July 8, 1966.—Eds.]

KELLAM.—Mae Kellam, born May, 1890; died April 12, 1966, at Avon Park, Fla.

KENNY.—Arthur H. Kenny, died July 28, 1965, at Orlando, Fla., aged 96 years. [Obituary received June 23, 1966.—Eds.]

KNIGHT.—Walton T. Knight, died Feb. 26, 1966, at Bartow, Fla. His wife, Mildred, survives. [Obituary received June 23, 1966.—Eds.]

KRAFT.—Lydia E. Riffel Kraft, born Jan. 8, 1895, near Lehigh, Kans.; died April 26, 1966, at Follett, Tex. Her husband, George, survives.

LA GRONE.—G. A. LaGrone, died May 14, 1966, at Amarillo, Tex. He married Myrtle Scarborough, and to this union were born four children—Jewell, Floy, Clyde, and Vance. In 1898 they accepted the truth. In 1901 he entered the colporteur work, and in 1909 he was ordained to the ministry. In 1914 he was called to serve in western Texas and New Mexico. He organized or assisted in organizing churches in Amarillo, Dalhart, Borger, and Pampa. He helped form the first tract society in the western Texas area, the forerunner of the Texico Book and Bible House.

LEMMON.—Rosella Smith Lemmon, born in 1886, near Thanesville, Ont., Canada; died March 9, 1966, at Glendale, Calif. Among the survivors are her husband, Russell, of Pasadena, Calif., and a brother, Dr. W. I. Smith, of Loma Linda.

LUND.—Selma Carlson Lund, born Sept. 23, 1877, in Sweden; died June 8, 1966, near Walla Walla, Wash.

MARTIN.—Helen Louise Hills Martin, born in Colorado; died Feb. 4, 1966, in Glendale, Calif., at the age of 82. [Obituary received July 8, 1966.—Eds.]

MC COMAS.—James William McComas, born Oct. 19, 1882, at Trayer, Iowa; died at Port Hueneme, Calif., March 25, 1966. After attending Union College, he held evangelistic efforts in many large cities of the United States. Survivors are his wife, Elizabeth; two sons, Elder Kenneth McComas, of the Potomac Conference, and Carol McComas, of Oxnard, Calif.; two daughters, Dorothy Ward, of Montebella, Calif., and Bernardine Taylor, of Ventura, Calif.; eight grandchildren; and 12 great-grandchildren.

MORFETT.—Mabel Kennedy Moffett, born Jan. 2, 1881, at Sleepy Eye, Minn.; died at Takoma Park, Md., June 9, 1966. In 1906 she married Elder Walter C. Moffett, and assisted him as he served in the States of Virginia, New Jersey, Maine, Massachusetts, and West Virginia, and in the Chesapeake, West Pennsylvania, East Canadian, and the Southern New England conferences. She served as a church school teacher. Besides her husband, two daughters survive.

MOORE.—Frank Moore, born Dec. 23, 1896, near Davis, Indian Territory; died Feb. 28, 1966, at Oklahoma City, Okla. His wife, Minnie Lee Walker Moore, survives. [Obituary received June 16, 1966.—Eds.]

MOORE.—John M. Moore, born May 19, 1889, at Hutchinson, Minn.; died May 24, 1966, at Vista, Calif. His wife, Sadie, survives.

MYHAND.—Katherine Jane Myhand, born Feb. 2, 1888, at Roswell, N. Mex.; died April 21, 1966.

NEUFELD.—Aaron C. Neufeld, born Sept. 21, 1880, at Mountain Lake, Minn.; died June 20, 1966, at Thousand Oaks, Calif.

OSGOOD.—Conde Robinson Osgood, born Jan. 8, 1897, at Marseilles, Ill.; died Feb. 25, 1966, at Sepulveda, Calif. Among the survivors are his wife and a brother, Elder DeWitt S. Osgood. [Obituary received July 8, 1966.—Eds.]

PADEN.—Charles Marion Paden, born Dec. 28, 1890; died June 7, 1966. After attending Mount Vernon Academy, he began mission service as the first treasurer of the Honduras Mission. Later he was an accountant at the Washington Sanitarium and Hospital; then secretary-treasurer of the following conferences: Chesapeake, West Virginia, West Pennsylvania, and New Jersey. Survivors are his wife, Josephine; five children: Marion, of Avon Park, Fla.; Elder C. A. Paden, of Clarksburg, W. Va.; Lucivine Strickler, of Collegedale, Tenn.; Leon R., of Valencia, Venezuela; and Lois Hesterman, of Phoenix, Ariz.; eight grandchildren; and two great-grandchildren.

PAGE.—Orville William Page, born Nov. 22, 1909, at Echo, Oreg.; died at Fontana, Calif., March 20, 1966. His wife, Eunice Morgan Page, survives. [Obituary received July 8, 1966.—Eds.]

**PETERSON.**—Hilda Peterson, born Jan. 16, 1874, in Sweden; died Feb. 17, 1966, at Sierra Madre, Calif. [Obituary received July 8, 1966.—Eds.]

**RENNINGS.**—Peter James Rennings, born Nov. 14, 1877, in Norway; died April 29, 1966, at Riverside, Calif. His wife, Frances, survives.

**ROBINSON.**—John Edward Robinson, born Nov. 9, 1879, at Preston, England; died April 18, 1966, at Palatka, Fla. Survivors include two sons, Harold, of Crescent City, Fla.; and Elder Edmund Robinson, of Palmer, N.Y.

**SABO.**—Mary Copsa Sabo, born June 29, 1880, in Transylvania, Rumania; died May 30, 1966, at Azusa, Calif.

**SALMON.**—Jesse M. Salmon, born July 16, 1887, at Nepanee, Ont., Canada; died April 8, 1966, at St. Petersburg, Fla. His wife, Mildred, survives.

**SANDERS.**—Martha Emmaline Sanders, born Oct. 20, 1870, at Pleasant Hill, Mo.; died April 20, 1966.

**SCHOONOVER.**—Nancy E. Schoonover, born Sept. 21, 1877, near Shepherd, Mich.; died June 11, 1966, at Saginaw, Mich.

**SCHOONOVER.**—Ulysses Brown Schoonover, born March 24, 1890, in Pennsylvania; died April 25, 1966, at Whittier, Calif. His wife, Fernie, survives.

**SORENSEN.**—James J. Sorensen, born Sept. 20, 1882, in Denmark; died March 19, 1966, in Jackson-ville, Fla. His wife, Helga L. Sorensen, survives.

**STEINERT.**—George S. Steinert, born April 13, 1874, in Russia; died April 10, 1966, at Shattuck, Okla.

**STEUNENBERG.**—Julian Steunenberg, born July 1, 1886, at Keokuk, Iowa; died at Thousand Oaks, Calif., Feb. 11, 1966. His wife, Frances, survives. [Obituary received July 8, 1966.—Eds.]

**STEVENSON.**—Grace Stevenson, died Jan. 19, 1966, in Panorama City, Calif., at the age of 65 years. [Obituary received July 8, 1966.—Eds.]

**STRICKLAND.**—Willeman Theodore Strickland, born April 3, 1894, in Florida; died Feb. 7, 1966, at La Sierra, Calif. His wife, Lenna, survives. [Obituary received June 20, 1966.—Eds.]

**TER VEEN.**—Johanna H. Ter Veen, born Oct. 28, 1885, at Groningen, Holland; died April 4, 1966.

**TORKELSON.**—Torkel B. Torkelson, born Oct. 5, 1883, in Brown County, Kans.; died at Holly, Mich., June 20, 1966. His wife, Lily, survives.

**TRANKLE.**—John Paul Trankle, born April 16, 1886, at Tejon Canyon, Calif.; died at Redondo Beach, Calif., April 1, 1966. His wife, Helena Kellogg Trankle, survives.

**TRIMMIER.**—James Campbell Trimmier, born Dec. 3, 1873, near Walterboro, S.C.; died Feb. 2, 1966, at Orlando, Fla. For 34 years he was employed at the Florida Sanitarium and Hospital. Survivors include his wife, Gertrude; one son, Edward, of Orlando; five daughters, Mrs. P. J. Moore, Mrs. M. P. Chaplin, Mrs. E. A. Shreve, Lenore and Peggy Trimmier, all of Orlando. [Obituary received June 23, 1966.—Eds.]

**TROYER.**—Robert James Troyer, born March 17, 1904, at Terre Haute, Ind.; died May 6, 1966. He is survived by his wife, Vera Frisch Troyer.

**TRUITT.**—Art Truitt, born Sept. 11, 1904, at Rockwall, Tex.; died March 2, 1966, in Oklahoma City, Okla. His wife, Anita, survives.

**VAN SLYKE.**—Mary L. Van Slyke, born at Had-son, Kans.; died May 2, 1966, in Jacksonville, Fla.

**VINYARD.**—Allen Vinyard, born Nov. 24, 1885, in Texas; died April 19, 1966.

**VOLLMER.**—Maude Julia Otis Vollmer, born April 20, 1879, at Selma, Calif.; died June 17, 1966, at Loma Linda, Calif. She was educated at Healdsburg College and took medical training at the American Medical Missionary College, graduating in the class of 1902. In 1903 she married Alfred M. Vollmer, M.D., and they were sent as missionaries to take charge of medical work in Apia, Samoa. Her husband's health failed, and they returned to the United States, where he died in 1906. She worked at the Kellogg Food Company in Battle Creek, and then took a course in pathology and laboratory technique, so that she was able to serve in a hospital in Illinois until her retirement in 1948. Survivors are a daughter, Dorothea A. Stone; three stepsons, Harry, Cleaborn, and Lloyd Bowes; a stepdaughter, Fern Looitens; and two sisters, Etta Smith and Genevieve Lashier.

**VONDRAN.**—Dorothy Vondran, born March 11, 1888, in New York; died May 9, 1966, at Santa Barbara, Calif.

**WALLEKER.**—Mary Marcussou Walleker, born Dec. 5, 1883, at Mondel, Norway; died May 28, 1966, at Orlando, Fla. She was the wife of Elder H. C. Walleker.

**WEITZMAN.**—Marie A. Weitzman, died April 28, 1966, in Ashtabula, Ohio, at the age of 68 years.

**WHITFIELD.**—Gertrude Cruse Whitfield, born June 22, 1889, at Sedalia, Mo.; died at the age of 76 years. Her husband, Cleve, survives.

**WIESENHUTTER.**—Ida Wiesenhuber, born Sept. 7, 1878, in Germany; died March 15, 1966. Her husband, Emil C. Wiesenhuber, survives. [Obituary received July 8, 1966.—Eds.]

**WINTERS.**—Lydia Winters, born May 5, 1885, at Bison, Kans.; died May 28, 1966, at Garden City, Kans.

**WOOD.**—Gertrude Uptegrove Wood, born June 1, 1887, in Huron County, Mich.; died Jan. 9, 1966, at Orlando, Fla. She and her husband, Delmar, were in denominational work for 50 years, serving in New York, Massachusetts, Nebraska, Tennessee, and Michigan. Her son, Elder J. Wyland Wood, of Ukiah, California, survives. [Obituary received June 23, 1966.—Eds.]

**WOODS.**—Robert Bellville Woods, born Dec. 8, 1873, at Covington, Ky.; died May 29, 1966, at Angwin, Calif.

## NOTICES

### Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

Send Viola Walker, Rt. 1, Box 230, Fairburn, Ga., *These Times*, *Listen*, *GO*, *Life and Health*, *Instructor*, *Guide*, books and pamphlets.

M. de Groot, P. C. Hooftstraat 10, Maarssen, Netherlands, wishes *Guide*, *Worker*, *Instructor*, and other material for youth from 1958 onward.

Send only books, Bibles, *Signs*, *Life and Health*, *These Times*, *Message*, and *Listen* to Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225. Mrs. P. A. Waite, Box 112, Hay Springs, Nebr. 69347, desires a continuous supply of *Little Friend*, *Primary Treasure*, *Guide*, *Instructor*, *Smoke Signals*, *Listen*, *Signs*, *These Times*, small books and tracts. She cannot use *Quarterlies*, *Worker*, *Review*, or *Reaper*.

Adriano F. Aguirre, Jr., Southern Mindanao Mission, Dadiangas, Cotabato, P.I., needs tracts, Bibles, prophetic charts, audio-visual aids, slides, films, records, hymnals, projector, Bible games, E. G. White books, small books and pamphlets.

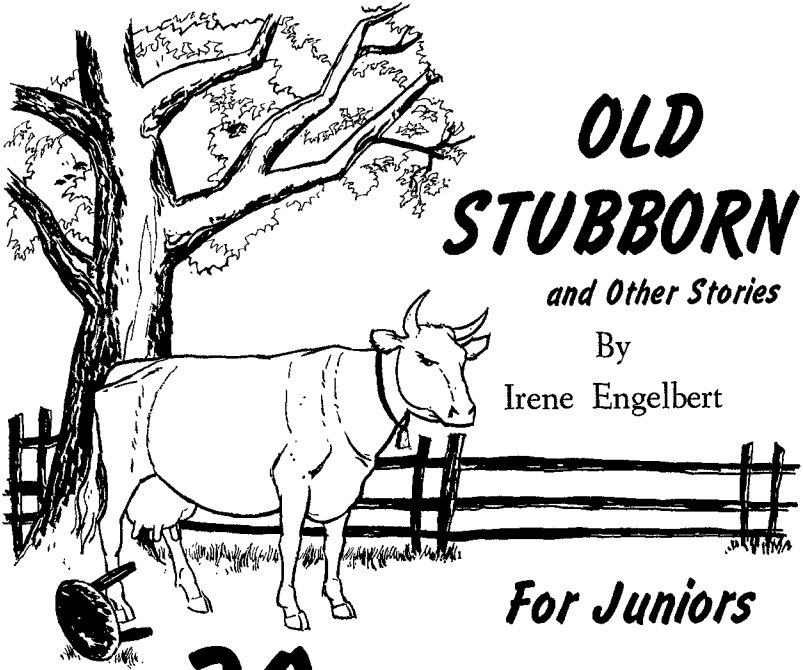
Send C. S. Greene, East Jamaica Conf., P.O. Box 181, Kingston 10, Jamaica, W.I., *Review*, *Little Friend*, *Instructor*, and other periodicals.

Alan Murray, 4 Granville Street, Loughborough, Leics., England, wishes books and periodicals.

Pastor S. Gustavsson, Adventist Evangelistic Centre, P.O. Box 111, Port-Harcourt, Nigeria, needs *Signs*, *These Times*, *Message*, tracts, books, evangelistic slides and other equipment to be used in a school of evangelism.

Zaddock Member Nyanchinga, Kemera F.C.S., Ltd., P.O. Box 35, Kisii, Kenya, East Africa, desires *Review*, *Instructor*, *Guide*, *Signs*, *Worker*, *Life and Health*, *Gems of Truth*, and other material.

Blanche Evans, 231 S. 33d St., Camden 5, N.J., wishes Bibles, E. G. White books, and other papers and books.



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Send Evangelist Emmanuel A. Acquah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, Bibles with concordance, children's and youth's materials, *Review*, cards, slides, projector, games, cutouts, *Life and Health, Signs, Listen*, books, songbooks, and health and doctrinal filmstrips.

Pastor Moses Attah, SDA Mission, P.O. Box 133, Berekum, B/A, Ghana, needs E. G. White books, accordions, Bibles, magazines, records, filmstrips, primary picture cards, and books.

Celerina Bundaon, 50 Avenue Tailoring, Bongao, Sulo, P.I., wishes books, Bibles, songbooks, *Spirit of Prophecy* books, clean magazines, *These Times, Signs, Life and Health*, audio-visual aids.

Missionary Volunteer Society, Rusangu Secondary School, P.O. Box 91, Monze, Zambia, Africa, needs *Signs, These Times, Message, Listen, Liberty, Life and Health, Guide, Little Friend, Primary Treasure*, *Winner*.

Manasseh C. Arranguiz and Pastor T. C. Cabaluna, Northeastern Mindanao Mission, corner Concepcion and Lopez Jaena Sts., Butuan City, P.I., wish *Signs, These Times, Message, Life and Health, Little Friend, Primary Treasure, Liberty, Instructor, Guide*,

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Hanani Idpalina, Kikong, Maramag, Bukidnon, P.I., wishes *Review, Instructor, Signs, Guide, Listen, GO, Message, Little Friend, Primary Treasure, Worker*, picture cards, *Life and Health, Quarterly, These Times*, books, Bible with concordance, *Hymnal, Gospel Melodies*, Bible games.

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Feliciano R. de la Cruz, Explorer Missionary Volunteer Assn., Kidapawan, Cotabato, P.I., needs *Signs, Life and Health, Listen, Liberty*, books and periodicals.

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Pastor A. Randolph Haig, P.O. Box 53, St. George's, Bermuda, wishes papers and books.

Federico Pialago, Dohinob SDA Church, Tangi-an

Katipunan, Zamboanga del Norte, P.I., desires *Signs, Present Truth, These Times, Listen, Life and Health*, Bibles, *MV Kit*, slides, films, games, audio-visual aids, children's books, and tracts.

Joaquin S. Rosendo, Negros Mission, 164 Lacson St., Bacolod City, P.I., needs a continuous supply of *Review, Signs, Life and Health, Listen, These Times, Instructor, Guide, Quarterly*, Bibles, songbooks, and other books.

All types of missionary materials to the following: Peter Ngre, Southern Mindanao Mission, Morrow Blvd., Gen. Santos, Cotabato, P.I.; Bien Estone, Southern Mindanao Mission, Morrow Blvd., Gen. Santos, Cotabato, P.I.; Tobias Batulayan, Southern Mindanao Mission, Morrow Blvd., Gen. Santos, Cotabato, P.I.; Jose Estore, Southern Mindanao Mission, Morrow Blvd., Gen. Santos, Cotabato, P.I.; Faustino Ambongo, Kamanse, Libungan, Cotabato, P.I.; Elezio Novela, Binoligan, Kidapawan, Cotabato, P.I.; MV Society, Jaro Adventist Church, Jaro, Iloilo City, P.I.; Hani M. Tiano, 145 Taft St., Mandurriao, Iloilo City, P.I.; Youth for Today Club, Washington St., Jaro, Iloilo, City, P.I.; Literature Band, Adventist Church, Jaro, Iloilo City, P.I.; Lowell A. Aviles, Mahavayah, Kapatagan, Laro del Norte, P.I.; Perfecto Albelda, Tibanban, Governor Generoso, Davao, P.I.; Roque Tanjay, Tibanban, Governor Generoso, Davao, P.I.

## Church Calendar

Pioneer Evangelism (Unentered Counties)	August 6
Church Missionary Offering	August 6
Oakwood College Offering	August 13
Educational Day	
and Elementary School Offering	August 20
Literature Evangelists' Rally Day	September 3
Church Missionary Offering	September 3
Missions Extension Day and Offering	September 10
<i>Review</i> and <i>Herald</i> Campaign	Sept. 10-Oct. 8
IMV Pathfinder Day	September 17
Thirteenth Sabbath Offering (Trans-Africa)	September 24
Neighborhood Evangelism	October 1
Church Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
Health Emphasis Week	October 8-14
Community Relations Day	October 15
Temperance Day Offering	October 22
Week of Prayer	November 5-12
Church Missionary Offering	November 5

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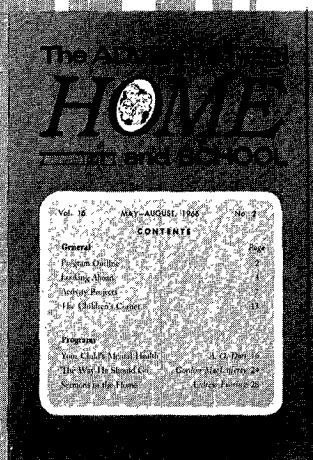
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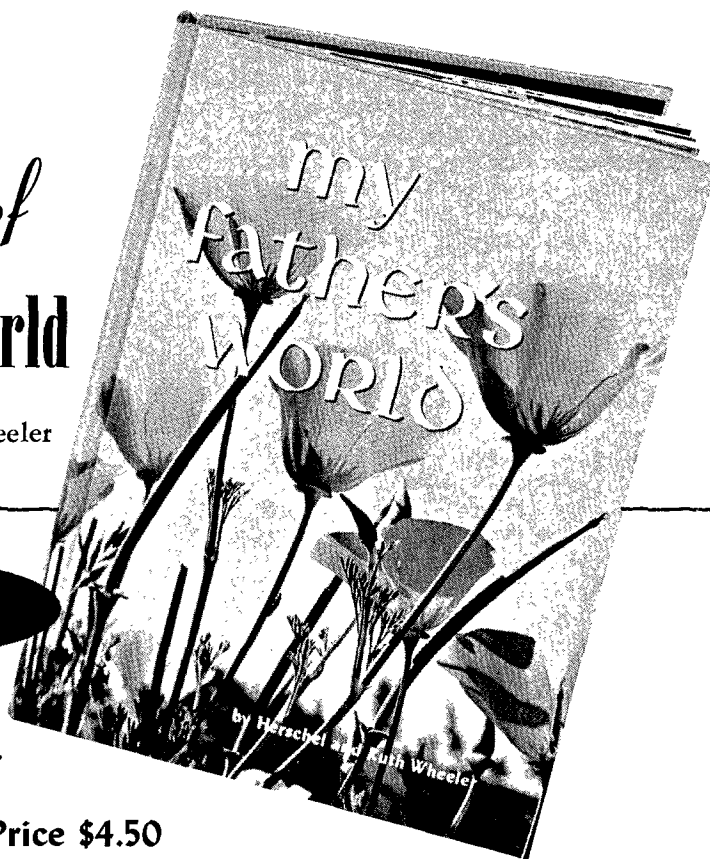
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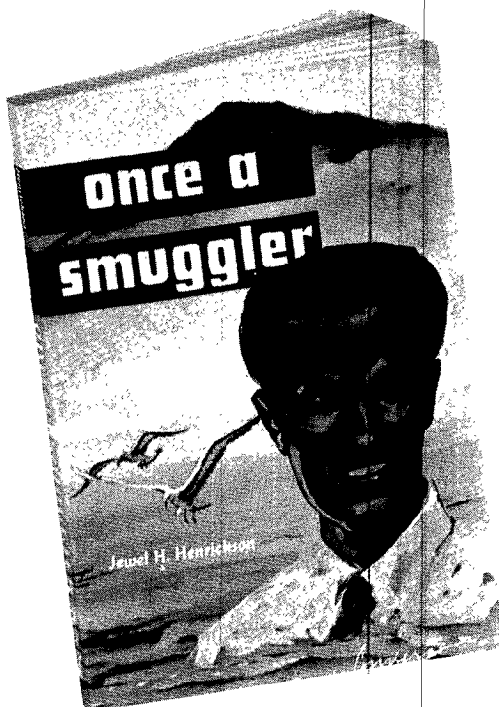
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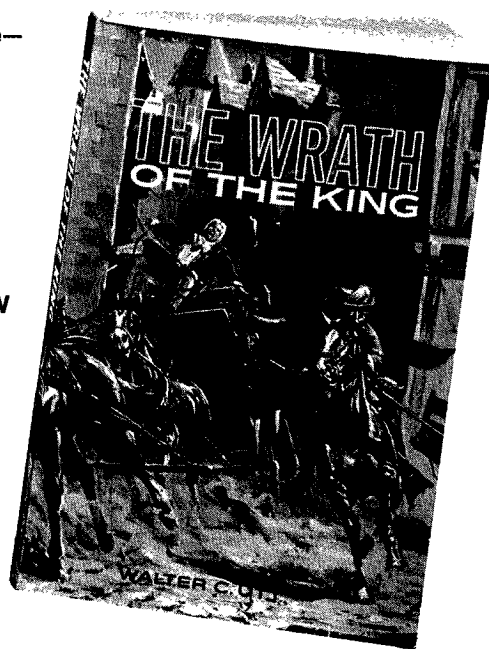
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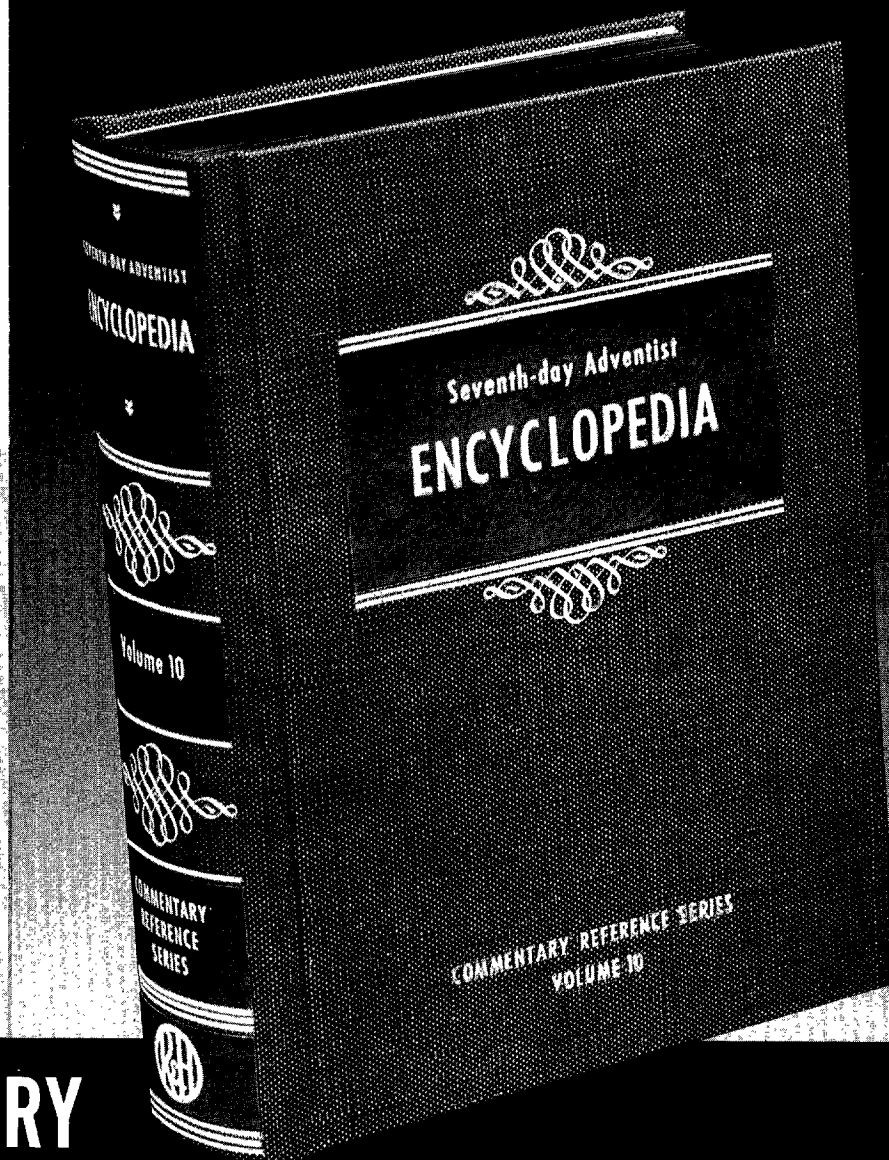
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# News of Note

## Leadership Changes in North American Fields

Since the General Conference session a number of changes have been made in the leadership of fields in North America. In each instance the executive committee selected men because of their demonstrated spiritual qualities, their carefulness of example, their fiscal responsibility, their dedication to soul winning, their ability to inspire and work with others, and their vision of a finished work in all the world.

On July 22, L. C. Evans retired as president of the Southwestern Union Conference. The union has seen real growth under the 14 years of his able and kindly guidance. Elder and Mrs. Evans have shared 40 years of successful work in the gospel ministry. The union committee elected B. E. Leach to the presidency of the Southwestern Union. For the past eight years he has been president of the Texas Conference.

W. J. Blacker, who has been secretary-treasurer of the Pacific Union Conference, has accepted the invitation to serve as president of the Washington Conference. W. L. Murrill, who recently returned from Burma, was elected secretary-treasurer of the Washington Conference. E. G. Christie, who has given faithful service in this capacity, requested to be relieved of the responsibility due to ill health. He will serve as associate treasurer.

A. W. Kaytor becomes the new president of the Alberta Conference of the Canadian Union. Taking his place as president of the Manitoba-Saskatchewan Conference is W. G. Soloniuk, who has served as home missionary and Sabbath school secretary of the Canadian Union.

We wish these men, their wives, and families, Heaven's guidance and blessing in their important duties for the church.

NEAL C. WILSON

## A New Feature—Heart to Heart

At the recent quadrennial session in Detroit, R. R. Figuhr retired as president of the General Conference. This brought to a close not only 12 years of leadership of the world church, but more than 11 years as a regular contributor to the REVIEW. Every month since the first issue in 1954, the REVIEW has published a message by Elder Figuhr, addressed to Seventh-day Adventists all over the world. Readers have appreciated his kindly counsels, Christian philosophy, and words of encouragement. To Elder Figuhr we bid a fond farewell.

But even as we do, we say Welcome to the incoming president of the General Conference, Robert H. Pierson. Elder Pierson brings to his new post not only a lifetime of dedication to the Adventist Church, but skills in evangelistic, administrative, and literary lines.

After his election we set out without delay to ask Elder Pierson to use the latter gift in addressing a monthly message to the world church through the REVIEW. We are pleased to announce that he consented. The first of the messages, under the general heading Heart to Heart, appears on page 5 of this issue. We welcome Elder Pierson as a regular contributor, and pray that God may use him mightily to bless all of us.—EDITORS.

## Michigan Layman Raises \$2,434 for Investment

The village church of Buchanan, Michigan, with a Sabbath school membership of 165, raised \$632.45 for Investment in 1965. This, the members felt, was about all they could do in one season. The average per member was slightly less than four dollars.

But R. R. Andrus, Investment leader for 1966, thought the church could do better. He felt that if the denomination's vast missions installations were to be kept open and the work expanded, all churches should do more than in the past.

Brother Andrus therefore set out to find a plan by which the Investment Offering of his Sabbath school might be increased. Presently he had an idea. Since zip codes are fast becoming required information for all mail, he would have zip code directories printed to sell for one dollar. Fifty cents on each directory sold would be profit for Investment.

To test his plan, he had a quantity of directories printed, and sold enough in the first 45 days of spare time to realize a profit of \$1,890. He has subsequently boosted this figure to \$2,434. From Buchanan the idea is catching on in other neighborhoods, and at the time of this report the zip-code-directory idea appears to be the most successful single project ever launched for Investment.

The total raised by the denomination for Investment since the plan was inaugurated in 1925 is \$15,127,083.26. Surely Investment is not simply another Sabbath school offering; it is one of the "windows of heaven" through which God pours His blessings upon His church.

LOUIS B. REYNOLDS

## Central States Conference Elects President

At the recent General Conference session in Detroit, W. W. Fordham, president of Central States Conference, was elected associate secretary of the North American Regional Department. On July 12 the executive committee of the Central States Conference met under the chairmanship of R. H. Nightingale, president of the Central Union Conference, to elect a new president. After careful consideration W. S. Lee, temperance department secretary of the Pacific Union, was unanimously chosen by the committee.

H. D. SINGLETON

## Academies Send Student Missionary Groups

In addition to the many student missionaries being sent this summer from North American Adventist colleges, several academies also are sponsoring student missionary groups.

From Orangewood Academy near Garden Grove, California, 15 junior-year academy students have been sent to Inter-America for a period of six weeks. Nine girls will work in the Nicaragua Adventist Hospital, and in Honduras and Costa Rica. Five young men will help construct buildings at the Seventh-day Adventist academy in Cortez, Honduras. Another will go to the Central American Vocational College, Alajuela, Costa Rica, to instruct music students and be an assistant band director. Youth Pastor William E. Jamerson, Mrs. Jamerson, and O. G. Callander will be guides for the trip.

Six more students under the direction of Howard Smith, M.D., left July 25 from Loma Linda Union Academy to go to South America for four weeks of mission service in Peru. Two will serve at the Lake Titicaca Training School, two at Inca Union College, and the third team will get a firsthand glimpse of medical missionary work at Quito, Ecuador.

Weekly reports will be sent to the local MV Societies and schools sponsoring the student missionaries.

JOHN H. HANCOCK

## General Conference Slides

At the time of the General Conference session it was announced that a selection of 40 souvenir slides covering major features of the meeting in Detroit would be available to the field for \$10. To date more than 500 sets have been ordered and shipped.

Sets are still available for prompt shipment at the original price. Orders should be placed through your Book and Bible House. The set as finally made up, incidentally, includes 42 slides instead of 40.

R. G. CAMPBELL

## Oakwood College Offering

On August 13, an offering for Oakwood College will be taken in all of our churches in North America. The large increase in enrollment in this school is very gratifying. The dormitories are full and overflowing. At present a new girls' dormitory is being erected, but funds must be provided for the completion of this project and for the equipping of the building. The brethren at Oakwood College are depending on this offering to meet their urgent needs.

This institution is an important unit in our educational system, and its graduates are filling places of leadership in the denomination, in the homeland as well as overseas.

Let us give liberally to assist in meeting the most urgent need at Oakwood—additional dormitory space, and the completion of Henderson Hall, now under construction.

O. A. BLAKE