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RUSSELL HARLAN, ARTIST

***Penchant for change must not be in the area of moral standards.***

A RECENT article in *Christianity Today* began with this startling statement: "Rebellion, not obedience, is characteristic of our jet-age generation. This spirit is evident in our art, literature, and morals, in the revolt against law and authority, in the talk of the death of God."—F. B. HUEY, JR., "Obedience—a Neglected Doctrine," Jan. 19, 1968, p. 19.

While no doubt rebellion and change are more evident in the religious world generally than in the Seventh-day Adventist Church, we must admit that we are in danger of being caught up in the philosophies of our day as well as in the tide of change that marks our present decade.

I am not thinking of the teen-age revolt and rebellion so much publicized by the hippy movement, nor of the revolt of fashion, nor the moral revolt, nor of any of the other dozens of revolts taking place in our day. I am thinking of a rebellion more subtle, less obvious, and less subject to the charge of heresy from loyal fundamentalists

## THE CHURCH *in an Era of Change\**

By W. J. HACKETT

and evangelicals. It is taking hold almost imperceptibly of people who breathe the air of progress and are awed by the wonders of a technological computer age.

We have come to a time when it is not only popular and intellectual, but sporty and smart, to berate civilization's time-honored teachings, concepts, standards, and philosophies. We hear much talk about academic freedom, a new look, a computer approach, the overthrow of the shackles of provincialism, freedom instead of indoctrination, and an emergence from the prison house of conservatism to the light of love not law. There is a growing tendency even on the part of loyal Adventist educators and teachers to demand a climate of greater freedom to discuss controversial philosophies, the policies of the church, and the decisions of leadership.

The preoccupation with the idea of change is laudable in certain areas. We must be progressive, inventive, and creative in this era of man's developing technology. The discovery method of teaching, research and development in the fields of medicine, transportation, and communication are all good. We must never allow ourselves to become disciples in the club of the *status quo*.

Change in our day has become synonymous with progress; the *status quo* with obsolescence. For anything to remain essentially unaltered over a long period of time suggests sterility if not death. Some critics declare that the picture of the Adventist Church is one of antiquity, that the church is unenlightened and is not awake to the new approaches and methods of operation.

Present-day thinking tends to spurn the hoary head, time-tested values, honored morals, marriage vows, and established classroom ethics as part of an outdated culture. There was a time when new and supposedly more sophisticated formulations of life, religion, and morals were tested and authenticated through an appeal to the past. But we have come to a new day. Modern intellect tends to let the pendulum swing completely to the other side and conclude that the older the source, the less authoritative and the less valuable it is.

Someone has described the present-day swing in these words, "The newest is the truest and the latest is the best." I am willing to accept this philosophy in (To page 8)

\* Devotional address given at the Spring Meeting of the General Conference Committee, April 2, 1968.

OF THE more than 3,000 islands that make up the Indonesian archipelago, perhaps the best known among Americans is Bali, often called the Isle of the Gods. To Seventh-day Adventists in the Far Eastern Division this garden island of the East Indies presents one of the greatest challenges to the penetration of the gospel message.

Covering an area of some 2,000 square miles, Bali is separated from Java's east coast by a channel three miles wide. It is 1,040 air kilometers from the nation's capital of Djakarta, and about 350 land kilometers from Surabaya, headquarters of the East Java Mission of which Bali is a part. Spanning its length from west to east is a chain of volcanic mountains, some still active. Its white beaches and clear water are famous the world around, since Bali is considered a unique tourist attraction for world travelers.

The majority of Balinese are devoutly Hindu in a nation that is heavily Moslem. Centuries of isolation have made them a world unto themselves, hospitable and gracious, yet detached and sometimes oblivious to the outsider. On a recent visit to Bali a Brahman-caste Balinese told me, "We feel that Bali is the center of the universe. Our lives revolve around one another, our temples, and our gods."



**M. H. Reeder, of the General Conference, welcomes a Timorese man into the church.**

It would be hard to find another place in the world where religion is so much a part of everyday life for every citizen. The island pulsates with religious fervor. Religion is intertwined like a garland with every phase of living. Hardly a day passes that there is not a celebration somewhere on the island—a rich religious pageantry of drama, dance, and devotion.

# *The Challenge of the* **"Isle of the Gods"**

By D. A. ROTH

Because of political and economic developments over a period of years in Indonesia, tourists have not found their way to this peaceful tropical paradise as they used to do in years past. Now times have changed and the government is even encouraging travelers to visit Bali. However, experts in tourism impact calculate that it will take more than ten years of mass tourism to appreciatively dent the Balinese way of life.

While I was on a three-month itinerary of the Far East with Pastor Marvin H. Reeder, of the Bureau of Public Relations of the General Conference, we made a brief stopover at this fabled place. Without doubt it is one of the most interesting and fascinating places in the Orient.

Our objective was to have a meeting with members of our lone church on the island. The mission president, Pastor Th. Umboh, hustled us out of our hotel beds in Surabaya at four o'clock Sunday morning for the long safari to Denpasar. Seven of us made the trip in C. P. Sorensen's old 1947 Dodge, which he declined to take home with him when he retired in 1966 as president of the Far Eastern Division. The Dodge appeared to want "retirement" that day because three times the engine sputtered and stopped. It was a good thing our General Conference guest knew something about mechanics. After hours of repair work Pastor Reeder got us on our way, but we arrived too late to make our evening appointment.

We had a chance to meet some of our members the next night. The pastor of our church, A. J. Dompas, had two men ready for baptism, the

result of a public evangelistic meeting he held that summer. Both men were in the Indonesian army and both were Timorese. The pastor had to wait several weeks until an ordained minister came to conduct the service.

The evening of the baptism was an unforgettable experience for us. It was nearly sunset as we drove up to the seashore near the Bali Beach Hotel. Two trucks full of Balinese people passed us as we approached the beach area. This group of Hindus had just finished spreading the ashes of a departed relative in the sea as part of their cremation ceremony.

## **Unforgettable Baptism**

The sun was setting behind the waving coconut palm trees as we gathered our group together on the sand. Pastor Umboh spoke some appropriate words in Bahasa Indonesian and then we sang a song. Pastor Reeder and I led the candidates into the water while our fellow believers stayed on shore. There were only two persons at this baptism, but it will be a service I will never forget. Tears welled in the eyes of my young man as we stood together in the sea. He could not understand me and I could not understand him, but our hearts were bound together with a common faith.

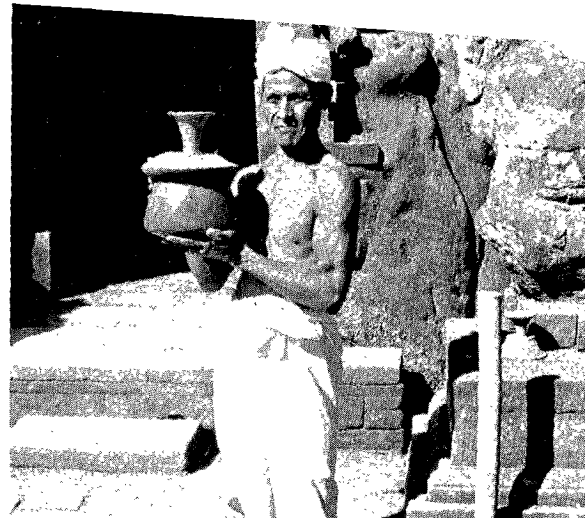
Pastor Dompas told me later that we have only one local member who is a native Balinese. There are more than 3.5 million Balinese on the island.

I also found out that only one Christian organization has made any headway on Bali. It has succeeded

because of its medical work. Through the past 13 years we have utilized literature evangelists, radio evangelism, and also public evangelism on the island of Bali. The great need now is for a clinic where widespread medical needs could be met. Pastor Dompas has plans for the construction of a clinic next to the church building, but lack of funds prevents him from doing anything except build a wall at our boundary line. An Indonesian nurse could be secured easily if a building could be constructed. Clinics could then be held in the town as well as in scores of nearby villages where no medical help is available. I left Bali convinced



**A. J. Dompas and his family stand in front of the Bali Denpasar church.**



**A priest prepares to enter Elephant Cave temple, in which he will sprinkle holy water.**



**Left: Cremation is a most important event in the life of the Balinese. A procession goes to the ocean to scatter the ashes over the waters. Right: A monkey dance, a weird and fascinating ceremony, in which nearly 100 men provide background to a mythical story.**



that the only way to reach the Balinese people is through a carefully planned and executed medical program. With a sad face Pastor Umboh told me that several clinics operating elsewhere requested assistance and that it might be a long time until financial assistance can come from the local mission or the union office.

During the time we spent on Bali I saw evidence everywhere of the working of Satan. Obsessed with a fear of incurring "divine" wrath, the Balinese begin the day with an offering to the hungry household gods, the spirits of ancestors, and the newly dead. Hibiscus blossoms and grains of rice are placed on family altars and animistic tokens are left on statues and wet rocks and even on the wheels of wagons. When the day ends, the women walk to the temples in single file, like figures in a Grecian frieze, carrying atop their heads pyramids of fruits and flowers.

Everywhere are temples—thousands of temples, no two alike, decorated with fierce gargoyles and demons, dragons, and witches. The temple serves as a setting for the gaudy festivals that take place every other

day of the week on this supremely religious island. The occasion may involve the transplanting of rice, the purification of the gods at the ocean's edge, or a cremation, a joyful affair since the dead are believed to be re-entering the cycle of reincarnation.

In other parts of Indonesia the gospel is making fast headway. SDA membership in this 100-million-population area is now more than 30,000. As the reports were given at our recent biennial session in the Philippines by the leaders from Indonesia, I could not help thinking of the 3.5 million Balinese, only two of whom are baptized members of the church.

To the Balinese the island is property of the gods given in trust to them, and to express their gratitude for this high and sacred trust nothing is spared to give the best they have in ability and imagination to their gods.

Seventh-day Adventists should have the same determination to give of their best to their God in giving the gospel message to a world filled with sin and superstition. No greater challenge can be found than the Isle of the Gods, Bali!



**Bali is known for its famous wood carvings.**



**Marvin Reeder (right) enters Elephant Cave.**

# DYING on the Vine, and

*"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Rev. 13:3).*

**T**HE mystery and foreboding of this verse fascinate Seventh-day Adventists. And well they may, for in so few words the verse sums up centuries of suspense, revolution, and sin.

Last week's article left the Catholic Church reorganized and greatly strengthened by its Counter Reformation. For some time thereafter the church enjoyed great success in crushing Protestantism in Southern Europe and in gaining converts in the Far East and newly explored America. But prophecy had foretold that in spite of its most energetic efforts it was someday to suffer a deadly wound.

## "Wounded to Death"

The deadly wound! Undoubtedly this prophetic symbol was fulfilled when Pope Pius VI was taken prisoner on February 15, 1798. Revelation 13 stipulated a "wound by a sword," and it was the military power of Napoleon and General Berthier that accomplished this arrest and the exile that followed.

But there was much more to the inflicting of the wound than the 1798 imprisonment, just as there is much more to the healing of the wound than the mere return of the papacy to Rome later on.

As a matter of historical fact, many popes beside Pius VI were exiled from Rome. Writing in 1862, the Catholic, Henry Edward Manning, said that during the centuries of the church's existence "thirty [popes] were compelled to leave Rome; four were imprisoned; four were unable to set foot in Rome; seven reigned in exile in Avignon; making in all forty-five, or one-fifth in the line of the Sovereign Pontiffs" (*The Temporal Power of the Vicar of Jesus Christ*, p. 188). As an earlier article in this present series indicated, the 1260 days (538-1798) of papal su-

premacy were stormy ones. More than one pope was excommunicated. One was exiled by a king because death seemed too light a punishment. On a certain occasion the Danes invaded Italy, conquered the pope, then, while kneeling reverently at his feet, demanded treaty concessions. The papal throne has never been an easy chair. It is not without reason that the buildings in Vatican City include a castle.

If this be the historical record, then on what grounds can it be concluded that the 1798 episode, among so many papal embarrassments, is to be selected as the fulfillment of the deadly wound prophecy?

For one thing, it must be realized that the "papal supremacy" foreshadowed in prophecy, referred to more than a simple dominance of popes over princes and peoples, or even, for that matter, over their own lesser bishops and priests. In spite of the prestige customarily accorded the papacy, one pope (Pelagius I, 556-561) could not find even the required minimum three bishops willing to ordain him, and another pope (Honorius I, 625-638) was condemned by the Third Council of Constantinople (680-681) as a heretic—and these things happened during the 1260 days!

There is obviously more involved in the Biblical symbolism of the deadly wound than simply taking a pope prisoner. Indeed, the prophecies may even be considered as foreshadowing something more inclusive and pervasive than the organization known as the Roman Catholic Church. The little horn and the leopard beast symbolize *Roman Catholicism*, manifesting itself in various significant and startling ways—a system of thought, a religio-political philosophy, a way of life—whose dominance over men's minds in Europe for a millennium or more is the real "papal supremacy."

As Ellen G. White expresses it, when "popery had become the world's despot," for hundreds of years "the doctrines of Rome had been extensively and implicitly re-

By C. MERVYN MAXWELL

ceived, its rites reverently performed, its festivals generally observed" (*The Great Controversy*, p. 60).

In the light of this understanding two outstanding features mark the 1798 captivity as being clearly the deadly wound, the end point of the 1260 days. (1) The first is *the motive that underlay it*. Unlike the reasons that led to the other humiliations imposed on the popes during their long history, the purpose this time was not to settle a personal quarrel or to untie a political tangle, but to *undermine the church at one blow*. The order from the French Government to Napoleon said: "[Although there are also other means available to diminish Catholic influence within France], there is one thing more essential to the attainment of the end desired, and that is to destroy, if possible, the center of unity of the Roman Church" (quoted in A. Aulard, *Christianity and the French Revolution*, Lady Frazer, translator [London: Bouverie House, Ernest Benn, Ltd., 1927], p. 151).

## 1798 Controversy Unique

There is thus a striking contrast between the 1798 controversy and the many that occurred before it. The bishops who excommunicated one of the popes and those who cursed another, the king who exiled a pope because death seemed too light a punishment, and the Danes who conquered a pope and then knelt at his feet, were all good Catholics. They thought they were better Catholics, indeed, than the pope himself. Catholicism dominated their minds and they had no idea of destroying the church. The French motive *deliberately to undermine the church* is the first all-important characteristic that makes the 1798 captivity unique.

(2) The second feature that marks 1798 as the date for the deadly wound is the widespread *change in*



# REVIVING

attitude that accompanied the event. By the end of the eighteenth century Catholicism had to a large extent ceased to dominate the minds of men in Europe. The Protestant Reformation of the sixteenth century had emancipated Northern Europe from many aspects of Catholic philosophy. The gory Thirty Years' War of the seventeenth century had persuaded most Christians that the Catholic doctrine of compulsion of conscience was not worth what it cost. No more did major nations go to war with one another over religion; secular aims dominated diplomacy and "secular" states began to emerge. In the eighteenth century itself, secularism dominated philosophy as well as politics; Germany rejoiced in its Aufklärung (Enlightenment) and France's atheistical philosophes paved the road that led to the French Revolution. England suffered under a century of worldliness that the evangelical Protestantism of John Wesley only partly relieved; Americans conceived a nation where church and state were to be increasingly separate.

And throughout the eighteenth century the Catholic Church itself hung dying on the vine. No pope of any brilliance emerged from the dull gray of the century. As philosophy, nationalism, and outspoken hostility swallowed up the church's external influence like quicksand, violent dissension tore at its vitals within. The Jesuits, once the shock troops of the Catholic Counter Reformation, now exhausted much of their energy in an unseemly quarrel with their fellow Catholics, the Jansenists. One nation after another outlawed the Society of Jesus in disgust at their various dealings, and the pope officially dissolved the order in 1773!

## Decay of Catholic Influence

The decay of Catholic influence by 1798 is well summed up by the historian J. Schmidlin in his *Histoire des Papes de l'Epoque Contemporaine* [I, Pie VII, p. 4]: "Rarely, during all its history, had the Church known a more critical situation. France, its eldest daughter, unfaithful towards all traditions, was fallen into unbelief; Italy was wiped out,

broken by the Revolution; Belgium was incorporated in the French Republic; Germany was contaminated by the Age of Enlightenment; . . . Spain and Portugal were governed by ministers that were hostile toward the Church, and in Great Britain, as well as in the Low Countries, the Catholics were brought down to the rank of islets. In short, Catholicism as a whole seemed dying."

Jean Lefflon, of the Catholic Institution of Paris, says in his *Histoire de l'Eglise* [vol. 20] that during the years immediately after 1798 "bribed orators deliver its [the papacy's] funeral oration with a joyous and blasphemous irony; in Germany serious historians such as Spittler announce doctorally that it has ceased to exist. It is considered witty to call the deceased pontiff, Pius VI the Last. Moreover, how could a successor be elected, a new pope, in war-ridden Europe, in the middle of the Italian chaos? The cardinals are dispersed, without help, sometimes captives, deported, or even unfaithful. . . . It well seems as if everything were finished."

This, then, is the deadly wound of 1798: Centuries of decay, of declining dominance of Roman Catholicism ("papal supremacy") over the minds of men, climaxed with a unique attempt to undermine the church by striking a crippling blow at the center of its unity.

For a century or more after 1798 the Catholic Church lay wounded. Pius IX (1846-1878), to be sure, issued his daring Syllabus of Errors and *Quanta Cura* against personal liberties, and later convoked the First Vatican Council (1870), but his threats and his council aroused contempt as well as reverence. Protestantism, on the other hand, revived so quickly from its own late eighteenth-century doldrums that the nineteenth century was truly "the great century" for Protestantism. Protestant evangelists pitched their tabernacles for ten thousand audiences and Protestant missionaries explored, preached, pleaded, and died in a high-spirited endeavor to carry the gospel to every man on the globe. Far from diminishing as the century progressed, the evangelistic fervor

that sent William Carey to India in 1793 reached such a pitch by the decades before the first world war that the rallying cry of many Protestants became "The gospel to all the world in this generation." Young people from every church offered themselves for foreign service, and millions of dollars were pledged for missions.

But with the passing of the first world war a change came over Protestantism. Americans slumped into isolationism and the millions pledged for missions went unpaid. Protestant youth played jazz, tinkered with crystal sets, and stayed home. A change, too, came over Catholicism; but it was of a different kind.

## The Revival

In Italy, in 1929, Benito Mussolini took the bandages off the deadly wound. The significant thing about his concordat with Pius XI, which recognized the pope as the sovereign of Vatican City, was the return to respectability that it implied and which it encouraged.

The extent to which that respectability has increased in recent years is common knowledge. Pius XII (1939-1958) worked wonders for the prestige of the Catholic Church, and John XXIII performed miracles. The words of Moses to the Israelites as they left Egypt almost apply to Catholics today as they revive from their deadly wound: "Against any of the children of Israel shall not [even] a dog move his tongue" (Ex. 11:7).

Abundant evidence seems to prove that Catholicism today is different from what it used to be. When nuns are free to watch Faith for Today in their convent and to write in to the telecast and thank God for the changing times that have made it possible; when the Jesuit journal *America* features an article entitled "We Have Loved the Past Too Long" (December 17, 1966), calls vigorously for complete religious freedom in Spain (January 13, 1968), and publishes a canon of the mass (the liturgical words that the priest recites) which, omitting all references to transubstantiation, describes the bread only as a "sign of our belief" (May 27, 1967); and when Catholic priests recommend the Bible and *The Bible Story* to their parishioners, there can be no doubt that Catholicism is different today from what it used to be.

But the "renewal" can be overstated. Basic Catholic doctrine has not essentially changed. The *Dogmatic Constitution of the Church* issued by Vatican Council II raises the virgin Mary to her greatest heights yet as the one who intercedes with her Son and "who gave Life to the world" (*The Documents of Vatican II*, p.

96). The Bible is to be read, but it is still asserted "that *sacred tradition*, sacred scripture and *the teaching authority of the church*" are so linked together "that one cannot stand without the other" (*ibid.*, p. 117). Protestants are greeted warmly as "separated brethren," but their hope of salvation is proportionate to their relationship to Catholicism, "for it is through Christ's Catholic Church alone, . . . that the fullness of the means of salvation can be obtained" (*ibid.*, p. 346). And of course, Sunday, hell, immortality of the soul, and papal infallibility are unaltered. They are what they have always been in Catholicism.

### Rome Never Changes

"Let it be remembered, it is the boast of Rome that she never changes.

The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. . . . Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation."—*The Great Controversy*, p. 581.

But unfortunately many Protestants are proposing to accept the aid of Rome.

Most Protestants—who have never moved away completely from the errors adopted by the early church, and who still cling to the immortality of the soul and to Sunday sacredness—are now more and more setting their own forms of tradition above Scripture and urging increased Government participation in religion. And on every side voices are heard promoting unity, praising dialog, and

minimizing the differences between Protestants and Catholics.

"It is the spirit of the papacy—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God—that is permeating the Protestant churches."—*Ibid.*, p. 573.

In the little day of history it is vespertime. The people of the world are finding their pews in the cathedral of apostasy, there to wonder after the beast and worship him. What a challenge to Seventh-day Adventists to proclaim God's last message of warning and love! Let each one echo "with a loud voice," the words of Christ, "Come out of her my people," and direct every man's attention to "the commandments of God and the faith of Jesus."

(Concluded)

## The art of living when you're young

By MIRIAM WOOD

### THE DISCIPLINE OF VOWS

One of the strangest phenomena of Western civilization since World War II has been the increasing reluctance of people to commit themselves—to commit themselves to beliefs, to attitudes, and most of all, to *action*. A rather large majority of human beings live in a state bordering on suspended animation. To me it sometimes seems that it's as though the whole group had taken in one vast gulp of air, one enormous deep breath, and are holding it as long as possible. Naturally they're hardly in a position to make any contribution to the world around them. There they stand, all the Tentative Tinas and Tentative Tims, turning blue and getting more weak-kneed by the moment.

I'd like to suggest a remedy for their plight, an expression which I heard a young minister use recently—"the discipline of vows."

Now, I am quite aware that undoubtedly the only two words of the four that will prove instantly acceptable are "the" and "of." They're utilitarian; they don't say anything; they don't "commit." But *discipline* (a word in great disfavor with many people today) and *vows* (old-fashioned and archaic?) used together are—well, challenging, to say the very least. I certainly mean them to be.

Currently I'm studying the Old Testament from a rather new viewpoint—I don't mean that I'm just *reading* it; I'm really *studying* it—and I find myself astonished by the firm, reinforced-concrete-in-the-backbone approach to living chronicled in the lives of God's ancient men. Vital, high-spirited, committed, over and over they used "the discipline of vows" to chart a positive course of action for themselves. In most cases this was done publicly, with as many witnesses as possible. Iconoclasts may (and do) whine drearily that the ancient peoples were tremendous exhibitionists who simply *had* to have an audience, attributing no more significance to public vows than antediluvian and postdiluvian ego. How ridiculous! While this may have been one factor in the situation, my own study has convinced me that these vigorous Jehovah worshipers of long ago had discovered the tremendous effectiveness of vows or sacred promises, or solemn assertions—call them what you will.

When an enemy of Jehovah's people had to be disposed

of, when transgression of the Decalogue had to be dealt with, when seemingly impossible progress had to be made, almost certainly the Old Testament writers will have recorded for all future generations the fact that "he *vowed* before all the people"—whatever it was that needed to be vowed. Sometimes, of course, the vows were made in private, if this seemed best and most feasible.

In human beings exists the very real necessity for solemn assertions, of this I am convinced. Much of everyday living is a kind of programmed existence on a somewhat mundane level. Yet without the programming, which might be termed "secularistic vows," life degenerates into chaos even on that level. You've only to consider the unwashed, greasy, bushy, undisciplined, amoral, drug-befogged, and disease-ridden inhabitants of any hippie community to realize that this is true. These pitiful (and stridently defensive) individuals couldn't accept the "discipline of vows" in the secular world.

For a young Christian, spiritual vows are vastly important, if his own spiritual life is to be nourished by the sweet, clear (not literal!) oxygen of heavenly places. Specifically, there's tremendous value in signing a statement that commits one *not* to drink or smoke—if the paper is signed in seriousness and good conscience. There's a holding power that cannot be too strongly emphasized. And this is, of course, only one example of the "discipline" inherent in "vows." I shouldn't think it would be necessary or desirable to *publicly* vow that one will live a moral, clean life, but it is vitally necessary to make this vow privately. On second thought, if moral leprosy continues to spread like an epidemic in our civilization, public vows of this kind may become an advisable thing.

On a slightly different level, the vow to attend church services *every* week unless you're completely nonambulatory is a discipline that no young Christian can afford to dispense with. (I refuse to be drawn into long, fruitless discussions as to the relative merits of church attendance versus "a day in nature." You can spend *other* days in nature if you're so keen on that.) Making a vow to pay a faithful, honest tithe helps eliminate those ever-present temptations to borrow (embezzle?) from the Lord's money.

Lists and lists of worth-while vows could be compiled. This isn't necessary, however, since each young, sincere Christian will be led by God to sense just which ones are of greatest importance in his life.

"The discipline of vows" will keep you from becoming a pale-blue, barely-alive Tentative Tina or Tentative Tim in the most important of all areas—your spiritual life.

# Tearing Down or Building Up?

By EDWARD HOEHN, M.D.

PENTECOST was less than two months away, but the unity essential to the promised outpouring of the Holy Spirit was still absent from the disciples. If at this moment a critic of Christ's work had evaluated the character of the twelve, he might have said, "Those sons of thunder certainly need a working over; that scheming Judas should be put in his place; and certainly that opinionated, outspoken Peter, who even dared to take his Lord aside 'to rebuke him' (Matt. 16:22), needs to be informed of a few things."

Had Christ at this time instituted a ceremony of a critical examination of the disciples' characters, He would, no doubt, have had 11 willing helpers for every disciple, but when He approached the problem through the humble foot-washing method, there wasn't one to help Him. It seems that criticism is easier and more popular than foot washing.

As long as we are dealing with mortal man there will be in the church things both real and imaginary that seem to call for a straightening out. Satan knows better than we the lack of Christlikeness on the part of some members of the church, for is not he the father of these things? As the accuser of the brethren he always stands ready to point out these defects and to encourage those who engage in criticizing their brethren.

Soon after the organization of the early church Satan introduced a spirit of criticism that robbed the members of the pentecostal experience. "Gradually a change came. The believers began to look for defects in

others. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and His love. They became more strict in regard to outward ceremonies, more particular about the theory than the practice of the faith. In their zeal to condemn others, they overlooked their own errors."—*The Acts of the Apostles*, p. 548.

It would cheer the heart of any pastor if he knew that his church members were more inclined to examine their own lives than those of their fellow Christians. But Satan doesn't encourage this type of activity. The humble foot-washing approach to the correction of errors is not to his liking. He knows that "there is no surer way of weakening spirituality than by cherishing envy, suspicion, faultfinding, and evil surmising."—*Ibid.*, p. 549.

Satan knows from personal experience what criticism and faultfinding does to one's spirituality. This may be why he is so eager to encourage faultfinding in the church. He is determined to deceive the very elect if he possibly can. They are his special target. To escape his snare it is not enough to fortify our minds against false doctrine and false miracles; we must also fortify ourselves against faultfinding.

From time to time I receive in the mail letters suggesting that certain delinquents in the church should immediately be disfellowshipped. But would this be Christ's method of reforming the church? After associating three years with Jesus the disciples were still not completely converted. Judas was still robbing the meager

sum he had in the bag, but Jesus did not disfellowship him. As long as there was hope Christ worked for souls. "A bruised reed shall he not break, and a smoking flax shall he not quench" (Matt. 12:20).

There is no question but that a revival and a reformation is the most urgent need of the church today, but is it possible to single out one sin as being more heinous than the others? All rebellion and disobedience has the curse of God resting upon it. Who does the church greater harm, the one who fails to support the church by refusing to pay tithe, or the one who tears down that which the tithe of the faithful members has built up? And if disfellowshipping is the remedy for every sin and shortcoming in the church, then who should be disfellowshipped first—the one who fails to build the church, or the one who blatantly tears down that which he or others have already built?

No one who has his eyes open will argue that there are no sins in the church needing correction. We should each appoint ourselves a committee of one, responsible for the removal of every sin from our own life. The first sin we should attack is the sin of criticism and faultfinding, since "there is no surer way of weakening spirituality." Mrs. White says: "I have seen that it was not the design of the message [the one to the Laodiceans, Rev. 3:14:22] to lead brother to sit in judgment over his brother, to tell him what to do, and just how far to go, but for each individual to search his own heart, and attend to his own individual work."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 3:15, p. 962.

Let us all join in daily prayer for a reformation and a revival in our church; we certainly need it. But let us not be guilty of working against God by becoming like the devil, an accuser of the brethren.

**Because of its effectiveness, the humble foot-washing approach to the correction of errors is not to Satan's liking, but it is the Bible way.**

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PAUL REMMEY, ARTIST



## THE CHURCH IN AN ERA OF CHANGE

(Continued from page 1)

fields such as electronics, transportation, and communications. I do not want to be found in the category of those who refuse the products of modern research and spurn the speed of modern jets, preferring to drive the horse and buggy.

Preoccupation with change has influenced many educators to overthrow the proven and true. They have discarded old truth to try to make way for what they believe is new truth. They wish to be classed as being abreast of the times. Caught up in the spirit of the age, Seventh-day Adventist students and congregations thirsty for something new and desiring to be contemporary are in danger of getting into areas of speculation and philosophy that should be avoided.

### Change for Its Own Sake

The obsession with change is not confined to the adolescent, the immature, or the uneducated. Often it is the intellectually elite who are most eager to adopt the teachings of contemporary philosophers and theologians. These same people may be the most ready to condemn this trait in the less intellectually informed. Professors in secular graduate education almost demand acceptance of certain already established standards and philosophies, such as the philosophy of evolution. As a result an admittedly brilliant candidate for his doctorate who refuses to conform is sometimes turned down by his committee.

How are Seventh-day Adventist schools being affected by the idea of change? Is the idea so strongly rooted that it is affecting the teaching of our fundamental beliefs? Is there a form of rebellion from the old, the past, and from time-honored concepts? I am fully aware that truth of either the present or the past cannot stand alone on the platform that others believed or taught it. The fact that our grandfathers or even the pioneers believed it is not a sufficient basis for believing it today. Nonetheless, I am genuinely concerned lest this rebellion of change will so warp our thinking that we will forget to measure the new with the old.

In certain circles I fear that we will become so enamored with science and technology that we may ignore inspiration and revelation. Perhaps in the days to come we will be confronted more and more with choices as to whether to accept the findings of physical science, and even

the testimony of our senses and logic, or the testimony of revelation. What should be our denominational position? More important, What is the church's position on inspiration? The apostle Peter puts it this way:

### Past Values Acclaimed

"We were not following a cleverly written-up story when we told you about the power and eventual coming of our Lord Jesus Christ—we actually saw his majesty with our own eyes. He received honor and glory from God the Father himself when that voice said to him, out of the sublime glory of Heaven, 'This is my beloved Son, in whom I am well pleased.' We actually heard that voice speaking from Heaven while we were with him on the sacred mountain. The word of prophecy was fulfilled in our hearing! You should give that word your closest attention, for it shines like a lamp amidst all the dirt and darkness of the world, until the day dawns, and the morning star rises in your hearts" (2 Peter 1:12-19, Phillips).†

The important inspired messages given to the church for this hour of history give much counsel:

"In all ages God has given human beings divine revelations, that thus He may fulfill His purpose of unfolding gradually to the mind the doctrines of grace."—*Sons and Daughters of God*, p. 335.

"Not one trembling seeker need fail of walking in pure and holy light. Yet the most simply stated truths lay hold upon themes elevated, far-reaching, infinitely beyond the power of human comprehension—mysteries that are the hiding of His glory, mysteries that overpower the mind in its research—while they in-

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

## How Good It Is!

By JAMES MARCHMAN HAMMOND

How good it is! How wonderful!  
To have a Friend so dear,  
Whose love abiding in the heart  
Will cast out every fear.

How good it is! How wonderful!  
To have this Friend divine,  
Whose holy presence in the heart  
Will make one always kind.

How great it is! How wonderful!  
To have this loving Friend,  
Who paid the price with precious blood  
To rescue men from sin.

spire the sincere seeker for truth with reverence and faith. The more we search the Bible, the deeper is our conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation."—*Education*, p. 170.

"The gospel is now resolutely opposed on every hand. Never was the confederacy of evil greater than at the present time. The spirits of darkness are combining with human agencies to set them firmly against the commandments of God. Traditions and falsehoods are exalted above the Scriptures; reason and science above revelation; human talent above the teachings of the Spirit; forms and ceremonies above the vital power of godliness. We need the divine touch."—ELLEN G. WHITE, in *Review and Herald*, March 19, 1895.

"God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth."—*The Great Controversy*, pp. vi, vii.

### God's Stated Will

God forbid that the time shall ever come when we will accept the conclusions of reason in preference to revelation. I cannot understand men who connive, argue, and doubt in the face of clear, divine statements. Of course we want to be sure that we understand what revelation is saying to us. But it seems to be the genius of our generation to shroud a "Thus saith the Lord" in the dimension of ambiguity, and to speak of divine revelation in mystical and existential terms until the whole reality of God's Word becomes shrouded in doubt so as to leave little on which to base a sound faith.

In his article "Where Is Modern Theology Going?" Dr. Carl F. Henry says:

"The theological consequences of this surrender of biblical terrain are grave. In at least four respects the new views signal a strategic loss of Christian perspective."—*Christianity Today*, March 1, 1968, p. 5.

These four areas deal with:

a. Forfeiture of the concept that God is the creator, and therefore sovereign over all.

b. "The loss of God's special once-



for-all manifestation in revelation and incarnation," denying the two distinct natures of Christ.

c. "The loss of an absolute distinction between good and evil." We stand in danger of making everything so relative, and using semantics to such a degree, that sin or righteousness become impersonal.

d. The fourth area in which modern theology negates revelation is in the area of scorn about the "final judgment and the separation of the righteous from the wicked." A good God would not punish the wicked, so say the doctors of philosophy.

Because we live in this kind of world, and because we are influenced by the people with whom we associate, we may at times be prone to water down some of the fundamental doctrines of the church. As I detect signs of a weakening of some of our positions I am concerned. God forbid that the day will ever come when Seventh-day Adventists will deny the authenticity of God's revelation.

If ever there was a time when we needed a voice ringing out clearly on the issues at stake, it is now. We may run the risk of being called intolerant, narrow-minded, and old-fashioned, but I believe that the time is here when we must stand up like men and declare that the obsession for change must not alter the revelations of truth given to this people. We have a distinctive message for the world, and it must not be diluted.

### Truth—the Texture of Our Lives

Our need as Adventists today is not only to stand for the mighty truths of revelation by word of mouth, but to let them be the warp and woof and texture of our lives. The people of the world are looking for genuine Christianity. In our lives we must demonstrate that in this materialistic world it is not only money that talks. We must let people know by action that we refuse to live by the oft-repeated adage, "It is not really *what*, but *who*, you know that counts." We must show that there is more to character than keeping up with the Joneses, or grooming our offspring into attractive, charming packages with poise and intellect. We must demonstrate that love is more than emotion, more than a veneer; that womanhood in Christ is more than physical charm; that the man in Christ is more than a mighty intellect or strong body. The world desperately needs an example of honesty, integrity, godliness.

The Adventist Church has been called to this world for this very time. We all believe with our whole heart that we have a mission to perform. We may be a spectacle to the world

in the performance of that mission, but the final end, when the ransomed are gathered home, will make it worth it all. The world, I say, needs desperately a demonstration of the power of God's revelation to man.

I was impressed with a recent article on religion and drugs in the February issue of *Psychology Today*. Walter Huston Clark summed up his article by saying:

"But taken as a whole, the psychologist's contribution to religion is mainly a rational one. The psychologist is like the music critic, who can analyze and therefore help the hearer to appreciate. And so, as a psychologist of religion, I work to understand what I can. But ultimately I must stand in awe before what as a psychologist I cannot match—the authentic religious life. This is the subtlest, most profound, yet puzzling and paradoxical, of the achievements of the human spirit. It is religion par excellence, which has the power to transform human life and to give it meaning, and it is for these reasons

that the religious consciousness is the most fascinating object of study of all human phenomena. At least that is how one psychologist of religion sees it."—"The Psychology of Religious Experience."

With you, I pray God to give us the dedication, the commitment, the power, to bring pentecostal Christianity back to the world for the harvesting of the final crop. What a glorious morning it will be when with the saints of all ages we shall triumph forevermore. Rebellion will be no more.

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*The Great Controversy*, p. 678.



### God's Deliverance

By LOIS C. RANDOLPH

THE Wells family lived near Hesperia, Michigan. The children loved to cross the fields to a meadow, where there were many wild raspberry bushes, but they were glad to get back home before dark. The reason was that they knew there was at least one cougar in the area. Possibly thinking he was answering another cougar, he would respond to father's *hee-hee* from the back porch. When father made this call, they could tell that the cougar came nearer and nearer, although they never saw him. Only at night would that large member of the cat family answer their father.

One experience in picking raspberries Laura, who was seven years old, can never forget. Her big brother, Durward, was with her. Each of the children carried a pail. Their older sister, Luella, was canning raspberries and she needed more berries to finish her job.

As they left, Luella warned them, "Be sure that the two of you are back before sundown."

Laura did not feel afraid when her big brother, seven years older than she, was walking beside her. Knowing that he was a tease, she was not even afraid when he said, "Listen! Don't you hear the bushes crackling?"

Laura answered, "No, I hear nothing at all." By this time they had reached the

raspberry patch and had started to pick the berries.

Again Durward spoke, "I hear the bushes crackling." He took hold of Laura's arm. The crackling of the bushes had really frightened him.

"Come on," Laura said. "Let's pick berries. You're just trying your best to scare me."

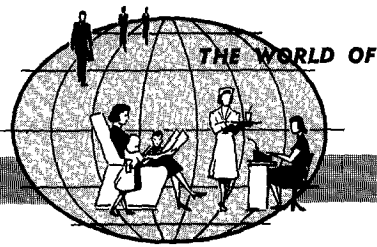
Speechless, her brother pointed to the bushes from which the strange sound was coming. There, leaping in mid-air, was the biggest wild animal Laura had ever seen, as big to her as a leopard or a tiger. He had sprung out of the bushes and was heading for the pine trees. The cougar turned his head and looked at the children, but he did not harm them. Laura still remembers that his forehead was a mass of wrinkles.

Laura fainted from fright. Durward picked up his little sister and carried her to the road leading toward home. They were in no mood to follow the short cut.

When Laura regained consciousness they were out of danger, and her brother reassured her: "Don't panic. We are quite safe now. Our angels helped us when the cougar jumped near us. Just walk right here by me."

The two children had an exciting story to tell when they arrived home without any berries. Their father would hardly believe that his son and daughter had really *seen* the cougar that had been answering him so regularly.

The following winter some hunters tracked the cougar down and managed to shoot him, and Laura and Durward's parents finally became convinced that their children really had seen the cougar. He was a mammoth creature. He lost his life on the Wells's property, and no longer did the children need to fear to hunt for raspberries.



# The Adventist Woman

Conducted by DOROTHY EMMERSON

## TUNES OR TEARS?

By M. CAROL HETZELL

I'M ONE of those lucky people who grew up in a happy home. Oh, I'm not saying it didn't rain in our house occasionally, but by far the major portion of the check marks went on the bright side of the ledger.

My mother always declared firmly that she couldn't carry a tune in a bucket. And she was honest in her analysis. But I still remember with a warm glow hearing her sing as she went about her housework. And just knowing that she was happy made any special tune unimportant.

Often at mealtime my father would regale us with "Pat and Mike" jokes he must have dreamed up as he worked about the farm. There really wasn't much room for tears, and my brother and I came to look on life with a ready chuckle. Out of the abounding joy of our childhood swelled ever a wave of happiness that refused to be blotted out.

How I wish everyone could experience the warmth of such sunshine! For some people life is a hard, serious business, and nerves stretch taut just beneath the surface with tear wells filled and ready for instant action. These fountains of emotion often create an extremely humid atmosphere when they are brought into a business environment. One such temperamental person can destroy an otherwise smoothly operating office machine.

Have you ever watched a very small child reflect his environment? If his parents are happy, he toddles about the house like a small beam of sunlight. But let an argument erupt between parents, let voices shout, tongues lash out, and tears fall, and the small beam of sunlight becomes a bewildered little cloud fringed in tears, and he adds his anguished protest to the battlefield.

We all reflect to some degree the atmosphere around us. One cannot sit gaily humming a tune and turning out a first-class job if at the next desk huddles desolation and turbu-

lence. Eventually the clouds drift over and the smog settles in.

With delight I recall a young woman just out of college who came to work in our office. She was efficient and turned out excellent work. But what doubled her value to the office was her effervescent good humor. Admittedly there are dull and trying days in any office. We all survive them. But we could count on this

### WOMEN IN THE NEWS



### Centenarian "Review" Reader

Mrs. Tillie Downing recently passed her 100th birthday at her residence in Pasadena, California. She became a Seventh-day Adventist in Marion, Indiana, in 1895, shortly after her marriage. Her husband served for many years as a lay minister. Mrs. Downing has always appreciated the ministry of the *Review*. She was honored at a dinner at the Glendale City church by her friends.

S. A. YAKUSH

girl to bob up above the doldrums usually with some bright remark that bolstered good cheer. It was a pleasure to have her on our team. I'm sure she enjoyed life, and so did everyone around her.

Quite the contrary was another worker to whom life was a grim and threatening business. Every problem loomed mountain high. Each tiny mistake assumed the proportions of a major catastrophe. And if there were no catastrophes, she could weep just on general principles—maybe to keep in practice! The office became soggy and quiet. No one wanted to precipitate tears. To point out any errors she might have made was like inviting the monsoon season.

I am sure a psychiatrist would point to some childhood background that set this girl on the trail of tears. Or delicate health and concern about it may have contributed. But surely somewhere along her growing-up path she should have read Solomon's words: "A merry heart doeth good like a medicine."

What lies behind tears? Worry? I think that is probably basic to a doleful disposition. And despondency is something that Ellen G. White has labeled "sinful." A rather serious label, isn't it? After all, hasn't one a right to be concerned about difficulties? Is it possible simply to shut off the worry channel?

No. But it is possible to switch to another channel until one can give constructive thought to the problem (if, indeed, there is a problem). By thinking positively, persisting in finding the bright side, or in meeting head-on the situation behind the tears, the trip through the doldrums is shortened, and life glows with positive action. A Pollyanna approach? No; a constructive approach.

Worry is destructive. Tears are habit forming. But laughter, too, can be habit forming.

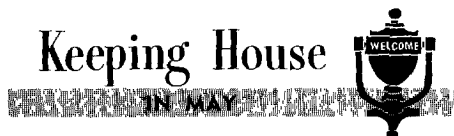
Now, I'm not advocating a "laugh, clown, laugh" attitude toward life.

Only an imbecilic person would paint life as one huge joke or walk around with a perpetual, sickening-sweet smile on his face. There are moments that call for tears—tears that spring from hearts numb with grief and water the tiny roots of recovery. But even these tears must not flow too long, or the roots will be drowned out.

A happy disposition that rises above tiny pinpricks or even larger lacerations lends strength to the individual, physically (for even his digestion improves), mentally (for his thoughts are freed for happier action), and spiritually. It enhances the personality and attracts friends, for everyone wants to be happy.

Actually, you might say we owe our associates as pleasant an attitude as we can muster up. Each man carries his own burden of problems or grief and has no need to share the perpetual shadows of someone else. But while we "muster" why not benefit ourselves by supporting the peaceful exterior with an interior to match? It's quite possible. The joy of having God's love in our hearts and surrounding us is ours for all eternity!

## Keeping House



By CAROLINE E. KEELER

**L**AST month we mentioned spring housecleaning, beginning in the bedroom, and discussed mainly pillows. This merry month of May we'll discuss blankets and sheets.

I have a number of pretty quilts that I have made myself, but for our own bed we have two blankets, 50 per cent wool, that we purchased when we lived in Washington some 20 years ago. They are still in excellent condition. I have had to rebind the tops only once.

Electric blankets are popular today and I can see why many people prefer them. They are light and uniformly warm and you need only the one blanket. Bedmaking thus becomes easier.

I like all the bedding to be washable, and blankets are washable, though you may not need to wash them as often as you do. With the clean sheets beneath the blanket and a clean spread on top and the sheet long enough to protect the top of the blanket they do not need washing often, but an occasional airing is desirable. When you do wash them, you

## Wise Parents Find a Common Ground

By AURELIA J. SMITH

Recently the mother of an outstanding teen-age girl was discussing with me fashion problems as they related to her daughter.

"Every time Debbie's home," she said, "it seems like we spend so much time shopping. It takes a long time to find anything she likes with enough hem to be let down. We could find things long enough in the women's sections, no doubt, but these items wouldn't be what the other girls are wearing, and it wouldn't be wise to force her to be different when it's not necessary."

As the discussion continued, I noticed that this mother was genuinely interested in her daughter's appearance. She had been able to convey this interest to Debbie. Instead of a drawn battle between parent and child, there existed a warm relationship as they approached what had become to them a mutual interest.

It is a sobering thought that as children reach their teens they are no longer completely under the parents' control. As children grow up, they must begin to make their own decisions. There is little a mother can do to prevent her teen-age daughter from rolling the waistband of her skirt up a couple of inches as soon as she's out of sight of the house if that's what she decides to do. But if this teen-age daughter feels that her mother is really interested in her and wants her to look nice—to "belong"—she'll meet her mother more than halfway.

In His wisdom God has given parents many avenues through which they may reach their children. By helping them find a common ground He will enable parents to guide their children along paths to Christian service and an eventual home in His kingdom.

"Bind your children to your heart by affection. Give them proper care and attention in all things. Furnish them with becoming garments, that they may not be mortified by their appearance, for this would be injurious to their self-respect. . . . It is always right to be neat and to be clad appropriately, in a manner becoming to your age and station in life."—*Child Guidance*, p. 425.

are fortunate if you have an automatic washer. Ours is the wringer type, and we must adjust the wringer so the blanket is not squeezed too heavily when passing through. We use warm water and a mild detergent in which we soak our blankets. The agitator need be on only a few minutes. In drying your blankets, hang them in the shade. Forget putting clothespins on them; they leave little marks on the blanket.

If you are putting your woolen blankets away for the summer, they should be wrapped in heavy paper with the edges sealed to discourage moths. We do not have any of the new dynel and acrilon blankets that I understand come in lovely colors and are as warm and soft as the woolen blankets. They wash easily and don't have to be protected against moths.

Now for sheets. I do not have any of the fitted sheets, but I can see their advantages—smooth and sleep inducing. But the sheets we do have are large and "tuckinable" on all sides. When you wash sheets you can hang them so neatly on the line that they will require no ironing. Perhaps I'm an old fuddv-duddy but I like to iron the top and bottom hems, and touch them up a little. But then, what's the sense of making yourself so much work? And sheets right from the line have a fresh, delightful fragrance.

When buying sheets you must con-

sider whether you prefer muslin or percale sheets. Percale sheets are more expensive and they are smoothly cool and delightful. But both muslin and percale sheets wear well. Consider the thread count when buying sheets. The strongest sheets have the highest thread count. You will also wish to take into account the sizing of the sheets. Sizing is starch and sometimes too much is used to make a cheaper sheet look more expensive and desirable. Look at the label for the amount of sizing used. It should not be more than 4 or 5 per cent. Sheets of good quality are free of any defects, and have good stitching.

Consider a mattress pad too. This protects your mattress from dust and stains, and should be washable.

And a bedspread is the crowning glory of the bed. There are many pretty spreads today that add much to the color scheme of the room and are washable.

When you rise in the morning, greet the day with joy after a good night's sleep and thank your Maker for all His manifold blessings to you and your family. Throw back the covers and let the bed air at least while you are eating breakfast and having worship. But do make your bed. A room looks slovenly if the bed remains unmade and makes you tired just to come into the room. A clean, neat bedroom is restful.



## PRAYER FOR THE GRADUATE

O God! In Thy great mercy look upon Thy children who have reached a new milestone in their experience, who will be leaving halls of learning for wider study or service. Certify to them Thy will and reveal to them the divine blueprint for their lives. Make them willing to follow the plan that Thou hast ordained.

As with the boundless energy of youth they undertake tasks difficult and challenging, help them to know that with Thee is the enabling power. As they wait upon Thee, may they mount up with wings as eagles, may they achieve in Thy strength, and in the last day receive the divine approval. Amen

## FROM THE EDITOR'S MAILBAG

A reader states that he has "been corresponding with a few ministers and heads of colleges and is greatly surprised that many of them do not believe that the same Sabbath that we keep on earth is kept on other planets throughout the universe." He asks clarification. Another reader says that he was surprised to learn from the March, 1968, *National Geographic Magazine* that Adventists on the Tonga Islands observe Sabbath on the first day of the week. He quotes the following two paragraphs, then asks that we comment.

"Tongans are scrupulous observers of the Wesleyan Sabbath, and it is possible to be arrested for fishing on Sunday. Even the Seventh-day Adventists, who elsewhere take Saturday as their Sabbath, here observe the Sabbath on Sunday. The local Adventist pastor explained his church's stand to me.

"'When God made the world, He made the day go from east to west,' he said. 'On the map, the so-called Date Line actually makes a jog to the east here. We maintain that what is called Sunday in Tonga is actually Saturday, since we are really on the eastern side of the Date Line.'"

Both questions involve the Sabbath, hence in this editorial we are combining our response.

DEAR BROTHER:

You are quite right. The leaders with whom you have been corresponding, as well as many others, believe that our Sabbath is definitely earth oriented. It is not kept on other planets. It commemorates an event that has prime significance for the inhabitants of this earth—the creation of our world. God rested on the seventh day of the week, and He asked His earthly children to do likewise. The Ten Commandments, including the fourth, were given on Sinai, and were addressed to men, not to angels nor to the inhabitants of other planets.

This does not mean that our world is the only one with a Sabbath. God may well have given a Sabbath commandment to the inhabitants of planets throughout the endless reaches of space, but the inhabitants of these planets would keep their own Sabbath, not ours. Indeed, it would be impossible for them to keep ours. What particular 24-hour day would they keep? Would it be the 24 hours that begins at Shanghai? Would it be the one that begins in Moscow? Or would it be the one that begins in London, New York, or San Francisco? Almost impossible prob-

lems confront us when we try to insist that our earth become the reference point for happenings throughout the universe.

Let us take a closer look at this. The length of the day is determined by the speed with which a heavenly body rotates on its axis. Our earth makes a complete turn once every 24 hours. Some planets take longer than this. Others take less. Jupiter, for example, the largest of the planets of our solar system, makes a complete rotation on its axis in less than ten hours—this in spite of the fact that in size and mass it is larger than all the rest of the planets combined.

If there were people on Jupiter, and if God were to command them to keep the seventh day as the Sabbath as He has us here upon earth, their Sabbath would come to them at the end of every 60 hours rather than at the end of every 144 hours as ours does here upon earth. Moreover, they would keep a ten-hour Sabbath instead of one of 24 hours. But though their day would not be the same length as our, nor would their Sabbath coincide with ours, by keeping their Sabbath they would be in full harmony with God's will.

You may wonder if this agrees with the statement, "All heaven is keeping the Sabbath" (*Testimonies*, vol. 6, p. 362). It does. The context of this statement helps clarify its meaning. Sister White was discussing the importance of being active for God on the Sabbath day. She was urging people to see the Sabbath not as a day in which to be idle, and to sleep, but rather a day that should mobilize the soul's best spiritual energies. To illustrate this point, she said, "All heaven is keeping the Sabbath, but not in a listless do-nothing way." The Sabbath represents harmony with God's will. It represents obedience and spiritual rest. It represents praise and glory to God. Doubtless it was in this larger sense that Sister White said that "All heaven is keeping the Sabbath." She was not suggesting that earth's Sabbath is kept in heaven, nor was she endeavoring to anchor heaven's activities to the time periods of our earth.

Nor should we. The Seventh-day Sabbath is a memorial of what God did in creating this world. Let us not be so egocentric and geocentric that we demand that the entire universe set its watches by earth time and coordinate its activities with those of this small, rebellious planet.

### Adventists on Tonga

The problems that we have been discussing are pointed up by the situation in the Tonga Islands where Sabbath-keepers and Sundaykeepers observe the same day of rest—both doing so conscientiously.

My own introduction to problems involving the Sabbath on a round world began when I was only a child. Before I was 15 years of age I had crossed the Pacific Ocean by boat seven times, each time crossing the international date line. On one occasion we had two Sabbaths back to back. On another occasion we "lost" a Sabbath, moving directly from Friday to Sunday. To those who have never traveled this may sound bewildering. But the explanation is simple, and adjusting to the situation is not difficult.

On a round world it is necessary, for the sake of doing business in an orderly way, for the day to begin at an agreed-upon geographical point. In 1884 the International

Meridian Conference was held in Washington, D.C., to determine this point—the location of the prime meridian, from which time would be reckoned. During the debate, some argued for Rome or Jerusalem as sites for the prime meridian. Religious reasons, of course, were offered for selecting these locations. The Great Pyramid of Giza in Egypt also was a contender, because of its great antiquity. But Greenwich, England, was chosen, because England was a great maritime and naval power.

Now, if one begins at Greenwich, and keeps traveling either westward or eastward, he will cover 360 degrees of longitude before returning to his starting point. For every 15 degrees of longitude he will need to adjust his watch by one hour. When he has covered the entire 360 degrees he will have either gained or lost 24 hours, depending upon whether he travels eastward or westward. He will need to make an adjustment of one full day.

#### International Date Line

Most nations recognize the international date line as the place where this adjustment is to be made. The international date line—roughly the 180th meridian of longitude—is opposite the prime meridian. It is antipode—on the other side of the world—from Greenwich, England. This date line follows an irregular line running north and south in the Pacific Ocean. It has never been officially adopted as was the prime meridian of Greenwich, but it is almost universally recognized.

The line has been drawn in such a way that it does not separate component islands of a group, or archipelagoes. In the case of the Tonga Islands, as the article in the *National Geographic Magazine* states: "Since the Date Line is a product of agreement among shipping lines and political administrations, deviations have been made in it at places to pass around inhabited islands, so as to bring their calendar into accord with the nearest large centers. Thus Tonga lies inside an eastward deviation of the line to keep its date in harmony with Australia and New Zealand."

Some readers may feel that the Adventists on Tonga would be better advised to keep the seventh day indicated on standard calendars. They may feel that a sharper witness for the faith could be given by avoiding the confusion that comes by having Sundaykeepers and Sabbathkeepers worship on the same day. But those removed by long distances from the problem are not in the best position to make this judgment. Those who wrestle with the problems on the spot can determine what is best.

#### Not Lost or Gained

We live in the space age, an age in which an astronaut can see the sun rise and set—see a "day" pass—every 90 minutes. As a result, people who used to be somewhat troubled by the international date line and its complications, no longer are troubled. They realize that although an astronaut may circle the earth 16 times during a 24-hour period, and thus see the sun rise and set 15 times oftener than the person who remains stationary on earth, the astronaut is not thereby 15 days older than his earth-bound brother. When the astronaut returns to earth, he readjusts to his environment as a reference point for time. He has not actually "lost" days or "gained" days by his feats in space.

Similarly, the human being who travels more slowly, circling the earth by ship or plane, does not actually gain or lose time. He merely adjusts his watch hour by hour to agree with "local time," and then when he crosses the 180th meridian he makes a more drastic adjustment—this time on the calendar, not on his watch—in order to be in agreement with his geographical and social environment.

Erelong the righteous will have the privilege of travel-

ing from one planet to another. What reference point will they use for time? The time in the eternal city? The time upon earth? The time of some cosmic Greenwich? Will there be time at all, or will there be some new way of reckoning the "years" as they roll on into eternity? No one knows.

We do know that our current responsibility is to be "faithful in that which is least"—to keep God's commandments here upon earth, within the context of our own individual environment, leaning heavily upon divine grace and wisdom. Those who do this will soon be privileged to enjoy the Sabbath rest of eternity, and to understand many of the mysteries that now perplex us.

K. H. W.

## WHAT IS A SEVENTH-DAY ADVENTIST?

When the people of God were led by Moses out of Egypt toward the Promised Land, they were accompanied by a "mixed multitude." These people were apparently close enough to the Israelites in beliefs, customs, and aspirations to be interested in attempting an escape from bondage at the call of God's servant. They may have been Semites or Egyptians or a mixture—their ethnic background makes no difference. The characteristic we remember them for above everything else is that they did not enter wholeheartedly into God's plan for the children of Israel.

God's remnant people of the twentieth century have embarked on a spiritual pilgrimage out of the world and toward the Promised Land. Traveling with them is a mixed multitude. It is well-nigh impossible to distinguish between the mixed multitude and God's chosen people, and no one should attempt to decide to which part of the "congregation of Israel" someone else belongs. But we may each ask ourselves the pointed question, "Am I a part of the mixed multitude or am I one of God's people?"

#### Fellowship Is a Spiritual Right

It would be tempting to draw specific parallels between the characteristics of the mixed multitude of Old Testament times and the mixed multitude of today. We might point to unconverted spouses, to members who still give silent allegiance to non-Scriptural philosophies, or to those who covet the experiences of the world and would really rather not be on the pilgrimage to heaven at all. But it would not be consistent with the principles of Jesus Christ to attempt such fine discriminations. Those in or near the church who are drifting on the misty flats of discouragement, waywardness, and doubt have every spiritual right to enjoy the hospitality of the church and to grow into fully dedicated and consecrated Christians.

Let us approach the question from another angle. Let us not attempt to catalog the weaknesses of the mixed multitude. Instead let us define what a true child of God is. The standards for God's people as set forth in the Bible will clearly indicate where we stand personally and will permit us through the Holy Spirit's guidance to judge ourselves. We will use the name "Seventh-day Adventist" to denote one of "God's people . . . [who are] keeping God's commands and remaining loyal to Jesus" (Rev. 14:12, N.E.B.).\*

There are three aspects to being a Seventh-day Adventist: (1) believing, (2) being, and (3) doing.

A Seventh-day Adventist believes in God's revelation to man through Scripture (2 Tim. 3:16) and through the life of Jesus Christ (Heb. 3:1). He believes that the Spirit of Prophecy rested upon Ellen G. White and he ac-

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



cepts her counsels and admonition and instruction as divinely inspired. All his religious *beliefs* rest upon the foundation of God's revelation through the living Word—Jesus Christ—and the written Word—the Scriptures and Testimonies.

A Seventh-day Adventist's beliefs cause him to adopt Christlike attitudes. He does not separate belief from *being*. His life is a reflection of the character of Christ, which is being reproduced in him (Gal. 5:22-24).

### Fulllest Use of Talents for Others

A Seventh-day Adventist is not content to believe and to be only. He takes seriously the admonition of Christ that he must love not only God but also his neighbor (Matt. 22:37-40). It naturally follows that he enters into each day seeking to put the talents that God has given him to fullest use for the benefit of mankind. More than fulfillment for himself, he seeks fulfillment for others. More than happiness for himself, he seeks the happiness of others. He acts upon what he believes. His beliefs and his attitudes lead him to be *doing* what Christ would be doing if He were living on earth in the twentieth century.

In future editorials we will take a closer look at each of the three areas of Christian belief and life, but we may pause long enough here to say that members of the mixed multitude of the twentieth century are deficient in one of these three areas—(1) in belief, (2) in attitude or being, (3) in the demonstration of scriptural principles in everyday life. A true Seventh-day Adventist commits himself to a threefold program of development—accepting God's Word, being what God wants him to be, and doing for God the job that needs to be done.

F. D. Y.

## "THITHER WILL THE EAGLES BE GATHERED TOGETHER"

There is a difficult passage in Matthew 24 that has perplexed Bible commentators through the centuries. We refer to verse 28: "For wheresoever the carcass is, there will the eagles be gathered together."

The parallel passage in Luke reads as follows: "And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together" (chap. 17:37).

There is no problem in these passages so far as the Greek manuscripts are concerned. Their readings are well-established; the variants in these manuscripts are insignificant. There is no problem, either, in the translation. However, we may note that the Greek word translated "eagles" may refer also to vultures, but the sense of the passage is not significantly altered by the substitution of the one bird for the other.

### Fantastic Interpretation

To show the utterly fantastic interpretations of these passages that have been made by interpreters of the past, we quote the following from *The Interpreter's Bible*: "In the history of the exegesis of the Gospels there have been astonishing interpretations of these words. The *body* has been Christ, and the 'vultures' (Moffatt) his enemies; or the *body* has been Christ, and the 'vultures' have been Christian saints feeding on Him; or the *body* has been antichrist, and the 'vultures' have been the avenging saints."—Volume 7, p. 549. We totally reject these interpretations.

A common interpretation, and one that may well be right, is the one that is given for the Lukan passage in *The Interpreter's Bible*: "Judgment will take place wherever there is occasion for it" (vol. 8, p. 305). This is the interpretation suggested in the *Seventh-day Adventist Bible Commentary* (see on Matt. 24:28). But this com-

mentary suggests also another interpretation, upon which we wish to enlarge.

An important rule of Bible study is to consider a passage in its context. In the context of Matthew 24:28 is a warning to Christ's followers against being deceived by, or following, false christs or false prophets. Jesus says, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (verses 23-27). Then follows the verse under discussion.

The implication of what Jesus is saying is that after His departure there would be a number of persons who would claim to be the Messiah. They would have their headquarters in various places, some in the desert, some in secret places. But Christians were to ignore these pretenders. Nevertheless, each false messiah would be able to attract his following *just like carrion attracts vultures*.

### A Reasonable Interpretation

This seems to be a reasonable interpretation of the enigmatic verse when the context is considered. Admittedly, in Luke the verse is farther removed from the warning about false messiahs. There the warning is found in verse 23: "And they shall say to you, See here; or, see there: go not after them, nor follow them." But it is still possible that verses 23 and 37 are related.

If, then, the meaning of the passage is that false messiahs will attract their following as carrion attracts vultures, we may draw several lessons from these enigmatic passages.

1. A proponent of almost any kind of teaching is able to get a following. If there is a carcass there will be vultures. The fact that certain bizarre teachings are palatable to one person makes it almost certain that they will be attractive to other persons of his type. We sometimes wonder how certain religions can be attractive or how anyone can fall for certain isms and philosophies that are being propounded. Perhaps in our observation above lies the answer.

2. The fact that a false teacher is able to gather a group of disciples about him is no evidence that his claims or his message are true. Many people are too easily swayed in their decisions by what others do. Perhaps because of this human trait Jesus warned His followers not to be deceived by false messiahs and prophets, even though they were able to gain a following. Jesus noted also that the false prophets would show "great signs and wonders." Neither would this be a validation of these prophets' claims.

3. Carrying Jesus' figure of the vultures a little farther, we note that carrion attracts only vultures or other birds of their kind. Birds of other classes completely ignore carrion. We have observed that false teachers are often greatly perplexed as to why they are able to convince only a certain group of their doctrine. They find it hard to understand why their message is not universally accepted and all too readily conclude that stubborn hearts are rejecting light from the throne of God. But hearts who are in tune with Heaven recognize carrion doctrine when they see it. Such doctrine has no explicit "Thus saith the Lord" to support it. Sometimes, of course, the carrion is cleverly concealed and not immediately recognized, but in due course it is discovered and summarily rejected.

D. F. N.



## From Readers

### REVERENCE

EDITORS: Re article on reverence in the house of God (Jan. 11 REVIEW): Would it not be more reverent for us in our prayers to address God only once? "Our Father" is mentioned just one time in the model prayer. That should be enough. It seems to me to do so more than once is vain repetition. Some use His name as our Father or Lord as much as six to eight times in one prayer.

VIRGIL R. EAGAN

Decatur, Illinois

EDITORS: I wonder whether we realize that the author of the article on reverence (Jan. 11 REVIEW) was speaking to SDA's rather than to some other organization? He mentioned the statement in *Testimonies*, volume 5, page 499: "Because of the irreverence in attitude, dress, and deportment, . . . God has often turned His face away." I wonder whether that is not why we are not accomplishing as much as we should? I am not trying to find fault or criticize, but I am sorry to say that in some churches where I've attended and brought a visitor to Sabbath school, they have remarked on the way home, "My, that's the noisiest church I've ever been in." I hope that is the exception rather than the rule.

Some, also, chew gum in church. And then there is the matter of fashion. 1 Timothy 2:9 says, "That women adorn themselves in modest [not immodest] apparel, . . . not with broided hair, or gold or pearls, or costly array." Is it reverent to appear in God's house while disregarding this counsel?

H. VERSTEEGH

Kelowna, British Columbia

EDITORS: I want to ask, who is responsible for the removal of the "skirt" or low railing around the rostrum, and why was it removed from our churches? If there ever was a time when it was needed it is now. So many good women are wearing short, tight skirts. Does God like this? Do we care?

Another thing. Recently a friend was visiting our church, and I was made more than ever conscious of the talking, whispering, and noisy moving around that went on. When are our pastors going to have the courage to rise up and put a stop to our irreverence? Will the Holy Spirit come among irreverent people? Can we hopefully pray for the latter rain?

Wonderful articles on reverence appear from time to time in the REVIEW, but it does no good unless enforced. A fine article by W. B. Ochs was in a recent REVIEW on this subject. Now an announcement should be made in our churches that reverence is going to be demanded and enforced.

EVALYN M. HOGUE

Dinuba, California

### ABIDE IN THE SHIP

EDITORS: Although everything in the four editorials on heresy (Jan. 18 to Feb. 8) is "truth and nothing but the truth," another aspect of the subject is contained in the following quotations: "God will arouse His people;

if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat."—*Counsels to Writers and Editors*, p. 40. (Italics supplied.)

From the history of heresies given in the editorials, we must conclude that God has been most earnestly trying to arouse His people to an experience we have not yet had. If God is allowing heresies to come in to awaken and arouse us, let us respond to His voice. Let us meet the heresies head-on, "in a kindly spirit" "without unkind feelings" (*ibid.*, pp. 50, 51), remembering that each individual is a soul for whom Christ died. Many offshoots are only seeking for a clearer understanding of truth and a deeper spiritual experience and could be restored by the right approach.

Elder Pierson faced the matter squarely when he said, "The love of Christ should awaken a spirit of concern for some whom I might describe as 'separated brethren' of the church. . . . Are there not ways and means of engendering confidence and building bridges of love and understanding . . . ?"—*Review*, Nov. 23, 1967, p. 5.

The following counsel, as expressed by the servant of the Lord in her own experience, is positive and reassuring:

"If I did not believe that God's eye is over His people, I could not have the courage to write the same things over and over again. . . . God has a people whom He is leading and instructing. . . . He has appointed that

His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time."—*Selected Messages*, book 2, p. 397.

"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. . . . A divine hand is on the wheel."—*Ibid.*, pp. 390, 391.

Then let us awaken to our need as a people and as individuals and respond to His call. But let us abide in the ship! We are nearing home!

MRS. M. M. RABUKA

Rogersville, Missouri

### CHRISTIANS CAN DISAGREE

EDITORS: Some time ago a dear little lady of 80 wrote in asking you to stop the "Letters." We understand her point of view, but I hope you don't do it. That is what is so wonderful about well-read Christians. They can have controversy without contempt. They can disagree without being disagreeable. Furthermore, we rejoice to find so many people thinking in accord. How is it put in Acts? "These all continued with one accord . . ." (Acts 1:14).

HARRIET WALTER MOORE

Pittsburgh, Pennsylvania

### Does It Bother You?—2

## Unfriendliness

By C. L. PADDOCK

Adventists are like one big family, and usually feel at home in any of our churches, whether in Boston, Borneo, or Bombay. It has been my privilege to visit many, many churches in a number of countries.

One does not have to be in a church long before he notices an atmosphere of friendliness, warmth, and welcome, or once in a great while, a chilly cold atmosphere, which makes one wonder if he has gotten into the wrong church.

Does it bother you to get the cold shoulder in an Adventist church? A sister told me not long ago about a certain Adventist church with a membership of about 300, where she had visited several times. "It is the coldest, most unfriendly church I have been in, in a long, long time," she said. She was not critical or finding fault, but disappointed, troubled. I had heard others say the same things about this congregation. Having been there to worship, I knew that what they were saying was true.

We have a message of love and hope for the world, and we are heaven bound. Should we not be the friendliest, kindest people on earth? That I might not forget it, I have copied and pasted in my Bible the following statement: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

Maybe you noticed a small news item in the paper recently. The story came from Andersonville, Georgia. Years before, a lonely traveler had dropped into the Methodist church one Sunday morning, to worship. Although a total stranger, he found some real Southern hospitality there. Everyone was friendly. Some invited him to their homes, and many invited him to return to their church. He could not forget it.

When Robert B. Brown, of Washington, New Jersey, died recently he remembered those friendly people in his will. He left them his entire estate, valued at \$178,302.50.

Our motivations for being friendly should not be the consideration that money might be left to us, but the realization that our guests may never pass this way again, and they need our handshake, our smile, our encouragement.

It bothers me when I visit a cold, clammy, unfriendly, Adventist church. Does it bother you?

# Spain's Improving Religious Climate

By ROLAND R. HEGSTAD  
Editor, Liberty Magazine

Our visit to Spain began on a sobering note: a day of fasting and prayer with our Spanish churches on behalf of a young man sentenced to six years in prison for refusing to participate in army exercises held on Sabbath.

To the tourist, Spain is known primarily for its bullfights, Don Quixote gallantly challenging windmills, castanets and tambourines, and inexpensive vacations on sun-drenched slopes. Members of the Church-State Study Commission knew also of Spain's historic attitude toward religious liberty, symbolized by the Inquisition. Despite advances made since enactment of the Religious Liberty Schema of Vatican Council II and subsequent passage on June 26, 1967, of a Spanish law of religious toleration, the case of Ruben Escribano reminded us that full liberty is not yet an accomplished fact.

Ruben is 22 years old, tall for a Spaniard, with the dark hair and eyes of the Castilian. Last June he was tried for refusing to participate in an army drill held on Sabbath. On the first of February, 1968, he was sentenced to six years in prison—an unexpectedly severe sentence. The Adventist mission in Spain has appealed for clemency, hoping for a reduction of sentence to six months. On March 20 our churches throughout Spain united in prayer for Ruben.

The Study Commission had left New York City for Madrid on March 18, after two days of briefings at the Church Center for the United Nations. Among our number were citizens of the United States, Canada, Puerto Rico, the Philippines, and Europe. Fifteen were religious liberty secretaries of union and local conferences; four were also conference presi-

A 34-member International Church-State Study Commission, sponsored by Andrews University, the International Religious Liberty Association, and the Religious Liberty Department of the General Conference, is observing conditions in 14 nations of Europe and the Middle East. Following is the first of several reports they will make exclusively for the *Review and Herald*.

dents. Among the others were several educators, physicians, and interested laymen.

We had not expected to be thrust so quickly into the milieu of religious liberty problems. In retrospect it seems providential that the commission arrived in Spain when it did, not only to participate in the prayers for Ruben but to contact government and church officials on behalf of increased freedom for all Spanish Protestants and Jews. Our leaders in Spain were greatly encouraged by the reception given the Study Commission, which was granted interviews with a number of influential persons. Included were the Archbishop of Madrid, Casimiro Marcello, and the Minister of Justice, Antonio Oriol, neither of whom had previously consented to receive a Protestant delegation.

The Foreign Minister, Señor Fernando Maria Castiella y Maiz, met both Dr.

Pierre Lanarés, the newly appointed Secrétaire Général, Association Internationale pour la Défense de la Liberté Religieuse (Southern European Division), and P. C. Banaag, editor of *Freedom*. Señor Castiella has done more than any other man in Spain to secure religious freedom for Protestants there. He is quick to admit that the new law in its present form does not fully meet his hopes. Along with others, he is working for modifications. Though I have begun this report with the unfortunate incident involving Ruben Escribano, let me emphasize that the Spanish Government has made material advances in its relationships with, and laws concerning, Protestants.

Our contacts in Madrid began with Angel Codejon, president of our Spanish Mission, and José Cardona, the Baptist minister who heads the commission representing Spain's Protestants. It was Señor Cardona who a few years ago (1953) interceded on behalf of Adventists when government officials confused Adventists with Jehovah's Witnesses and would not even talk to a representative of our church. Elder Codejon paid eloquent tribute to the act of brotherhood by Señor Cardona that led to the first ray of understanding on the part of government officials of who Adventists really are.

"They are Christians, brethren in Christ," he told a government official. "They are not a cult. They hold to the great truths of God's Word and give to government that respect and obedience due to it." Soon after, harassment of our services lessened. How heartily we joined in thanking our Baptist brother for his generous acts of Christian love toward our Spanish believers!

Origins of Protestantism in Spain date back to the sixteenth century. The incredible efficiency of the Inquisition, however, left little connection between the Protestants of today and those who either fled Spain, went into hiding, or were martyred. Protestants number about 30,000 among a population of 30 million. Most Spaniards—including a government official I interviewed during a visit two years ago—have never met a native Protestant!

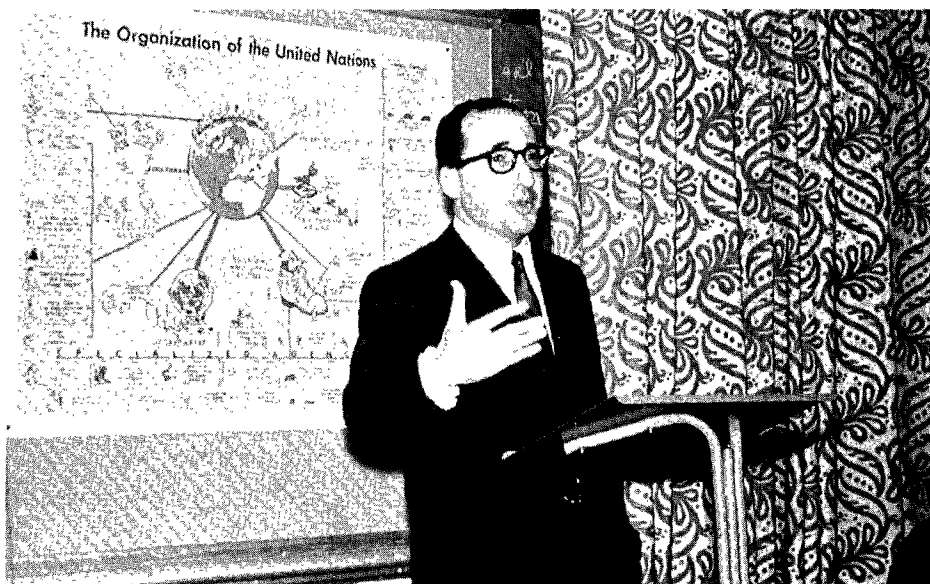
Here are the figures for Protestant membership:

Spanish Evangelical Church	3,800
Spanish Reformed Episcopal Church	1,000
Spanish Evangelical Baptist Union	5,400
Federation of Independent Evangelical Churches in Spain	3,100
Plymouth Brethren	6,000
Independent Baptists	2,000
Adventists	5,200

I might note that these figures include unbaptized children.

Before enactment of the current law it was, of course, unthinkable that a Protestant church be identified or that evangelistic services be held or advertised. Since the Protestant church did not officially exist, it could not hold land, build schools, or operate Bible stores, orphanages, or homes for the aged.

The most valuable contribution made by the religious liberty law is that it legalizes Protestant denominations. Elder Codejon showed us the permit granted by



The commission had two days of briefings at the Church Center for the United Nations.

the Ministry of Justice on December 29, 1967, recognizing the Seventh-day Adventist Church.

Part of the Church-State Commission visited the Minister of Justice, Antonio Oriol. (Since it was impractical, at times, for all 34 members of the commission to pay a courtesy call on an official, representative sub-delegations were chosen.) Visiting Señor Oriol were Dr. Lanarés, Elder Codejon, John N. Morgan, religious liberty secretary of the Southwestern Union; John V. Stevens, religious liberty secretary of the Arizona Conference; Charles Bradford, president and religious liberty secretary of the Lake Region Conference; P. C. Banaag, religious liberty secretary for the Philippines; F. O. Sanders, president of the Nebraska Conference; and Leif Kr. Tobiassen, professor of political science, Andrews University, and codirector of the commission.

"I think it became clearer to us than it has been," said Dr. Tobiassen, who summarized the conclusions of the delegation, "that the concern of the Spanish Government centers more around freedom of association than freedom of religion. This freedom is one that citizens of the United States never think about, though it is important enough to be protected by specific mention in the United States Constitution.

"Freedom of association means that you can form a sewing circle or a sports club or any other organization at will. The provision in the Spanish religious liberty law giving the government access to church and synagogue membership lists has been widely interpreted in the United States as an implied threat to keep Protestants in line. What the Spanish Government really wants, however, is assurance that the smaller religious groups are, in fact, religious; that they are not anti-government forces masquerading in religious garb. For this reason the government is interested in having access to membership lists—and also church budgets. The issue, then, is not so much religious liberty as freedom of association."

Señor Oriol emphasized his determination to administer the religious liberty law in a way that will gain the appreciation of Spain's Protestants. He was grateful, he said, for the understanding exhibited by the commission, and that we had come to Spain in a helpful rather than a critical spirit.

"Because of entrenched opposition to Protestantism, it will take a little more time to adjust to Protestant demands," the Archbishop of Madrid, Casimiro Marcello, told three representatives of the commission. "Perhaps another three years will see accommodation to the demands of minority groups."

The archbishop stressed his willingness—and that of the Catholic Church in Spain—to embrace Protestant desires for freedom. He questioned the group closely about the case of Ruben Escribano, and expressed his admiration for Adventist Sabbathkeeping principles. Visiting him were Dr. Lanarés, Elder Codejon, and Elder Banaag.



**Spain's foremost Orientalist Francisco Albarracín (center) with Angel Codejon, Spanish Mission president (left), and José Cardona, the head of Spain's Protestant Commission.**

Another Catholic priest, Monsignor Francisco Albarracín, Director de la Obra del Oriente Cristiano y del Centro de Estudios Orientales, has interceded publicly on behalf of Ruben. (A newspaper representative urged him to repudiate statements of support for Ruben that had been attributed to him.) During a pleasant 40-minute visit with the commission he emphasized his interest not only in full freedom for Protestants but also full brotherhood with them. He showed us the lounge where Catholic and Protestant leaders are meeting informally to exchange points of view.

"Before Vatican II," he said, "neither I nor the Protestant leaders gathering here could have survived publicity about such meetings."

More than any other official in Spain, Señor Castiella, the Foreign Minister, has worked for equality for Protestants. His commitment to the principles of religious freedom seem genuine (see *Liberty*, Sept.-Oct., 1966).

The three of us who visited with him in the Foreign Ministry were gratified not only by his determination further to modify the restrictive features of the new law, but by his tributes to Dr. Jean Nussbaum, whose spirituality, Señor Castiella repeated several times, had impressed him very much.

We informed Señor Castiella that the International Religious Liberty Association and *Liberty* magazine were suggesting his name to the appropriate United Nations committee, which, in commemoration of the twentieth anniversary of the Declaration of Human Rights, will grant awards this year to men who have done the most since the inception of the Declaration to advance the cause of freedom.

March 20 I addressed the Vallecas Seventh-day Adventist church, which was in the midst of its youth Week of Consecration. Afterward members of the commission joined their Spanish brethren in small prayer bands. I was deeply touched with the fervor that pervaded the prayers of the group with whom I met. The obvious emotion of the young woman who stood next to me, and whose prayer pre-

ceded mine, impressed me with her sincerity. Afterward I mentioned her prayer to the pastor, expressing my wish that all our youth might be so transparently in earnest.

"Yes," he replied, "it would be well. You see, she is the fiancée of Ruben Escribano."

Should separation from our Bridegroom leave us any less devoted to prayer and work for His return?

## Broadcasting's Future Discussed at Council

By JAMES J. AITKEN  
Secretary

GC Radio-Television Department

The Radio-TV Advisory Committee of the General Conference met March 12-14 at the Faith for Today headquarters on Long Island, New York. Leading union, Voice of Prophecy, Faith for Today, and General Conference representatives were present.

Discussions at the meeting highlighted the opportunities we have for communicating the gospel to the masses of humanity with lightning speed. Never before have such mighty electronic media as radio and television been placed at the door of God's church to help her finish the task of bringing the good news of salvation in Jesus Christ to every man, woman, and child on earth.

One astounding fact of our modern day is that world communications have made more progress in the past quarter century than in all recorded history. We may think that these ideas of today are bold and revolutionary, but half of what we know today is to become obsolete in the next ten years, and half of what we need to know has yet to be discovered.

These were the words and thoughts of the president and chairman of the board of the Western Union Telegraph Company. He then stated: "The satellite promises to be in our time one of the most useful and beneficial means yet devised for worldwide communication. Trans-



Members of the Radio-TV Advisory Committee meeting at Faith for Today headquarters.

oceanic satellite service has been established over the Atlantic and Pacific. By late 1968 a global system is expected to be in operation. Some 54 stations are now planning a global system, and ground stations are being built in some 30 countries. As an example of just how rapidly international satellite communication is progressing, a first live global telecast, linking five of seven continents, is scheduled for June this year. The two-hour telecast is expected to reach 500 million people in 30 countries."

It was also noted by other speakers that true Christians today are the most fortunate people on earth and they ought to let people know what their success formula is. This is the great gospel message that we need to get through to humanity so that those who are interested in the abundant life can have it before it is too late. That is the real reason God has put radio and television at our disposition for this last hour of earth's history.

## Colporteurs Set Record in North Philippines

By M. R. LYON  
Departmental Secretary  
Far Eastern Division

For the first time the annual literature sales of the North Philippine Union passed 1 million pesos (about \$250,000) in 1967. This announcement was made by Bert Santiago, union publishing secretary, at the time of the union publishing council last December.

The more than 300 colporteurs and publishing leaders attending the meeting rejoiced in the term "millionaires for God." The champion colporteur for the union was Elda Nonato, a young mother of five, who sold more than \$5,500 worth of literature.

The literature evangelists reported 167 persons baptized during 1967 as a result of their work.

The council was held in an air auditorium on a hilltop overlooking the city of Manila. A large banner over the platform read, "Light the World With Literature." The colporteurs camped in tents for the institute.

The North Philippine Union colporteurs have accepted a goal of 1.2 million pesos for 1968. They are looking to the day when they will pass the 2 million mark.

## Missionwide Institute for Colombian Laymen

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

About 70 laymen, accompanied by their pastors, attended the first Lay Instructor Training School of the Atlantic Colombia Mission early this year. At the close of the nine days of lectures they set a goal to win 1,584 persons during 1968.

The mission's administrators had wanted to organize such a school for several years, but the lack of funds hindered them. This year, with financial help from the Colombia-Venezuela Union, they were able to go ahead with their plans. Delegates came from all parts of the mission and met at the headquarters in Barranquilla, Colombia's fourth largest city.

Besides the devotional periods, classes were taught in denominational history, the art of obtaining decisions, how to prepare Bible studies and sermons, and methods of evangelism. Instructors for the courses were A. H. Riffel, lay activities secretary of the Inter-American Division; S. L. Folkenberg, president, and J. G. Nikkels, departmental secretary of the Colombia-Venezuela Union; and Severo Gelvis, president of the Atlantic Colombia Mission. The school was directed by Norberto Carmona, mission departmental secretary.

The program also included study periods every evening to prepare for the examinations. Although most of the laymen had had little schooling, more than 70 per cent passed the tests given at the end of the institute.

On the two Sabbaths the laymen displayed their enthusiasm for soul winning at trophy hours. The last Sabbath afternoon 46 laymen and several workers were invested as members of the "120" by J. G. Nikkels.

The closing exercises were under the direction of Elder Riffel. Following a short sermon, a pastor and a layman, preceded by a young woman carrying a burning torch, marched to the platform. Elder Riffel then challenged the 59 graduates and others present with the words of Jesus, "Let down your nets" (Luke 5:4). In response, the congregation knelt in prayer, asking God for His direction during 1968.

## South England Pushes Departmental Activities

By S. HOWARD PARKIN  
Public Relations Secretary  
South England Conference

The South England Conference entered 1968 in good heart because of the blessing of God upon its work in 1967—the largest number of accessions in its history—349 baptisms.

This is what was accomplished during the first month of the new year:

1. The publishing department secretary has ten prospective trainees for full-

H. R. KEHNY



## Korean Bookmen With New Banner

"Light the World With Literature" is the official motto of the Publishing Department of the church. Here we see the publishing department secretaries and the Book and Bible House managers of the Korean Union Mission holding their new banner with this motto.

There are 133 literature evangelists working in Korea. In 1967 they distributed \$85,793 worth of gospel literature.

D. A. MCADAMS



time colporteur evangelism. If they all enter the ranks it will increase the literature evangelistic force by 55 per cent. In 1967 these salesmen increased their results by £5,000 over the previous year. Already in 1968, one of them, J. Ahwan, of London, has seen two of his clients baptized into the church.

2. James W. Ginbey, welfare department secretary, was able to rally the societies in East Anglia to help the Sicilians suffering from the recent earthquake in their country. Sixteen bales of clothing were dispatched in mid-January from London. Already grateful thanks have come from Giovanni La Marca, who received the bales for distribution to the needy of Sicily.

3. The largest MV Investiture in London took place January 6. Ninety young people were invested, including nine Master Guides. Eight Duke of Edinburgh awards were given in the presence of the Mayor and Mayoress of Lambeth. One young Adventist went to Buckingham Palace to receive the gold award from the hand of Prince Philip.

4. A successful public relations rally was held in the New Gallery on January 13, when the famous Illumidrama exhibit from the New York World's Fair was first displayed in London. Under the inspiration of this rally one PR secretary has already in three weeks had a total of 104 column-inches of Adventist reports, with three photographs, in London newspapers.

## Brief News

### MEXICAN UNION

★ Seven students from Montemorelos Vocational and Professional College, the senior college in Mexico, recently gave a special program at Club International in Monterrey. The invitation was given to Ignacio Carrillo, principal of the academy, by Mrs. Eduardo Elizondo, wife of the governor of Nuevo Leon State. Her first contact with the college resulted from a visit by Governor Eduardo Elizondo to the college campus, where he was impressed by the "clean Christian hospital" and the friendly atmosphere.

NANCY GEPFORD SMALL

### TAIWAN SANITARIUM & HOSPITAL

★ Dr. S. J. Chen, chief of abdominal surgery, recently was guest speaker at Taipei Kiwanis Club. His topic, "Common Cancer Signs to Look For."

★ Dr. William Van Arsdale, medical director, has recently been appointed to the faculty of Taipei Medical College. He was also appointed to the board of management of the Government Employees' Insurance Company for 1968.

★ R. G. Burgess, hospital manager, was recently received into membership of the

Hospital Administrative Association of the Republic of China. He was also elected to the post of secretary-treasurer of the coordinating committee of the Chinese Christian Medical Association.

★ Recently the hospital was commended by the mayor's office for its prompt cooperation in removing the service building at the east end of the hospital to accommodate the city's new boulevard expansion program. The hospital engaged a contractor to demolish the building even before payment was received from the city government.

★ Mrs. Betty Tym is acting director of nursing service during the furlough of Rose Marie Radley.

★ Dr. Darrel Gant, internist from Ohio, is joining the staff of TSH as a transfer physician from Manila Sanitarium and Hospital.

R. G. BURGESS, *Manager*

### FAR EASTERN DIVISION

★ In Sarawak, North Borneo, 11 persons were recently baptized by evangelist Sammy Lee. These 11 are the first converts from their pagan village, and are only one generation removed from head-hunting. Laymen began the work in this area by establishing a branch Sabbath school.

D. A. ROTH, *Correspondent*

# The King's Business

## YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

### MORE ON THOSE TWO BOOKS

All of us recognize that with respect to organization our *Church Manual* takes first place. Notice how it states the basis on which members are accepted into the church. It says, for example: "The church has a right to know concerning the faith and attitude of every individual applying for church membership."—Page 52. I like also the way in which it safeguards each person's membership rights: "It is a fundamental principle of justice that every member has the right to be heard in his own defense, and to introduce evidence and produce witnesses in his own behalf."—Page 238. My case may never come to the point of needing that kind of defense, but it is comforting to know that the right to it is maintained for me in the *Manual*.

In church matters when we need an authority it is always appropriate to quote from the *Church Manual*. It is remarkable how many inquiries that come to us from workers and churches could be answered simply by a careful reading of this book.

The second important book is the *General Conference Working Policy*. This is a book of 350 pages, really a compilation of administrative policies adopted for the guidance of the conferences, churches, missions, and institutions, and the General Conference, as well.

The book itself consists of two parts: The General Conference Constitution and Bylaws; and the *Working Policy*. The Constitution and Bylaws fill only the first 14 pages of the book, and any part of this section may be revised only by a General Conference session. It contains the usual provisions of such an organization as the General Conference, stating the name, object, membership, elections,

officers, executive committee, divisions, and finance of the General Conference. The Constitution and Bylaws are also printed in the annual editions of the *SDA Yearbook*, printed by the Review and Herald Publishing Association.

The Working Policy section fills the rest of the book. A general idea of its contents may be gathered by noting the six chapter headings: "Division Territories," "Administrative Policies," "Departmental Policies," "The Ministry and Ministerial Training," "Policies Relating to Workers in Mission Service," "Financial Policies."

The Working Policy is more flexible than the Constitution and Bylaws, simply because policy must respond to changing needs and patterns of development. Consequently, its provisions are subject to amendment or addition at any annual Autumn Council. Since the *Working Policy* is intended as a guide for conference and institutional administrators, copies of the book are found in every conference office, local, union, and General, and in the institutions of the denomination. They are also found in the libraries of our colleges, for the benefit of students in classes on church organization and church work.

We hope to take time, as we have opportunity, to look into some of the subjects dealt with in the *Working Policy*, and we can promise that they will be of unusual interest.

All rule books need human understanding in their application. In the hands of unreasonable people they can be a galling yoke. When interpreted in practice by people of wisdom and restraint, policy can be a strong protection and a wise guide.

(Next: *Approved and Unapproved Teaching*)

Scenes from the Ohio campground remind us that

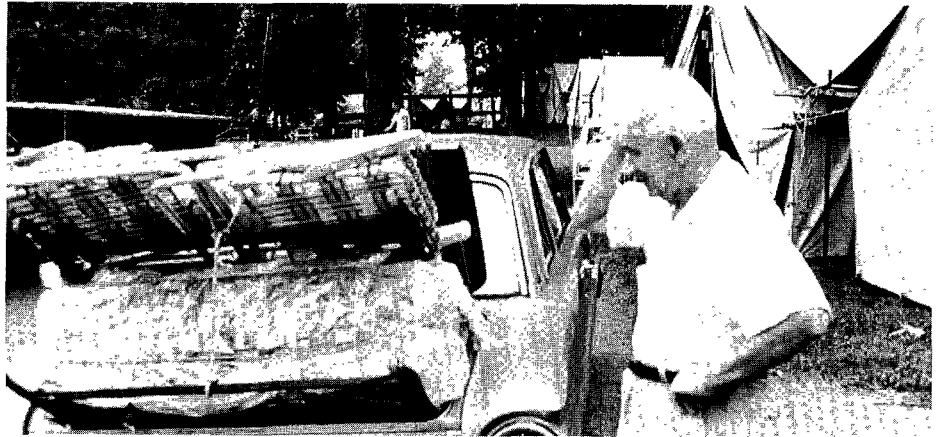
# Camp Meeting Time Is Almost Here!

Pictures by  
D. A. DELAFIELD

*Camp Meeting Is . . .*



*. . . giving your soul a chance to catch up with your body through relaxation and spiritual refreshment.*



*. . . packing too much into the family car and hoping it won't rain before you reach the grounds.*



*. . . wholesome recreation for children large and small.*



*. . . remembering the way the Lord has led us in days past.*



## *Camp Meeting Is . . .*



*. . . observing the progress being made at the academy.*



*. . . watching new Sabbath school ideas in practice.*



*. . . fellowshiping with workers from many lands.*



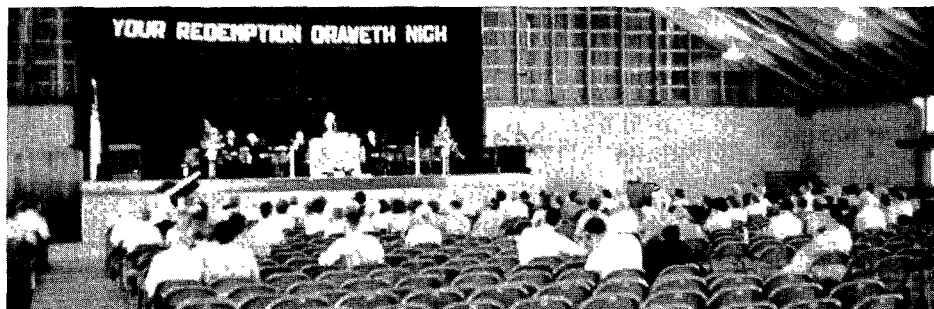
*. . . spending precious moments with your little ones.*

## *Camp Meeting Is . . .*



*. . . the joy of mingling with hundreds of fellow believers.*

*. . . the memory of deeply spiritual sermons in the auditorium.*



*. . . the strength you take back to your home church, strength to be shared with others throughout the year.*

## CHICAGO HEALTH AND WELFARE SERVES RIOT VICTIMS

During four days of civil unrest in Chicago early in April, the Independence Boulevard SDA Health and Welfare Center on the West Side of Chicago served 1,739 people. The value of clothing given away was \$10,435, and \$6,200 worth of food was distributed.

At the height of the disturbance there were 231 distribution centers of various sizes located around the city. After the second day of distributing food and clothing, this number was scaled down to 20 for the entire West Side of Chicago. The U.S. Department of Agriculture then designated the Sears Roebuck YMCA as the West Side headquarters for all distribution. The Independence Boulevard Health and Welfare Center was one of the 20 subcenters distributing Department of Agriculture commodities.

At the height of the riot Adventists served everyone, but later they cared for only those who were referred to them by the various community organizations. The Lawndale Urban Progressive Center, from which they received most of the referrals, expressed deep appreciation for the total help that the health and welfare center rendered. They were so impressed by the large number of persons served that they sent four secretaries to assist in registration and distribution.

The Department of Agriculture supplied basic foods for the community. At least two truckloads a day were unloaded at the center. A truckload of clothes was sent out by the North Shore SDA church in Chicago. Four truckloads of food and clothing were donated by Oak Park Methodist church. Two truckloads were purchased by our center.

To aid in the purchase of specifics such as bedding, clothing, and shoes, the General Conference sent \$2,000. The Lake Region Conference made \$800 available.

Up to a week following Dr. Martin Luther King's murder the center operated on a 12-hour shift, with the hope of replacing some of the losses and alleviating most of the suffering. The workers placed the *Message Magazine* and the tract *Six Secrets of Family Security* in the hands of each family.

None of our church property in Chicago was destroyed or damaged in

the riots. However, one family, members of the Independence Boulevard church on the West Side, was completely burned out and suffered the loss of all their earthly possessions. Their home was on West Madison Street in the heart of one of the worst riot-torn areas of the city. These people have received help from the church.

R. W. BATES  
*Lay Activities Secretary  
Lake Region Conference*

## North American Membership Surpassed 400,000 in 1967

Church membership in the 3,356 churches of North America exceeded 400,000 in 1967. This represents a net gain for the year of 10,955.

Actually, the increase represents less than half of the 23,700 who joined the church by baptism and profession of faith. This fact demands that each church carefully study the causes of apostasy and find ways to drastically reduce losses.

When the General Conference was organized in 1863, 100 per cent of the 3,500 world membership was in North America. By 1900 the membership was 62,000, with 82 per cent in the United States. A change came about, however, in the next 30 years when the membership in North America had doubled but constituted only 38 per cent of the world membership. Reports for 1950 revealed that in the previous 20 years the membership had doubled again and stood at 250,000. The year-end figures for 1967 showed a membership of 401,969, which is approximately one fourth of the total world church membership.

We have come to days when we are to witness alarming events as well as remarkable growth in the church. We should thank God for the daily triumphs of the gospel, but we should also enter into a renewed covenant of obedience and sacrifice. This will result in revival, reformation, and the outpouring of the Holy Spirit in latter-rain power which will lighten the world with the glory of Christ and prepare a people for His soon coming.

NEAL C. WILSON  
*Vice-President for North America*

## Atlantic Union

### Five-Day Plan Wins Friends in Hartford, Connecticut

The Five-Day Plans conducted in Hartford, Connecticut, have not only created good will but have been directly responsible for new interests.

An example of this came not long ago when the wife of a former participant called Pastor O. J. Mills and asked if he would visit her husband who had had a massive heart attack and was in the hospital. He had already received the last rites of the Catholic Church.

Pastor Mills found that the man had stopped smoking two years before but after a year had gone back to smoking. Now he was calling for the director of the Five-Day Plan to pray for him. Miraculously he was delivered, and now the pastor is studying with this public accountant, his wife, and three children once a week.

Daily calls come to the church office for assistance of various kinds and further information regarding the work of Seventh-day Adventists.

KATHERINE GANDOLFINI  
*Church Press Secretary  
Hartford, Connecticut*

✦ John M. Lew, director of public relations at the New England Memorial Hospital, became a charter member of the New England Hospital Public Relations Association March 26 and was appointed to the membership committee. Formation of the association occurred during the forty-seventh annual meeting of the New England Hospital Assembly in Boston.

✦ The Holley Evangelistic Team begins meetings in the gymnasium of the Jamestown, New York, church on May 19. They are to continue until June 15. Much preliminary work has been done to advertise these meetings.

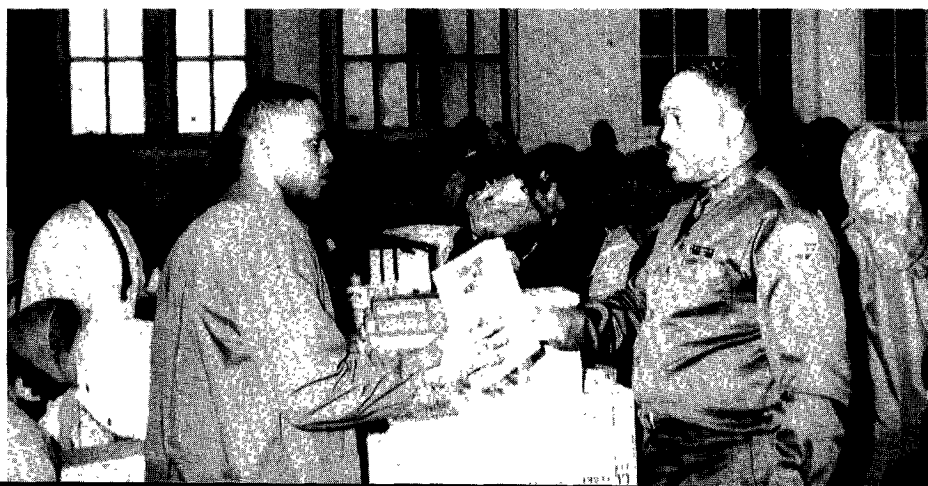
✦ Nine persons were recently baptized in the Binghamton, New York, district. Two joined the Greater Endicott church, and the others joined the Binghamton church. Haysmer E. Cox is district leader.

✦ More than half the steel framework is in place in the building program of New England Memorial Hospital, Stoneham, Massachusetts. Completion of the first phase is scheduled for the fall of 1969.

✦ James Everts, temperance secretary of the New York Conference, has been visiting the public school systems in the conference with Smoking Sam, encouraging the young people to leave tobacco alone. Several churches have scheduled smoking clinics as a result of such school and industrial visiting.

✦ At the close of Culture Week at the Bermuda Institute, Wilton Simmons, Udora Ingham, Lloyd Matthews, and Beth Adams were given special recognition on

R. C. Brown, Sr., Independence Boulevard church pastor, passes out food to a riot victim.





the basis of their grades, courtesy, thoughtfulness, appearance, and over-all character qualities.

✦ James V. Scully, associate secretary of the General Conference Department of Religious Liberty and Public Affairs, spoke at Atlantic Union College on March 18 and at Pioneer Valley Academy, Massachusetts, on March 19. His itinerary took him to most of our colleges and academies primarily to form religious-liberty chapters.

✦ Parkview Memorial Hospital in Brunswick, Maine, plans to expand its facilities in the near future. The Northern New England Conference Committee has approved these plans, which now are to be sent to the union and General Conference for final approval.

✦ On March 1, David I. Shaw took on the added responsibility of the Jay and Dixfield, Maine, churches, along with the Woodstock church.

EMMA KIRK, *Correspondent*

## Central Union

✦ Ground was broken recently for a multipurpose building for the Bourbon-Sullivan, Missouri, churches. Since the meetings held by Missouri Conference evangelist H. G. Crowson, the church and school buildings have been inadequate. The members in Sullivan have purchased land for a new church and are working toward a new church home. R. C. Clarke, pastor, reports that all facilities are bursting at the seams.

✦ Willis M. Adams, Jr., pastor of the Rock Springs, Wyoming, church, has worked with radio station KQRS on a new religious newscast that began on March 17. The material is supplied by the General Conference Public Relations Bureau. The program is aired for 15 minutes at the close of the noon-hour local newscast.

✦ E. E. Hagen, union Sabbath school secretary, held Vacation Bible School workshops in each of the conferences this spring. Prospective VBS leaders and teachers were given new ideas and material for their summer programs.

CLARA ANDERSON, *Correspondent*

## Columbia Union

### Takoma Academy Brings in \$26,660 for Ingathering

Students of Takoma Academy set new records in their spring Ingathering program.

Final figures released by the principal, J. P. Laurence, show that the students raised \$26,660.22 in five nights of concen-

trated work. This is the highest amount ever raised by the school and, according to present information, represents a world record for Adventist schools.

About 95 per cent of the 425-member student body took part in the drive. The sophomore class brought in \$8,324 to lead other classes. Top Ingatherers were Mary Ann Coffman with \$303 and Gary Whitlock with \$363.

✦ Robbin Laird, a member of the Cleveland, Ohio, Euclid Avenue church, was recently named the outstanding senior at the Buchtel College of Liberal Arts. His scholastic achievements were recognized at the Honors Convocation at the University of Akron.

✦ The Beltsville church school, Maryland, is now using its recently completed classrooms. This new addition, plus the corridors and the new library, have been carpeted.

✦ The Irwin Comstock Memorial School, a consolidated school in northern Pennsylvania, recently moved into its new building in Wellsboro.

✦ The Chesapeake radio evangelist, Joe Crews, and A. E. Neill opened a crusade April 7 in Chestertown, Maryland, with more than 100 in attendance.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ Claralynn Omans, daughter of Dr. and Mrs. Clarence Omans and a student of Battle Creek Academy, was one of seven area high school girls to receive a Good Citizen's Certificate from the Battle Creek chapter of the Daughters of the American Revolution. These candidates are selected by the principal and students for their leadership, service, dependability, and patriotism.

✦ The Free Bible Project instituted by the Lake Union lay activities secretaries in November, 1967, has had a response far beyond anything they had hoped for. In response to their request, the editors of *Message* and *These Times* magazines wrote a letter to all readers of these magazines, at Lake Union Conference expense, offering them a gift Bible and guide sheets. As of March 8, 4,672 requests have been received.

✦ A groundbreaking ceremony was held March 10 for the new Coldwater-Quincy church. R. D. Moon, president of the Michigan Conference, was the guest speaker, and John Hayward, district pastor, and George Schoun, head elder, assisted in the services. Two congregations merged four years ago, and the total membership is now 70.

✦ The Lake Region held its annual youth congress this year in the W. K. Kellogg Auditorium, in Battle Creek, Michigan. Among those assisting the youth leader,

Xavier Butler, were the conference president, E. C. Bradford, and M. C. Van Putten, G. H. Rainey, and Reginald Barnes.

✦ The Howell, Michigan, church has set an exceptionally good record in Investment. The membership of 24 has raised \$698.51, a per capita of \$29.10. Chairman of the Investment program there is Robert Redman.

MILDRED WADE, *Correspondent*

## North Pacific Union

✦ A new junior academy building and auditorium are being built in Wenatchee, Washington, at a cost of about \$200,000. The instructional building will include five large classrooms, a central library, a room for industrial arts, a home economics room, sickroom, principal's office, and an office for each teacher. The plans also call for a large dual-purpose gymnasium-auditorium with a seating capacity of more than 1,000.

✦ As an outgrowth of science study for eighth-grade pupils of William Rea, vice-principal and teacher at Rogers Elementary School, College Place, Washington, three of the students interviewed Tom Christian 5,500 miles away on Pitcairn Island by ham radio. This was arranged by Elwin Liske, instructor of industrial education at Walla Walla College. They used WWC Amateur Radio Club's 180-watt transmitter, with amateur radio operator Don Wilson, a WWC student, at the controls.

✦ L. G. Storz, of the Newport, Oregon, district, assisted with evangelistic meetings during March and April in Lincoln City. The meetings were held four times a week in the Ocean Lake church, where Jack Just is pastor. Elder Just presented the sermons nightly, and Elder Storz showed color pictures and lectured on Vietnam, where he and Mrs. Storz were missionaries for many years.

✦ A weekly Bible Story Hour held at the Clifford Winter home in Newport Heights, Oregon, is now in its second year. Mrs. Loretta Heggard, of Agate Beach, is the instructor.

IONE MORGAN, *Correspondent*

## Northern Union

✦ A General Conference five-minute radio broadcast called Perspective, by J. Orville Iversen, is being broadcast daily in northwestern South Dakota from radio station KBHB in Sturgis. It reaches into North Dakota, Montana, Wyoming, Nebraska, and all of South Dakota west of the Missouri River.

✦ The Honorable Rudy Van Drie, State representative in the Iowa General Assem-



bly for North Story County, was the guest speaker for Oak Park Academy senior presentation ceremonies March 26. Don Hilliard, Lincoln, Nebraska, was named valedictorian and JoAnn Armstrong of West Des Moines, Iowa, salutatorian for the Class of 1968.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ Sabbath school members of the Pacific Union Conference increased their missions offerings \$108,000 in 1967 over the previous year. This is an increase of more than \$1 per capita.

✦ The Mercy Hospital in Bakersfield, California, recently donated an incubator to the obstetrics department of the Adventist Hospital in Ile-Ife, Nigeria. The donation came as the result of an inquiry by Dr. Robert M. Shrewsbury on behalf of Dr. T. Johnstone, of the Ile-Ife hospital. The Mercy Hospital is operated by the Sisters of Mercy.

✦ Faith for Today's Valentine Offering received \$58.68 from 17 second-grade children and their teacher, Jeanne Bailey, at the Lynwood Union elementary school in southern California.

✦ Pacific Union College hosted a four-college seminar for Student Association representatives and faculty sponsors of PUC, Canadian Union College, Walla Walla

College, and Loma Linda University, March 21-23. John Hancock and Paul De-Booy, from the General Conference MV Department, gave over-all direction to the workshop.

✦ A sister's concern for her relatives, a faithful pastor, and the Go Tell program won a family of six recently. Mrs. Mildred Crawford, of Los Angeles, enrolled her sister and family, who lived in San Diego, in the Go Tell program. With Bible study visits from John Toppenberg, Chula Vista, California, pastor, the entire Armonite family accepted the Advent message.

HERBERT FORD, *Correspondent*

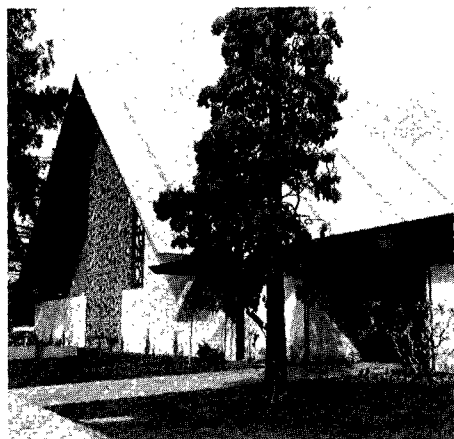
## Southern Union

✦ The spring Week of Prayer at the Georgia-Cumberland Academy was conducted in a unique format. A panel of ministers led out in an intra-school Bible conference. The entire time from Wednesday evening through Sabbath was spent in discussion groups, prayer bands, and inspirational services.

✦ Five large billboards have been donated in the Gulfport-Biloxi area to advertise the Paul Harvey Bible Story television series. Attractive posters are being developed for these billboards by the Home Health Education Service of Atlanta.

✦ Churches of Kentucky-Tennessee have launched a drive to raise \$50,000 for evangelism before camp meeting. Many workers and laymen have pledged a week's salary.

OSCAR HEINRICH, *Correspondent*



## New Alhambra Church

A weekend of dedication services was held for the Alhambra, California, church, March 8 and 9. On Friday evening a service of consecration was conducted. On Sabbath Reinhold R. Bietz, president of the union, spoke during the worship service, and Helmuth C. Retzer, president of the Southern California Conference, gave the dedicatory sermon in the afternoon. Walter T. Rea is pastor of the 470-member congregation.

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

## Southwestern Union

✦ Construction of a new lodge and staff building is soon to begin at Camp Yorktown Bay in the Arkansas-Louisiana Conference. This building is part of the camp's development program begun last year. Five cabins, an addition to the dining hall, and a new bathhouse were added last spring.

✦ The Lyman Millers, from Worthington Foods, presented their cooking school the weekend of March 23 at Amarillo, Texas.

✦ MV Leadercraft Courses have been completed recently at Ozark Academy and the Little Rock, Arkansas, church. Thirty students completed the ten-hour course at the academy and 18 in the Little Rock church. H. E. Haas, union MV secretary; Ed Clifford, Oklahoma Conference MV secretary; W. D. Welch, Arkansas-Louisiana Conference MV secretary; and Mrs. Mary Margaret Richy, were instructors for these courses.

J. N. MORGAN, *Correspondent*



Hubert E. Moog, assistant treasurer (Wisconsin), formerly treasurer, Wisconsin Academy.

V. O. Schneider, pastor, Northbrook church, Minneapolis (Minnesota), formerly pastor, Corpus Christi (Texas).

Donna Daniel, office secretary (Iowa), a recent graduate of Business University, Tampa, Florida.

Charles Keymer, pastor, Stone Tower church, Portland (Oregon), from Santa Rosa (Northern California).

Tom C. Miller, association field representative (Northern California), formerly special agent, Prudential Life.

Jesse H. Merrell, public information officer, Kettering Memorial Hospital (Ohio).

Craig Willis, pastor, Moscow and Pullman churches (Upper Columbia), formerly associate pastor, Sunnyside church, Portland (Oregon).

Clarence Berger, dairy manager, Wisconsin Academy, Columbus (Wisconsin), formerly farm manager, Blue Mountain Academy (Pennsylvania).

Philip W. Dunham, pastor, Arlington church (Southeastern California), formerly pastor, Stone Tower church, Portland (Oregon).

Arlan Wagner, assistant ranger, Pine Springs Ranch (Southeastern California), formerly Pathfinder coordinator, Orange County (Southeastern California).

Dick Davidson, intern pastor (Arizona), formerly student, La Sierra campus, Loma Linda University.

Robert Wilson, assistant pastor, Cleveland-Willoughby district (Ohio), a graduate of Andrews University.

Robert Hiller, colporteur (Arizona), from southern California.

Stig Anderson, pastor, Barberton-Ravenna (Ohio), formerly pastor (Northern New England).

(Conference names appear in parentheses.)

## From Home Base to Front Line

### Australasian Division

June Wiltshire, returning as a worker in the Southern Asia Division office at Poona, India, left Australia on March 3.

Mr. and Mrs. A. G. Chapman, returning to serve on the staff of the Kabiufa Adventist College at Goroka, in the Highlands of New Guinea, left on March 11.

Mrs. T. Silva, to rejoin her husband, who is to serve as headmaster, Bautama school near Port Moresby, Papua, left March 15.

Marion Harders, to serve as office worker, Coral Sea Union Mission at Lae, New Guinea, left March 25.

Mrs. A. Sonter and four children, returning to rejoin Mr. Sonter, who is (Continued on page 30)



"I'm still saving my Loma Linda labels  
for Sabbath School Investment.  
I hope you are too!"

LUV.  
APRIL



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of Vital Interest  
for  
Adventist Youth

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Book of Books, The ☐  
Candle in the Kitchen, The ☐  
Carpenter of Nazareth, The ☐  
Christian Perfection ☐  
\*Church of Power ☐  
Come and See ☐  
\*Converted Monk, The ☐  
Cup of Cold Water, A ☐  
Down Lilac Lanes ☐  
Friendship Flames ☐  
\*From Riches to Ruin ☐  
\*From the Bottomless Pit to the Golden Age ☐  
Gateway to the Kingdom ☐  
Gleanings ☐  
God Does Answer Prayer ☐  
\*God's Commandment-keeping Church Today ☐  
\*God's Desert Broadcast and Dwelling Place ☐  
Golden Rule and Other Essays, The ☐  
Golden Stairs ☐  
Greatest Thing in the World, The ☐  
Heart of a Rose, The ☐  
\*Heaven ☐  
Homespun ☐  
I Take This Woman ☐  
I'd Rather Be Right ☐  
Jesus ☐

Kindle Kindness ☐  
\*Last Warning Message ☐  
Learn of Me ☐  
Life's Red Sea ☐  
Lord's Prayer, The ☐  
Man God Made Manager, The ☐  
Man of the Other Mile, The ☐  
Mark of the Beast, The ☐  
Marred, So He Made It Again ☐  
Master Artist, The ☐  
Meaning of the Empty Tomb ☐  
Memory Book, a Garden of Verse ☐  
\*Messiah of Prophecy ☐  
Minister's Two Pies, The ☐  
More Excellent Way, The ☐  
Never Stop Growing ☐  
Our Father's House ☐  
Our Father's Love ☐  
Pen Pictures of the Face of Jesus ☐  
Perfection in Christ ☐  
Poems From Daily Life ☐  
Prayer Power ☐  
Prayer Privilege, The ☐  
Problem of Human Suffering, The ☐  
Quiet Thoughts for Meditation ☐  
\*Rags to Riches ☐  
Rich Man, Poor Man ☐  
\*Saved by Grace ☐  
Self-Inventory ☐  
Slammed Shut ☐  
Songs in the Night ☐  
Success Nuggets ☐  
Sufferings of Christ, The ☐  
Supremacy of Love, The ☐

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

What Is a Gentleman? ☐  
Wheel-Chair Reveries ☐  
When Days Are Dark ☐  
When Your Knight Comes Riding ☐  
Whereas I Was Blind ☐  
Which Day of the Week Did Christ Sanctify, Bless, and Keep? ☐  
\*Who Are the Angels? ☐  
Who Causes Man's Suffering? ☐  
Why God Permits Sore Trials ☐  
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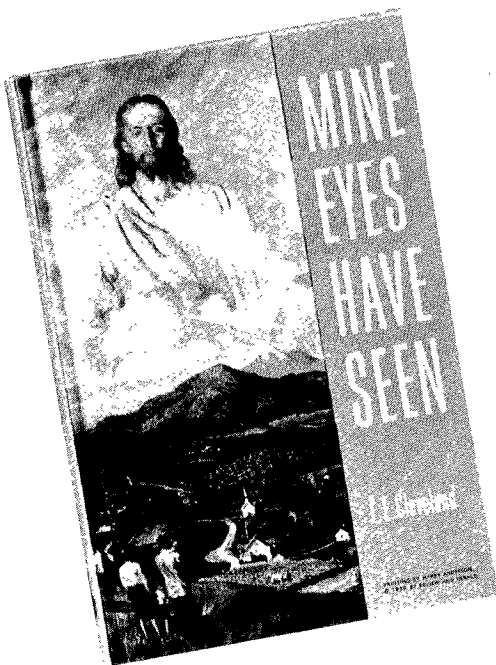
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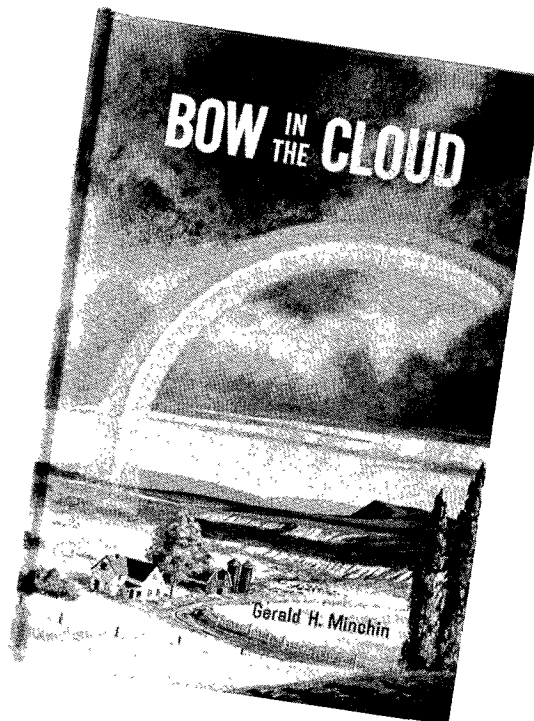
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## ANSWERING THE CALL

(Continued from page 24)

principal, Beulah Missionary College, Tonga, sailed March 25.

D. Hay, returning as president, Samoan Mission, Apia, Samoa; and Mrs. Hay, left on March 25.

G. Maywald, returning as lay activities secretary, Southern Asia Division, Poona, India, and Mrs. Maywald, left March 29.

W. R. BEACH

## 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 *After a Hundred Years, Review*, and missionary papers to J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, needs a continuous supply of Ellen G. White and denominational books, *Signs, These Times, Message*, Hannelgraphs, Sabbath school materials, prophetic charts, evangelistic equipment, tracts, memory verse cards.

V. Rualehchina Kaptel, Tiddim, Chin Hills, Burma, wishes Daniel and Revelation pictorial aids, charts showing history of Judaism and the Reformation, tracts, Christmas cards, a continuous supply of *Signs, Review, Life and Health, Liberty, These Times*.

Taang Gn. Langsawmmang, Box 977, Rangoon, Burma, desires a continuous supply of Ellen G. White books, denominational books, periodicals, and pictures.

Mrs. L. Ntiemoah, SDA Church, Kato, c/o P.O. Box 119, Berekum, Ghana, needs a continuous supply of Bibles, books, periodicals, records, and Sabbath school supplies.

WANTED: *Signs, Listen, Liberty, Message, Instructor, Guide, Little Friend, Primary Treasure* by Mrs. Adassa Brown, 3 Morant Ave. Boulevard, P.A., Jamaica, W.I.

Mr. and Mrs. Emmanuel Adjepong, Seventh-day Adventist, Domiabra/Konongo, Ashanti, Akim, Ghana, W. Africa, wish a continuous supply of magazines, MV badges, Bibles, books, films, *Commentary*, and evangelistic equipment.

NEEDED: Send books in packets of 5 to J. M. Campbell, Adventist Cultural Centre, 11 Hailey Road, New Delhi 1, India: new or good books for public reading room, such as denominational, inspirational, youth, and children's, nature, hobby, health, biographical, travel, historical, and reference.

Send missionary literature to the following: Patricia E. Creencia, Sison, Surigao del Norte, P.I.; Pastor D. R. Tamares, Kalibo, Aklan, P.I.; Isidoro Agtuca, Km. 116, Paco, Kidapawan, North Cotabato, P.I.; Jose C. Bohol, Governor Generoso, P.I.; Beatrice Dedemah, SDA Church, P.O. Box 133, Berekum, B/A, Ghana, West Africa; Demetrio A. Henrv, Ka'amansig, Cotabato, P.I.

URGENTLY NEEDED: A large supply of *Signs, Life and Health, These Times, Listen, Present Truth, Guide, Liberty*, tracts, visual aids, Bibles, songbooks, Spirit of Prophecy books, *Review*, picture cards, children's books, inspirational books, by D. G. Generato, Jr., Evangelist, West Visayan Mission, Ibaay, Aklan, P.I.

Send Bibles, evangelistic books, and tracts to J. M. Akin Adeoye, West African Union of SDA, Private Mail Bag 1067, Yaba Lagos, Nigeria, West Africa.

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

Beginning on our cover this week is an article by Willis J. Hackett, president of the North Pacific Union Conference. It is a condensation of a devotional message given to the members of the General Conference executive committee assembled for the Spring Meeting of the committee in Washington recently. The message points out subtle dangers to which the church is exposed.

A native of Nebraska, Elder Hackett is a graduate of Union College, Lincoln, Nebraska. He entered denominational employment in 1939 as a pastor in Texas. After a term of service in the Arkansas-Louisiana and Southern New England conferences as educational and MV secretary, he went overseas, where from 1952 to 1955 he was educational, MV, and ministerial secretary in the Far Eastern Division, and from 1956 to 1958 was president of the North Philippine Union Mission. Returning to the United States, he was president of the Atlantic Union from 1958 to 1964 and has since served in his present position.

On pages 2 and 3 is another human interest story from far-off mission lands by Don Roth. As assistant secretary and public relations secretary for the Far East-

ern Division, Elder Roth is a frequent contributor to the REVIEW. A native of Ohio and a graduate of Columbia Union College (1950), he has worked continuously in the public-relations field, first in the East Pennsylvania Conference (1950-1954), later in the Columbia Union Conference (1954-1965), and since 1965 in the Far Eastern Division. In 1948 he married Doris Ann Behringer.

The Island of Bali, often called the Isle of the Gods, of which Elder Roth tells, is a world to itself, and presents a challenge to Seventh-day Adventist missions.

"Who does the church greater harm, the one who fails to support the church by refusing to pay tithe, or the one who tears down that which the tithe of the faithful members has built up?" is a question raised by Edward Hoehn, M.D., in an article "Tearing Down or Building Up?" (see page 7). Dr. Hoehn is a semi-retired physician on the St. Helena Hospital staff.

An apology has long been overdue to the many readers who have written to Miriam Wood, author of the Art of Living column. If Mrs. Wood were a member of our staff, she would answer correspondence promptly. However, since she is employed full time in another profession (as an English teacher), she has little time to answer mail. Nonetheless she—and we—appreciate receiving your reactions to her column. Most readers give The Art of Living high marks for writing excellence and high priority on their weekly list of reading "musts."

## Review and Herald

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

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

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

## Church Calendar

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

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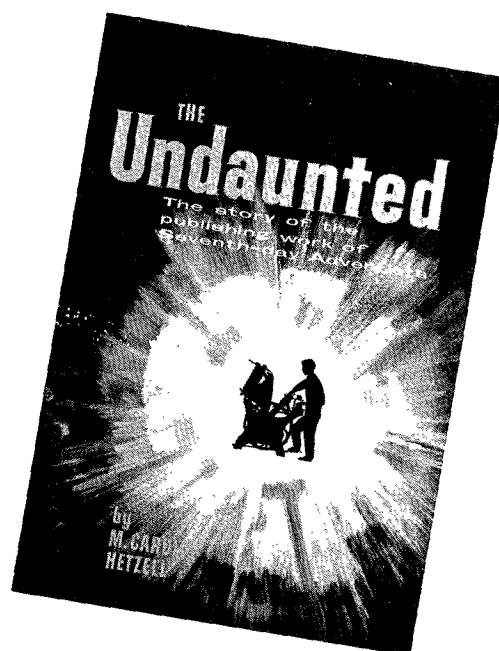
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# News of Note

## Call to Rededication Marks Southwestern Youth Congress

Special guests, outstanding music, and true Missionary Volunteer fellowship characterized the April 11-13 Southwestern Union Youth Congress in Dallas, Texas.

Present were young people ready to be invested as Master Guides. Also present were Miss America, Josephine Cunningham Edwards, and Princess Alice, as well as conference presidents who, with union MV secretary H. E. Haas and the conference MV secretaries, had blueprinted the congress. Here too were musical organizations from academies and colleges.

Young people were present to receive the MV Silver Award for Physical and Cultural Excellence. Five youth received the new and more difficult MV Gold Award. A memorial service honored Adventist youth who have given their lives in Vietnam.

On Friday night, in response to the call, young people flowed forward to dedicate their lives to the service of the church.

THEODORE LUCAS

## N.A. Colleges Fill Vacant Administrative Positions

Robert J. Robinson, assistant business manager of Columbia Union College, has accepted a call to serve as business manager of Union College, filling the post being vacated by George T. Gott, who is going to Pacific Union College.

A. E. Smith, professor of physics at Atlantic Union College, who for the past year has served as acting dean, has been named by the board of trustees to serve as dean of the college. He will be filling the vacancy left by Herbert Douglass, who becomes president of the college.

P. W. Joice, chairman of the department of business administration at Union College, has accepted the post of business manager at Atlantic Union College, filling the position being vacated by Vernon Siver, who has accepted a similar post at Walla Walla College.

CHARLES B. HIRSCH

## New President Replaces Retiring Carolina Leader

Ellsworth S. Reile was elected president of the Carolina Conference at the twenty-ninth biennial session held at Mount Pisgah Academy April 28. Elder Reile has served as the MV and temperance secretary of the Southern Union for four years.

Retiring from leadership in Carolina was W. B. Johnson, who has served as president for five years. Elder and Mrs. Johnson have endeared themselves to the constituency during their period of service.

Secretary-treasurer O. H. Rausch and

the departmental leaders were re-elected to their responsibilities for the ensuing biennium. Reports of progress made by departmental leaders indicated the loyal support of the conference members for all phases of the work.

NEAL C. WILSON

## Frank L. Harrison Dies

Frank L. Harrison, former officer of the Inter-American and South American divisions, died April 12 in San Jose, California. He was 75.

His most recent post was treasurer of the Loma Linda Food Company, a position he held from 1947 to 1958, when he retired after 42 years of denominational service.

## Texico Constituency Meets

Delegates of the Texico Conference met April 21 at Sandia View Academy for their twenty-sixth biennial session.

Reports revealed that there were 371 baptisms during the two years, and a current membership of 2,757. For the thirteenth consecutive year the conference reached the Silver Vanguard achievement in Ingathering.

G. H. Rustad, president; Theron Collins, secretary-treasurer; and the entire departmental staff were re-elected for the new biennium.

B. E. LEACH

## Wyoming Conference Session Elects New President

The Wyoming Conference constituency meeting elected William C. Hatch as the new conference president in their session at Casper, Wyoming, on May 5. Elder Hatch will assume the duties of Lee Carter, who is retiring after 41 years of denominational service.

The new president was previously lay activities secretary in the Central Union. The secretary-treasurer, E. D. Tetz, and the departmental secretaries were re-elected.

Baptisms of 359 persons over the past four years has brought the conference to a membership of 1,422.

D. S. JOHNSON

## World Membership Climbs; Reports Total 1.75 Million

The Seventh-day Adventist denomination, according to the year-end reports, is continuing to grow. As of December 31, 1967, the world membership was 1,747,614.

These reports show an increase of 23,476 by baptism and profession of faith in North America, or a gross increase of 6 per cent. The net membership increase after apostasies, deaths, et cetera

have been deducted is 10,956, or a 2.8 per cent net membership increase over the 1966 membership.

In the world field 140,246 were received into fellowship by baptism and profession of faith during 1967, an 8.4 per cent gross increase. The net membership increase was 85,957, or a 5.5 per cent increase over the 1966 membership.

As of December 31, 1967, the division memberships stood as follows:

North American .....	401,970
Trans-Africa .....	273,902
Inter-American .....	226,721
South American .....	204,105
Far Eastern .....	202,208
Southern European .....	127,673
Northern European .....	86,891
Australasian .....	82,242
U.S.S.R.* .....	40,090
Central European .....	39,264
Southern Asia .....	38,844
China* .....	21,168
Middle East .....	2,626

Total .....

1,747,614

\*Latest figures available

JESSE O. GIBSON

## Northern European Division Joins MV TARGET Evangelism

Every division of the world is now participating in MV TARGET evangelism. A cable from the Northern European Division reads: "We are heading for the TARGET. 2,507 youth baptized 1967. Sundquist."

This report brings to 55,258 the total baptisms; 100,000 baptisms is the objective for this quadrennium.

LAWRENCE NELSON

## Strong Evangelistic Program Begun in Kenya Lake Field

More than 1,700 persons came into the church during the 15 camp meetings held in the Kenya Lake Field of the East African Union, the president, F. E. Wilson, recounts.

This fifteenth-anniversary year the workers there will have 26 full public evangelistic series and an additional 168 lay and reaping programs.

J. ERNEST EDWARDS

## IN BRIEF

✦ G. S. Stevenson, house editor of the Sentinel Publishing House in South Africa, died suddenly May 2, according to a cable from M. E. Lind, secretary of the Trans-Africa Division.

✦ The Pittsburgh Ethnan Temple church, of the Allegheny West Conference, was completely gutted by fire the night of April 25. The cause is not known. The congregation with its pastor, E. T. Minns, is temporarily meeting in a nearby church offered by a neighboring congregation of another denomination.

✦ The summer schedule for Sabbath services at national parks in California is:

May 25 to September 7 in Yosemite— at Yosemite Bowl.

June 8 to August 31 in Kings Canyon— at Church Bowl, Grants Grove.

June 15 to August 31 in Sequoia— at Church Bowl, Giant Forest.

In all cases Sabbath school is at 10:00 A.M. and the worship service at 11:00 A.M.