

# Review

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*Church-State Relations—I*

## The Christian's Dual Commitment

By LEIF KR. TOBIASSEN

**T**HROUGH the centuries the establishment of governmental churches in the various nations, as departments of state and as instruments of political rule has caused untold hardship for conscientious Christians and others. Likewise, the use of legislation and police power to enforce religious ritual and spiritual doctrines has caused the suffering and death of millions during the Christian and pre-Christian eras. Religious wars have divided and in some cases destroyed nations and families and frustrated the development of free and prosperous societies.

The relationship of the Christian to his government is still a problem in 1968. The international, political, and social climates have changed significantly with the passing years, but the problems that Christians face today as they seek to serve both their government and their God are just as real as they were in the early days of the Christian Era. Today the focus is upon religious convictions and military service; government-church cooperation in meeting social issues; and government grants to church-sponsored schools and colleges. An understanding of church-state relations in America and throughout the Christian Era helps us properly to evaluate the issues we face today.

### *Relationships Complex*

Theologians and philosophers, as well as church administrators and practical statesmen, struggled most often in vain with the complex problems involved in church-state relations; many solutions were tried and rejected. But as the American republic was instituted, the founders added to the Constitution a provision prohibiting laws aimed at any establishment of religion as part of the governmental function. This principle, often referred to as *separation of church and state*, paved the way for wider religious, as well as civil, freedom than had hitherto been enjoyed. While the American experience since the adoption of the First Amendment to the Constitution has not been perfect, Americans in general

feel that it has been good for the churches and good for the government, and, most important, good for them individually.

### *The Theological Background*

But while Americans are dedicated to the principle of separating the religious units and activities from the administration of the civil government, and of protecting the government from ecclesiastical control, they do not all agree as to where to place the boundaries between the realm of the state and the realm of religion. This disagreement can best be understood as the theological and historical backgrounds, as well as the twentieth-century social, cultural, and economic realities, are taken into account.

First, it must be kept in mind that many Americans regard the separation of church and state not merely as an American but as a Christian principle, as well. They hold that when Christ bade His followers to render to Caesar what was Caesar's and to God what was God's (Matt. 22:21), He pronounced a principle timeless in application. History shows that such a principle remained largely unappreciated by Christ's contemporaries.

At that time and in the societies preceding those within the Roman Empire, patriotism and religion were inseparable. Worship was a state function, organized by civil officials. Priests were governmental functionaries. Doctrines were often developed by political processes and served political purposes. Church and state were intimately interlaced and interlocked.

When Peter and the apostles collided with the national authorities they contended that their allegiance to God could not rightfully be restricted by human rulers; they declared that the Christian must obey God rather than men (Acts 5:29). This, many have held, is another Christian declaration of spiritual independence from governmental interference; human government must not invade religious life and (Turn to page 9)

## The Centennial of the Discovery

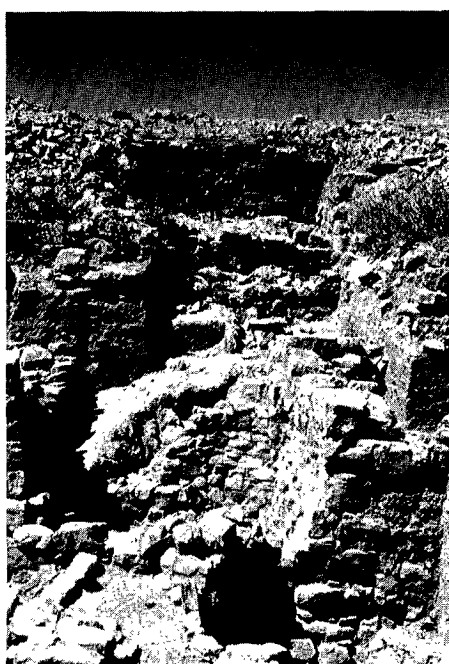
and

Acquisition of

# *The Moabite Stone*

By SIEGFRIED H. HORN

### PART ONE



S. H. HORN

**The ruins of Diban, a city of Transjordan, for a time belonging to the Israelites. Here, in 1868, the Moabite Stone was found.**

**ON AUGUST 19, 1868**—one hundred years ago—the German missionary F. A. Klein made a momentous discovery in the field of Biblical archeology when, in the ruins of *Dhiban*, the Biblical city of Dibon, he laid eyes on an inscribed flat, black stone. This ancient city lay on the highland plateau of Moab, three miles north of the Arnon River and about 12 miles east of the Dead Sea. A medical missionary of the Church Missionary Society, Klein had befriended the people of Transjordan, and was the only Westerner who could travel without danger in that area, which, at that time, was closed to Europeans or Americans. So tense was the situation that, when four years later the explorer H. B. Tristram led an expedition through Moab, he and his men, the second group of Europeans to travel through Moab since the time of the Crusaders, were attacked by naked marauders in southern Moab and were imprisoned at Kerak, the ancient capital of the Moabites.

Klein was informed of the inscribed stone by a friendly Arab. Examining the stone, lying in the nearby ruins of the old city, Klein observed that it contained a long inscription. He turned it over but found no inscription on the back side. Being unable to read the inscription, he made a sketch of the monument, counted the number of inscribed lines (34), and copied a few of the characters in his notebook. He was not only the first European to see this ancient and important monument but also the last to see it in an undamaged condition.

Before the end of August, Klein went to Jerusalem and informed Prof. H. Petermann of the discovery and of the willingness of the people of Dhiban to sell the stone for 700 thalers (about \$400). Petermann immediately sent a letter to the Berlin Museum and asked for authorization to purchase the stone. He received an affirmative reply by telegram on September 15.

News of this discovery soon reached other ears, among them those of Capt. Charles Warren, who did survey work for the British Palestine Exploration Fund. When he learned that the Germans were endeavoring to obtain the stone he did nothing to interfere with their activities.

But when Clermont-Ganneau, a distinguished scholar in Oriental studies and a translator in the French Consulate, heard of the discovery, he became so interested that he dispatched a trusted Arab, Yaqub Caravacca, to Dhiban to learn more about the monument and to obtain a copy of the inscription. Examining the poor sketch Caravacca made and the few lines he copied, and becoming convinced that the stone contained an important text written in ancient Phoenician characters, Clermont-Ganneau sent the Arab back with instructions to make a paper squeeze of the whole text. Such a squeeze is produced by placing a sheet of soft, wet paper on the inscribed stone, and beating the paper into the incisions with a brush. After the paper dries, it is peeled off. It is then a reverse replica of the inscription with the letters in raised form.

To the people of Dhiban the ac-

tivities of Clermont-Ganneau's messenger as he made the squeeze were incomprehensible and seemed to border on magic or sorcery. The people began to fear that the value of the inscription or its inherent magical power would be lost. Their suspicion soon grew into open hostility toward Clermont-Ganneau's man. Fearing for his life, the Arab threw himself into the hole where the stone was lying, tore the wet paper from the surface of the stone, thrust it into his robe, and jumped on his horse and galloped away from the Dhibanites.

The Europeans' interest in the stone caused the people of Dhiban to ask for more money than they had originally agreed upon. Negotiations dragged on endlessly. Finally the Germans, with the help of an Arab named Saba Cawar, obtained a written contract with the sheik of the Beni Hamide (the Arab tribe of the Dhiban area). Then new difficulties arose among the tribesmen of Dhiban, many of whom

of the monument without the help of the Turkish authorities, who nominally, but ineffectually, controlled all of Arabia, including Transjordan. They therefore asked the Turkish Government to assist them in their efforts to obtain the stone. The garrison of Turkish soldiers at *es-Salt*, in Gilead, was ordered to take the stone by force. When the news reached the people of Dhiban that a Turkish expeditionary force was being sent to enforce the surrender of the monument, they became so angry that they decided to destroy the monument rather than give it up.

It was in November, 1869, 15 months after Klein had first seen the stone, and some 2,700 years after it had been erected by an ancient Moabite king, that the Dhibanites heated it over a fire to a reddish glow and then poured cold water on it, thus breaking it into many pieces. The fragments were then distributed among the people of Dhiban, who put them into their grain bins so that the magical power that supposedly dwelled in the stone would protect their food.

After the stone was destroyed, the Germans seem to have lost interest in the monument. At least they made no efforts to obtain any of the fragments. But Clermont-Ganneau and Warren were interested enough to purchase many fragments. Clermont-Ganneau obtained several of the large pieces and many small ones, in all 38 fragments, while Warren, with the help of his Arab friends, was able to get 18 small fragments. The 56 pieces thus salvaged comprised approximately two thirds of the original stone. The remaining fragments are still hidden.

Almost a century has passed since



THE LOUVRE, PARIS

**The Moabite Stone, a black basalt stele, contains 34 lines of text, the longest historical inscription of ancient Palestine discovered there to date.**

*1968 marks the centennial of a discovery of great importance to the Bible student.*

made claims on the stone. As a result, the agreement with Saba Cawar was not honored. The price was now raised to ten times the figure originally agreed upon. It is said that some of those people believed that the stone contained magical powers, others that it was filled with gold. They could think of no other reasons why the Europeans would be so eager to obtain a useless stone for a high sum of money.

By March, 1869, the Germans in Jerusalem concluded that they might not be able to gain possession

the stone was destroyed, but it is still not known what became of the many missing fragments comprising about one third of the original monument. The owners, probably unwilling to part with these missing fragments, may have buried them and in the course of time forgotten their whereabouts.

The imperfect paper squeeze made by Yaqub Caravacca for Clermont-Ganneau now became important. With it as a guide Clermont-Ganneau was able to assemble the broken fragments and to reconstruct almost the whole inscription, including the missing portions. The Palestine Exploration Fund, into whose possession Warren's 18 small fragments had come, generously presented these fragments to the Louvre, the national French museum of Near Eastern antiquities, in 1874. It is there that the reconstructed form of the Moabite Stone, as this monument is now called, has since that time found a worthy home.

The stone with its inscription

turned out to be a victory monument erected in the ninth century B.C. by King Mesha of the Moabites (2 Kings 1:1; 3:4). Its inscription describes his military victory over the Israelites. (A translation of the text can be found in the *SDA Bible Dictionary*, pp. 729, 730.) The monument has shown that the Moabites used a language that was almost identical with that used by the

Israelites, and also that both nations, the Israelites and Moabites, used the Phoenician (or paleo-Hebrew) script as their mode of writing.

The Moabite Stone contains the longest Hebrew stone inscription ever found, and it elucidates an interesting and important event in Old Testament history. It is sad that this monument, which survived for many cen-

turies, during which time the city of Dhibon was repeatedly demolished and rebuilt, was destroyed after its discovery in modern times.

The next two articles, commemorating the centennial of this great discovery in the field of Biblical archeology, will discuss the light shed by this inscription on certain historical events described in the Bible.

## The art of living

By MIRIAM WOOD

*when you're Young*

**TONGUES OR EARS** Recently a member of my family took rather strong exception to a remark I'd made to him. In rather vivid terms he voiced his objection and vouched for his lacerated feelings. I was completely unable to understand his attitude, hence vigorously defended my "perfectly innocent" statement.

"After all," I concluded with an oratorical skill approximating that of Demosthenes or William Jennings Bryan, "I mean that you——"

Quick as a flash his answer came, "Oh, but that's not what you *said*. Be honest, now; if the tables had been turned, and I had made that remark to you, how would you have felt?" As a matter of fact, maybe that's not such a bad mechanism for testing remarks!

Suddenly silent, I hadn't the slightest difficulty in imagining those baleful words being reshaped to fit the mouth of my partner in dialog. I could also hear them dropping into the pool of our conversation like very large stones, splash, splash! Or, to use a different figure, I could liter-

ally feel the sting from each little poison word as it landed in my shrinking flesh.

There was nothing to do but to admit the truth. "You're right," I murmured lamely. "I wouldn't have liked the remark at all. In fact, I'm afraid I'd have liked it even less than you did—and would probably have let you know it more emphatically!"

Musing to myself about this small incident, I concluded that it makes a great deal of difference in conversation whether tongues or ears are involved. Tongues, you see, are such forceful bits of muscle. They're nearly always in the "active voice" (no pun intended). Very little "sizing up" and evaluating is done by the tongue. Ears, though, are passive. They're the judge; they're the receivers of these massive verbal barrages indulged in by human beings.

Now the tongue, by the very nature of its location, is really in a privileged position. One can think of the brain as a delicate computer constantly feeding information to the tongue—information to be transformed into words, and passed

along as quickly as possible to other people waiting breathlessly(?) to receive them. If the message comes out a bit garbled, if it's phrased somewhat differently from what the computer suggested, what of it? That seems to be the tongue's attitude. It has all the information at its disposal, it sees "the whole picture," and since it knows what it *intended* to say, how ridiculous for mere ears to reject the message!

Ears are sensitive, though. They're alert to vocal nuances, to expressions that contain "hidden" meanings. Since the ears to which we're referring are those of a partner in dialog, they haven't the advantage of knowing exactly how any given remark was "computerized" at its origin. They're "stuck" with the remark—as is. On this basis the ears must make the judgment. Ears vary considerably in the speed of their reaction time—you've noticed this, of course. I suspect that this very fact is partially responsible for the wide variation in personalities that one encounters each day. Some ears are very "tender" indeed. Others are quite leathery, though I must admit that I find the latter variety rather rare.

Since you can never be quite sure just what kind of ears you're dealing with (and as a matter of fact, even familiar ears can very suddenly develop highly sensitive areas!), I've concluded that it's a pretty good idea to test potentially "dangerous" remarks on your *own* ears—aloud, because only in that way can you get the full impact. You'll need to switch the pronouns about, so that the remark is actually aimed at you—you, in all your splendid disregard for the "smallness" of other people.

If you make the experiment honestly, you may be surprised to receive a slight warning twinge from your auditory appendages. As a matter of fact, you may receive something in the nature of an electric shock! Reasonable human being that you are, you'll set about to analyze the difficulty. Perhaps the verb was too strong—couldn't you use "dislike" instead of "hate"? And as for adjectives—how about "disagreeable" instead of "nasty"? Well, you see what I mean.

It really *does* make a difference whether you're using your tongue or your ears.

## Assurance

By JAMES H. TREADWAY

Beside the gentle, jeweled sea  
The Master spoke one day  
Of peace and love, salvation full.  
What faith He sent men's way!

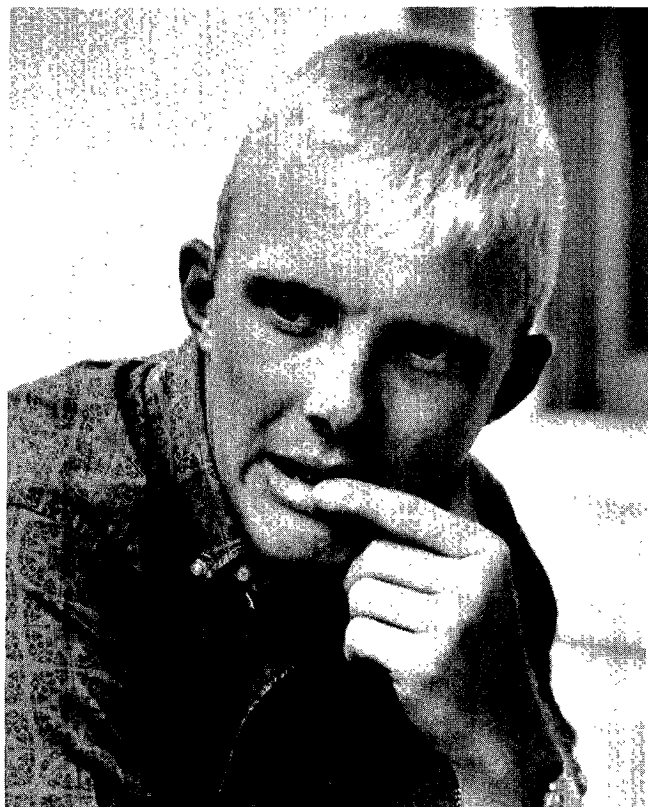
One night, upon that maddened sea,  
To frightened men He spoke,  
"Fear not." The fire of faith flamed high  
As fear's chill curse He broke!

I too find life a limpid pool,  
And then a raging storm.  
His voice then speaks, "Be calm, My child.  
I'll keep you safe from harm."

*This article will help answer the question*

# How Can I Afford College?

By **ALBERT E. SMITH**  
*Dean, Atlantic Union College*



MAX THARPE

**C**OLLEGE Tuition Rises" is a familiar headline in the educational world of recent years. At the same time, college education is becoming ever more important to each person in today's society, which gives its choicest opportunities to the college graduate.

The young person who is committed to the idea of education and realizes that it is his own responsibility to work for the attainment of his goal already possesses the prime requirement for success. Even though circumstances have kept families from preparing for their children's education—preparation that should have been done years in advance—it is still possible for the young people to attend college.

**But my family just hasn't saved enough for a college education.**

All right, we can start from there. You and your family are committed to the idea of education, but the complete resources are lacking. There are a variety of ways by which the particular requirements of each person and his family can be met so that a college education need not be denied anyone because of lack of money.

**What are these ways?**

In brief: available family support, work, loans, grants, and scholarships. Most families have some savings. It is not unrealistic to expect that one of the richest investments to make with these savings is in education. Most families can pay as they go, much as they would on an installment loan for

a new car. The burden need not be too great to bear.

**But I don't want to depend on my family.**

You must talk this through with them thoroughly. It is admirable for a young adult to want to be independent, but most parents consider it a privilege to aid in the education costs. Although your financial independence may be both your goal and theirs, you can most quickly achieve this end by a shared effort now. Furthermore, being independent of your parents may mean that you are dependent on someone else for the loans or other available aid.

**But I don't like loans.**

Again, there is merit in your position, and no one else can make the decision for you. It is certainly inadvisable for a young person to be deeply in debt on finishing college; however, the low-interest loans that are guaranteed by the States or by the U.S. Government are provided particularly with the student in mind. In most cases, repayment and interest charges start only upon finishing school. In some cases, part of the loan is amortized by entering certain fields of employment, such as teaching or nursing. The amount of the debt incurred may not exceed the amount involved in the purchase of a car, and the repayment may be less than a car payment. With the other sources of funds, it is usually not necessary for the loan to be a large one.

In our college at least 40 per cent of the students this year took out a loan of some kind. Approximately one half were from Federal funds and the rest were State-guaranteed loans and from other sources. The amount borrowed for the four years in college does not usually exceed \$2,500.

**You speak of work; is it possible to work while attending college?**

Yes, indeed. In fact, this should be considered as one of the more important resources. With what a student can earn during the summer and on a part-time basis during the school year, it is not difficult for a student to pay up to one half of his own college expenses.

Many people may question whether mixing work and studies is advisable; but there is positive evidence that students who work a moderate amount actually do better in their studies. The campus industries and work in nearby communities provide both funds and experience for the student. Approximately 50 per cent of the students at our college earn part of their expenses by work on campus during the school year. Work during the summer and away from the campus are also important sources of income. In a Seventh-day Adventist college a student should look on his work program as being part of his total education—a step toward maturity.

**But should a student be able to work all his way?**

No, not if you mean pay all his way

by work done while a student. Going to school is a full-time job in itself. A typical student carrying a full course load should expect to spend up to 50 hours a week in class, laboratory, library, and at study. He must also have time for the associations and extracurricular activities, which mean much to him as a young person and as a student. You can see that if a student is to maintain his health and do well in his studies he cannot take on the equivalent of two full-time jobs. Many parents and students fail to realize the difficulty of a college program and the importance of the student's doing the best possible work in his studies, and hence take on a too ambitious program. Although the student can work some, he should be expected to give his studies full priority.

**What are the grants that you mentioned?**

The most important ones are the Education Opportunity Grants made available by the U.S. Government. They are given to persons whose families, because of low income, large family, or illness, do not have sufficient resources to contribute a substantial amount to education. The grant is not to be repaid. In the case of the Federal grants, they must be matched by loans or work income or other scholarship funds. Other programs are sponsored by the various States and every college has grants and scholarships that it gives on the basis of need or as a reward for excellence in studies, or both. Approximately 20 per cent of our students have received Federal grants this year, and a similar number have had grants from other sources.

**But do these grants constitute Federal aid to education?**

Not directly. They certainly do aid education, but this is not aid given to the college or to the sponsoring agency of the college. The grant is given to the student and aids the student. People who generally oppose Federal aid to school organizations accept the idea of aid directly to the student. It is a recognition that without something of this nature, great segments of our society would lose the advantages of education. The college's role in both the loan programs and the grants is that of administering the funds and counseling the students.

**Does the college want to be bothered with students who have little money?**

An emphatic Yes is the answer to this. Character, potential for service, and contribution to scholarship and society are not limited to persons with financial resources. Only by making education widely available can we ensure the mobility that our society

needs to keep it from becoming stratified. The Seventh-day Adventist Church has traditionally taken the even broader point of view that an educated church is necessary to perform the function of giving the message of the times. We have, therefore, always attempted to make a quality education available to everyone. Different circumstances require different solutions, and even though the costs have been rising, it has never been easier to finance a college education. Nearly every college has a financial-aid officer who counsels students and administers the various aid programs.

**What is the first step in analyzing my own needs for financial aid?**

The first step in most cases would be to apply to the college for admission and in the process of applying to consult the financial-aid officer. He will supply you with information and give you direction on the next step. In most cases where aid is involved a Parent's Confidential Statement is filed with the College Scholarship Service. This organization gives the college an impartial analysis of the need so that the college-aid officer may administer the funds available in the best way. In the process of counseling he will help you make up a budget that involves all of the expenses associated with your education and show the various ways in which you can meet the obligations.

**But I don't like forms and budgets. They are always unintelligible to me.**

This is the reaction most of us have to questionnaires and forms. The Parent's Confidential Statement looks formidable, but with a copy of the family's last income tax return in hand it is actually not too hard to complete. When one considers that a couple of hours' work here may yield grants and loans that will finance a good part of the college education, one sees the work in proper perspective.

**What is a typical college budget for a person with limited family contribution?**

This is difficult to answer without knowing more about the person and the family. College expenses including tuition, living expenses, books, clothing, and travel will run close to \$2,300 for the year. Let us assume that the family contribution is \$400, which is small, and the student is able to work. The expenses can be met by the following budget:

Work during the summer	\$300-\$400
Work during the school year	\$600-\$700
Parent's contribution	\$400
Loan	\$600
Grant	\$400

You can see that a budget like this

requires the student to put forth his best effort. In four years the size of the debt incurred would be reasonable. The amount available in grant is determined by the family resources and the student's need, as well as by the amount of available funds.

Young people who want an education can get it.



## Half-a-Job Harry

By PATSY MURDOCH

"HARRY, please pick up your clothes and straighten up your room."

"O.K., Mom."

An hour later mother glanced into Harry's room and frowned. Harry *had* picked up his books, erector set pieces, and a few other things, but there were still clothes scattered here and there.

"Har-r-ry!" mother called from the front door. "Come and pick up your clothes."

"Aw, Mom, we are right in the middle of our ball game. Besides, I did the best I could."

"Harry!"

"Yes, Mom."

It wasn't just Harry's room, either. If he made lemonade for the family he left the can opener, ice cube trays, cans, and glasses for mother to clean up.

If he was working in the shop he left tools all over the place. "I didn't have time, Mom!"

Mother and dad took to calling him Half-a-Job Harry, a name that Harry did not like very well.

One Sabbath morning Harry dashed into the kitchen. "Say, Mom, what happened to this shirt? You ironed only the sleeves, collar, and top part!"

"I did the best I could, Harry."

Harry gave mother a funny look. "But I can't wear it this way."

"You will have to wear a sweater over it, son."

After dinner that day mother brought out a cake. But it looked strange.

"Mom, you forgot to frost the cake!"

"I didn't forget, Harry. I just did not have time."

Harry leaned back in his chair and looked at dad. But dad was watching mother cut the cake. Hm-m-m-m, thought Harry, those expressions, "I did the best I could" and "I didn't have time," sound familiar.

"Oh!" Harry grinned and sat up straight. "I get the point, Mom! Tomorrow I'll really get busy and clean my room. You won't have to call me Half-a-Job Harry any more."

"Wonderful." Mother smiled and added, "And I'll frost the rest of the cake tomorrow!"



# The World Council Urges "Development"

## Fourth Assembly of the WCC—4

AT UPPSALA, as at previous assemblies of the World Council of Churches (Amsterdam, Evanston, and New Delhi), most of the council work was done in sections and committees. The major business necessary for smooth operation of the assembly was handled by eight committees—credentials, nominations, policy reference 1, policy reference 2, business, worship, press and public relations, and assembly message.

An additional eight committees, with numerous subcommittees, dealt with the continuing operations of the World Council organization. Typical of the work areas studied by these committees were: the Division of Ecumenical Action, Division of Inter-Church Aid, Refugee and World Service, Division of World Mission and Evangelism, and Division of Studies, Finance, and Education. These committees reviewed and assessed the work of these departments and divisions of the WCC since the New Delhi meeting in 1961, and recommended to the assembly broad policies and main lines of work to be undertaken.

It is not my purpose in this article to discuss the work of these committees. Instead I wish to deal with the work of the six sections, for the reports of these sections represent the major voice of the assembly. They reveal the theological climate of the WCC, indicate the direction in which the winds of change are blowing, and reveal the potential strength of storm centers swirling within the council.

Moreover, they carry tremendous weight with member churches, even though they are not binding on them. The constitution of the WCC says of statements such as those represented by the section reports: "While such statements may have great significance and influence as the expression of the judgment or concern of so widely representative a Christian body, yet their authority will consist only in the weight which they carry by their own truth and wisdom and the publishing of such statements shall not be held to imply that the World Council as such has, or can have, any constitutional authority over the constituent churches

or right to speak for them." Section reports, being statements from the assembly, carry maximum influence and are recommended for study to the WCC's 232 member communions.

The topics submitted to the sections were: (1) The Holy Spirit and the Catholicity of the Church, (2) Renewal in Mission, (3) World Economic and Social Development, (4) Toward Justice and Peace in International Affairs, (5) The Worship of God in a Secular Age, and (6) Toward a New Style of Living. Draft documents dealing with these six topics were published in booklet form and submitted for study to all assembly participants months in advance of the Uppsala meeting.

### Approval of Section Statements

Those who drew up the documents were instructed to keep them relatively short—not to exceed 2,500 words. During the past year or two these papers were twice subjected to discussion by representative groups involved in WCC work. Then they were rewritten. For the benefit of assembly participants, a commentary about 10,000 words in length accompanied each section draft.

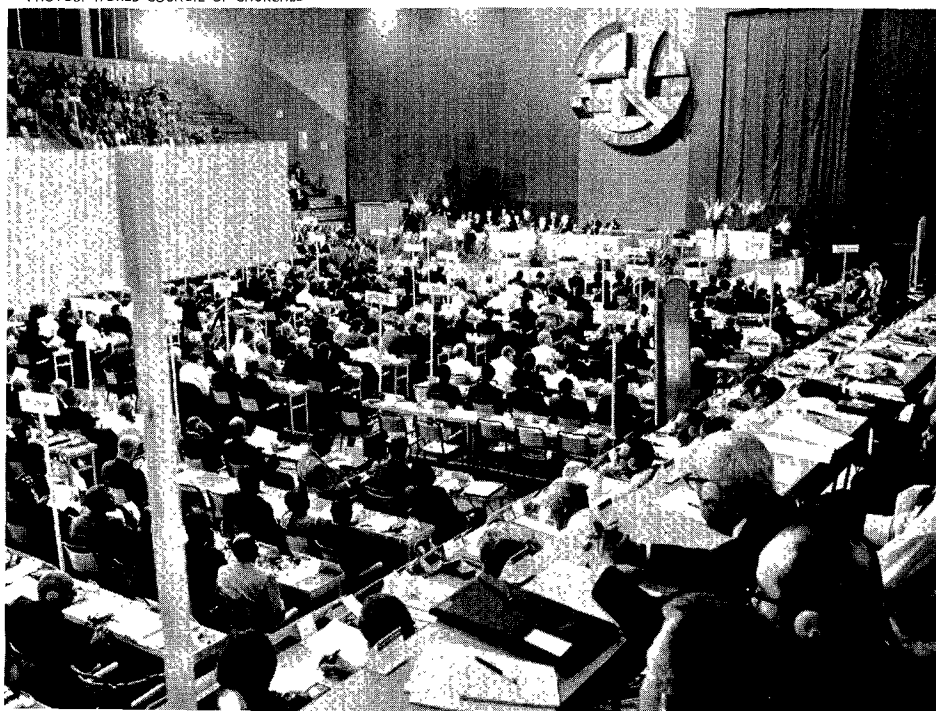
When the large groups set to work on the section statements in Uppsala, it soon became apparent that they had no intention of merely rubber-stamping the material in the drafts. Working in 32 subcommittees, most of the groups did extensive rewrites. When they had completed their work they submitted their documents to deliberative sessions of the assembly, beginning on Monday, July 15.

The first two (3 and 2, listed above) were bounced back to their sections for revisions. The next two (5 and 4) received better treatment. Though they were subjected to rather sharp criticism, they were approved by the assembly with the understanding that the section chairmen make changes here and there to make the documents reflect more accurately the thinking of the delegates. The final two reports (1 and 6) were debated thoroughly, then passed with slight modifications.

I might point out that only about one hour was allowed for consideration of each report. In each instance many delegates were on the list to speak when debate was closed. According to the rules for deliberative sessions, if the assembly does not wish to approve the substance of a document

**More than 2,000 churchmen and visitors from six continents gathered for the Fourth Assembly of the World Council of Churches. Renewal was the assembly theme. The meeting held at Uppsala, Sweden, was the most widely representative in the history of ecumenism.**

PHOTOS: WORLD COUNCIL OF CHURCHES



and commend it to the churches for study and appropriate action, one of two motions may be made from the floor, either to refer it "back to the committee with instructions to consider whether a new or different emphasis or emphases shall be included" or "instruct the committee to provide for an open hearing . . . on the report before bringing it again to the Assembly." In no case did delegates at Uppsala ask for an open hearing.

In my second article (July 25 REVIEW) I mentioned that the Uppsala Assembly set a course that seems destined increasingly to involve the World Council of Churches in social and political affairs. This new emphasis was apparent in several of the



From left: Bishop Hanns Lilje, United Evangelical Lutheran Church, Germany; Dr. E. A. Payne, formerly Baptist Union, Great Britain; Dr. D. T. Niles, chairman, East Asia Christian Conference; the Rt. Rev. A. H. Zulu, Anglican Church, South Africa; Dr. J. C. Smith, United Presbyterian Church, U.S.A.

section reports. It was articulated most clearly in the section 3 report, "World Economic and Social Development." Before noting the high lights of this document, I want to discuss briefly the word "development," which appears in the title.

### What Is "Development"?

What does "development" mean to the WCC? A 1968 council publication, *Line and Plummet*, says: "The plain fact is that there is no unanimity on the subject. Development means different things to different people."—Page 33. But the booklet goes on to set forth the major emphases of what might be called a "development ethos." "The development concept is fundamentally rationalist, based on an implicit faith in the capacity of reason ultimately to unravel the knots which snarl progress."

On the surface, this seems commendable enough. Certainly the human mind is a marvelous mechanism. Certainly, also, few problems cannot be solved by human wit and wisdom.

But can reason, unaided by divine guidance through the Holy Spirit, unravel all the "knots which snarl progress"? Does not an overemphasis on man's ability to solve all his problems sound a bit like the shrill claims of Lucifer who declared "I will . . . I will . . . I will . . ." (Isa. 14:13)? Or does it not partake of the same spirit expressed long ago by Nebuchadnezzar, "Is not this great Babylon, that I have built by . . . the might of my power, and for the honour of my majesty?" (Dan. 4:30).

The comparison seems even more striking when one notes this further WCC explanation of what is involved in the "development ethos": "It implies *faith in the physical sciences* to help man master nature, *faith in the social sciences* to help man understand human relationships and to arrange them to promote human welfare, and *faith in men* to act morally and rationally to build a more just and rational society."—*Ibid.* (Italics supplied.) Nothing is said about faith in God.

### Drastic Departure

That one feature of the "development" program represents a drastic departure from historic Christianity's attempt to bring salvation to the individual is clear from this statement: "Development focuses on groups or categories of persons—on structures of society—rather than directly on individuals."—*Ibid.*

"Development," of course, is necessary. This is apparent even from a quick glance at the human need in the world. Here is the picture, as drawn by the World Council: If all the world were a community of 1,000 people, 330 (about one third) would be affluent (developed) and 670 would be poor (developing). Approximately 63 would earn more than \$2,000 a year, but the vast majority (855) would earn less than \$1,000. About half (495) would earn less than \$100 per year. Almost all of the high-income people would be white and Christian.

The situation of the 670 poor, or developing, people would be further complicated by the fact that they have more children than the affluent. Of 370 children under 15 years, 278 would be children of the poor. This raises problems not only in terms of education but in other aspects of economics, because children are more consumers than producers. Huge investments must be made in their food, clothing, and education, from which there is no immediate return. This drains off capital needed for immediate development, and thus drastically retards the development process.

Dimensions of the food shortage in the developing world are already well known. Perhaps not so well known is the fact that 50 per cent of the people in the developing countries are malnourished (1 to 1.5 billion people) and 70 per cent of the young suffer from a shortage of protein.

### Horizontal Rather Than Vertical

With needs like this, who can deny that "development" is desirable? Unfortunately, however, most of the goals of development envisioned by the WCC are horizontal rather than vertical; they deal almost exclusively with man's physical nature. Note the seven aspects of development set forth in *Line and Plummet*: (1) "Physical and material necessities of life more and more adequately met," (2) "Increasing educational and cultural opportunities," (3) "Movement toward equity of opportunity," (4) "Increasing dominance of reason over magic, science over superstition, merit over inheritance or ascription," (5) "Increasing justice, constantly informed by the human and the humane," (6) "Movement toward a harmonization of values and a coherent political ethos," (7) "Growing capacity of a society to incorporate change, even fundamental and radical change, without chaos."—Pages 42, 43.

By adopting the report of section 3 ("World Economic and Social Development") at the fourth assembly, the World Council served notice that it intends to become deeply involved in affairs that hitherto have been considered the responsibility of the state, and somewhat outside the province of church organizations. The report has five main sections: (1) The Christian Concern for World Development, (2) The Dynamics of Development, (3) Political Conditions of World Development, (4) Some Human Issues of Development, (5) The Task of Christians, Churches, and the World Council of Churches.

The titles of the subsections sound more like a part of a United Nations document than one issued by a religious organization: Developing Nations, Developed Nations, International Political Structure, Public Opinion, Discrimination, Food and Population, Unemployment and Underemployment, The Political Task.

Here is one of the key expressions in part 1: "In their faith in the coming Kingdom of God and in their search for His righteousness, Christians are urged to participate in the struggle of millions of people for greater social justice and for world development." This sounds strange to Adventist ears accustomed to an eschatology that sees the coming of Christ as the only hope (To page 20)



## THE CHRISTIAN'S DUAL COMMITMENT

(Continued from page 1)

activity. Christians have also pointed to the declaration Christ made before the Roman governor, when He declared that His kingdom was not of this world, was not like political kingdoms (John 18:36).

The early Christian communities in the various parts of the Roman Empire again and again clashed with the law. Freedom of assembly or of association under the Roman regime was frequently restricted. Freedom of speech was severely limited. The Romans had only a narrow appreciation of human rights. While certain national or tribal religions were recognized, new or private religious groups that were unauthorized were illegal.

### Status of the Early Church

At first, the Christians were generally regarded as a Jewish sect, and part of an authorized religion. When it became apparent that they were not, they were subject to the penalties of an illegal religion. Christian church services, therefore, frequently had to be held secretly at night and in secluded places. Christian meetings in many places were regarded as illegal conspiracies; the police were duty bound to break them up and punish the organizers. Preachers of nonrecognized faiths were prosecuted by the police. Churches or places of worship could not be constructed; no unauthorized group or church could hold property or receive gifts. The Christians in some places formed burial societies, the only private organizations permitted.

The early Christians also declined to engage in emperor worship, an act generally regarded by most citizens as symbolic of patriotic allegiance to the imperial government and a ceremony expressing civic loyalty. The Christians refused to ascribe any degree of deity to any man, however exalted; they recognized only God as their Lord or Ruler. This refusal made them politically suspect; they were regarded as subversive and troublesome to the empire.

The first persecutions had really no primarily religious motive on the part of the police and the governors; the raids on the Christians were instituted to defend the political security of the state. However, about A.D. 250 the Emperor Diocletian ordered full extermination of Christianity within the empire. Then thousands lost their lives; more thousands lost limbs or were otherwise mutilated. Because Christian adherents made up about 10 to 12 per cent of the population, full

extermination was practically impossible, and the fortitude of the millions of Christians who adhered to their faith in spite of frightful police methods and the utter intolerance of the courts made a marked impression upon both the governing elite and the population generally. In A.D. 311 and 313, the joint emperors Galerius, Constantine, and Licinius proclaimed religious toleration for Christians, as well as pagans.

### State Management of the Church

As soon as the Christian community became recognized, it quickly slid under the management of the imperial government. Emperor Constantine assumed the virtual presidency of the Christian church, which at that time had no pope or international head. In A.D. 321 he issued laws to enforce rest on Sunday. He selected the 318 bishops from among approximately a thousand all over the empire to vote in the ecumenical council at Nicea in A.D. 325 to settle doctrinal disputes. Robed in imperial purple, gold, and glittering stones, he served as chairman at the opening session, and by way of deputies he remained in the chair throughout the deliberations, actively influencing the votes. He nei-

ther understood nor cared for the fine points of theology, but he wanted the church to end its dissent and establish unity. He favored the Christians, but established policies that granted equal religious freedom to the non-Christians.

Most of Constantine's successors continued the new governmental policy of favoring the Christians. Paganism became less and less fashionable; Christianity became more and more adjusted to the accustomed ways of society. This development during the fourth century A.D. reached its climax about 390 when Emperor Theodosius decreed that paganism was banned and that pagan worship was treason and a crime against the integrity of the empire. Oppression of stubborn pagans followed, in many places almost matching the pagan persecution of the Christians a century earlier. Even Christian bishops instigated arson and wanton destruction of pagan temples; in some cases professing pagans were lynched by "Christian" mobs.

### Use of Governmental Force

Christian theologians advocated the use of force not only against non-Christians but also against dissenting Christians; heresy became a civil offense.

## The Wayside Pulpit

By HARRY M. TIPPETT

*"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Psalm 84:11.*

This wonderful promise comes out of a psalm that portrays the true believer as moving on from strength to strength in his experience. Scores of similar texts in both the Old and the New Testament assure us that spiritual security is the rightful norm of the Christian believer, for "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). Yet countless numbers of those who profess faith in God seem to think that to live a righteous life is to choose a collision course with troubles. They mistrust their experience if grief or adversity or conflict is not their portion. They read admonitions about the chastening of the Lord, and nourish the fear that because their ways are paths of peace and pleasantness perhaps the Lord doesn't love them.

It is one of the snares of Satan that suggests we must be gathering chevrons for, wounds sustained, merit badges for crosses borne, and citations for temptations resisted. Too many fail to grasp that it is "by his stripes we are healed" and not by our own, that it is by suffering

with Him not for Him that we enter into the reward of the faithful. "I am crucified with Christ," said Paul (Gal. 2:20). Why is it the human heart can more readily rationalize personal punishment for sin that it can accept God's love? Why are we so prone to dwell on our unworthiness rather than to rejoice in the merits of God's grace? This surely is not pleasing to Heaven.

We take comfort in the patience of Job under affliction and well we may. But let us not forget, as we so often do, that it was in the days of Job's prosperity, so beautifully described in the protestation of his integrity (chap. 31), that God called him "a perfect and an upright man" (chap. 1:8).

Enoch's walk with God was so serene that he was accounted worthy of immortality and taken before his expected time. Serenity and rejoicing are the Christian norm, for "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22). It is the way of transgressors that is hard (chap. 13:15), for, says our loving Saviour, "My yoke is easy, and my burden is light" (Matt. 11:30). No trials, then, no crosses, no difficulties? Indeed, yes, but it is our privilege to rise above them in the "glorious liberty of the children of God" (Rom. 8:21).

The influential church "father" Augustine (354-430 A.D.) declared: "Heresy is a crime more atrocious than forgery or murder. If a heretic dies in sin, and if you might have saved him by using force, will not your tolerance be actual hatred? It is better to save with harshness than to destroy with gentleness." In his famous *Civitas Dei* ("City of God"), Augustine tried to explain the proper relationship between church and state by pointing out that the chief purpose of the government was to assist the church.

The Justinian code, compiled during the sixth century, embodying Roman law applicable to the Roman Empire in ancient times, became later the basis of the law of the future "Holy Roman Empire" in medieval periods. It made theological heresy, as determined by the Bishop of Rome, a crime against the state or against society. The code also prescribed torture for prisoners accused of religious dissent. Pope Innocent IV in 1252 decreed that political or judicial officials who declined to burn heretics alive should be excommunicated and deposed as abettors of apostasy.

After the Roman Empire had disintegrated, for centuries the popes promoted its revival. After the times of Charlemagne (742-814) the "Holy Roman Empire" was constructed, a loose confederation of various states mostly in Central Europe but at times also including Italy. This medieval "empire" attempted to unite European Christendom politically as the Roman Catholic Church endeavored to do spiritually. The theory underlying the "Holy Roman Empire" was protection of the Christian religion as represented by the "Holy Roman Church." The empire should protect Christendom from the Moslems and other infidels and provide uniform suppression of heretics in all Christian countries.

### Medieval Popes and Emperors

In the Middle Ages the Catholic Church became rather proprietary, often controlled by political authorities such as Charlemagne and countless others on continental, tribal, and local levels. This tide turned somewhat as a number of popes, notably Gregory VII (1020?-1085), Innocent III (1161-1216), and Boniface VIII (1235?-1303), asserted the independence of the church in terms of an alleged authority to control the state and cruelly to suppress all religious dissent. In March, 1075, Gregory VII (Hildebrand) issued the *Dictatus Papae*, a list of propositions in which he asserted that the pope may depose emperors and relieve citizens of their loyalty to "unjust" civil rulers.

When Hildebrand had been elected

pope on April 21, 1073, he had, according to traditional rules, obtained the approval of the emperor before assuming full papal authority. But once on the pontifical throne, Hildebrand endeavored to establish the precedent that the pope was the supervisor and corrector of the political ruler. He asserted his rule not merely over the international church spiritually but also over the entire earth politically; he maintained that the essence of papal power was the union of the priestly and the imperial dignities. As the vicar or deputy of Christ Himself, Innocent III appointed kings and deposed kings; he ordered Kalyan crowned king of Bulgaria and Wallachia, and unsuccessfully ordered

the Norwegian King Sverre removed from his throne.

The reign of this strong pope was replete with papal interventions in political disputes, often in endeavors to restore peace; he confirmed treaties and political appointments and ordered "heretics" to forfeit their properties and civil offices. In 1215 he approved the inhuman measures taken jointly by political and ecclesiastical dignitaries against the French Albigensians. He used forged documents to underpin his claims to his personal political rule over Italy.

Such is the picture of church-state relations prior to the Protestant Reformation.

(Continued next week)

## Procrastination

By MARIE LA CEDRA

Cuckoo! Cuckoo! Two o'clock already? Bounding down the staircase and whizzing past the living room, I performed my daily ritual of fishing in the mailbox with all the eagerness of a child opening his first Christmas package.

Aha! Grasping a white, crisp envelope, I felt my heart pounding like a rivet gun. But when I glanced at the upper left-hand corner of the envelope, my spirits abruptly changed from fervent anticipation to mild irritation. "Andrews University, Registrar's Office" read the return address in bold-face type.

Expecting to receive an overdue letter from a beau, I was sadly disappointed. "Oh, no, it must be my grades!" I gasped. Christmas recess had been fun so far; why must it be ruined by this unwelcome and unexpected intruder?

Tensely ripping open the envelope, I scrutinized every grade down the list. C in Principles of Teaching? No, it couldn't be! Hadn't I gotten back the final exam with the bold, beautiful A perched at the top of the paper and a "very good" scribbled underneath it, with the personal touch of the professor's own signature? It must be a mistake. I couldn't possibly have received a C for this course. Tomorrow I would have to call and see what had happened to bring my grade down so much.

Somehow tomorrow lengthened into the next day, into a week, into two weeks. Back on campus, I finally

made it a point to call the teacher on the telephone.

"Yes, Miss La Cedra? concerning your C? Well, hang on for just a minute and let me check the grade book to see how you did in your daily work."

H'mmm, he had at least sounded concerned.

"Here it is; yes, I did record an A for your examination, but, wait, there is a blank space where your book reports should have been registered. Did you turn them in?"

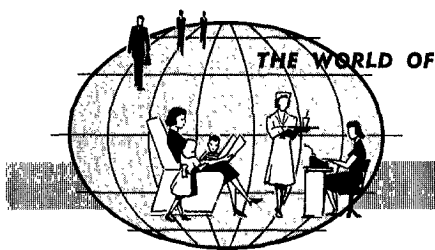
Oh dear, those book reports; why hadn't I gotten them turned in on time?

"Why didn't you call me sooner?" probed the professor. "I probably would have given you extra time to get them in. I'm afraid it's too late now. The grades have all been recorded."

"Well, thank you anyway, sir," I politely stammered, as I hung up the receiver.

Procrastination leads to nothing but disappointments and missed opportunities. In character development, it can become the fatal flaw that nullifies spiritual growth. We may say, "Tomorrow I'll start studying the Sabbath school lesson. Next week I'll visit that lonely lady recuperating from her operation. Next month I'll start paying up back tithe. Next year I'll read the Bible through again."

Somehow tomorrow never comes. Time marches on; so does our destiny.



# *The Adventist Woman*

Conducted by DOROTHY EMMERSON

## The Battle of the Towels

By CARROL JOHNSON SHEWMAKE

**T**OWELS, towels, towels—I had even begun seeing them in my sleep! I washed clothes twice a week and it seemed as though my lines were all filled with towels and washcloths. My mother-in-law marveled at them.

"Why don't you have the children use the same towel several times before washing it?" she asked. "After all, the children are clean from their baths; it wouldn't hurt them to use

the same towel again! I surely never had that many towels when my children were little."

"I almost wish I didn't either," I sighed. "See, these are the ones I bought at a recent sale. And these you gave me. Towels don't wear out very fast, you know."

"Well, it's a wonder *these* don't, with all the washing they get!"

I knew mom was right about the towels, but there just wasn't space in

our small bathroom to hang up six towels. So I continued washing six times six towels every week!

When we built our own home I eagerly planned two spacious bathrooms. We put up rods enough to hold towels for a small army.

I showed each child his towel rod and explained that the towels were to be hung up again after each bath. Twice a week I would put up clean ones. All they had to do was use the towel hanging on their rod. As simply as that, I was sure I had won the battle of the towels! Let's see, only six times two towels to wash each week—wonderful!

My beautiful, near-perfect house brought me delight as carefully I straightened it up next morning. With a house like this even housework was fun! Except for the towels—there they were in a heap on the children's bathroom floor. Amazed, I picked them up and hung them in place. After school I gathered the four children in their bathroom and again carefully explained about the towels. Surely this would win the battle!

Next morning I opened the bathroom door and again saw heaps of sodden bath towels! This time I didn't hang them up. I'd read that the way to cure a thing like this was to leave it undone and have the child do it himself after school. Determinedly I shut the bathroom door to hide the mess.

As soon as the children burst in the door after school I marched them down the hall to the bathroom.

"Now hang up those towels," I commanded, "and don't ever leave them on the floor again! Hang them up straight; make them look nice!" I stood grimly in the doorway until they finished hanging the towels to my satisfaction.

*You can have an ulcer before you know it just over towels carelessly thrown on the floor, or you can do as this mother did and win the battle of the towels with love.*

A DEVANEY



"Now see that it's done at the proper time from now on," I admonished.

Next morning—towels on the bathroom floor—a grim mother waiting all day to pounce on her children as they came home from school. Between clenched teeth I determined to win the battle of the towels!

One morning as I surveyed the towel-strewn floor in desperation, I remembered a loving Father who knows the perfect way to raise children and keep house. I breathed a prayer for help.

"If that floor bothers you so much, pick up the towels yourself." Could this really be God speaking to me? "You'll have an ulcer before you know it—just over bath towels! You haven't been acting the part of a loving Christian mother; why expect the children to be perfect until you lead the way with love? Pick up the towels and show them how nice their bathroom can look."

I picked up the towels in great relief. I had felt guilty about my mounting resentment. I had made our new home a miserable place for much too long.

"Jesus Himself became a servant and washed His disciples' feet; surely you can hang up the towels! Changing your grim attitude is half the battle."

The children came in from school to a house filled with tempting smells.

"Mommy, how good it smells!"

"Oh-h, look, berry cobbler!"

"And fresh rolls . . ."

"And homemade vegetable soup!"

"When do we eat?" all four chorused.

"Maybe in another hour. The soup isn't quite done and daddy isn't home yet. You have time to play a bit or do some homework." I smiled at my four children. How nice to smile at them again! I loved them so. How good God was to give me my lovely family—and a new house besides! Including a kitchen with a double oven—and bathrooms with plenty of rod room for towels!

Next morning as I made the rounds only two towels lay on the floor. I hung them up and dismissed them from my mind. The following morning all were hanging except one. By the end of the week the four towels hung evenly across the rods.

Now and then I still have to hang up a forgotten towel, but not often. The battle of the towels is over. I didn't really win, but God did.

Mothers, don't misunderstand me. I'm not advocating waiting on your children hand and foot. They have to learn to fulfill their duties, but as parents are *we* fulfilling ours?

## WOMEN IN THE NEWS

### From Toys to Quilts



Last year more than 1,000 toys found their way to the Monument Valley Mission Hospital in Utah because of a project, Operation Toys, instituted by Guendolin Meyer of the Beverly Hills SDA church in Illinois.

In spite of her apartment's being small, Mrs. Meyer managed to live with mounds of toys, which she carefully sorted and wrapped, then shipped in time for the mission hospital's annual yuletide party. There they were distributed to throngs of forgotten Indian children.

Immediately after the holidays Mrs. Meyer began to receive calls from people interested in her next project. In a letter of appreciation she received from the administrator of the hospital, she was told of the children's great need for blankets and quilts. As a result, Project Quilts and Blankets is now under way, and again Mrs. Meyer's apartment will become the depot for this worthy cause.

MRS. D. L. PATTERSON

### Especially FOR MEN

By ROLAND R. HEGSTAD

#### OF APPEARANCES AND AUTOMOBILES

A critic recently told me what is wrong with Elder B. He drives a big automobile. An expensive automobile. An automobile that shouts in the polite company of inexpensive vehicles.

We had just observed Elder B. drive by in a status symbol usually owned only by the affluent few. If he had bought it new, it would have set him back approximately one year's salary plus subsidies. Or maybe a rich uncle . . .

As I surmised, there was no rich uncle, and he hadn't bought it new.

"With three children in academy and college I've had to economize," Elder B. volunteered one afternoon when I was riding to an appointment with him. "I picked this car up from a member of my church. It's three years old, but styling on these cars doesn't change much, and it was still on warranty when I bought it. I'll sell it in a year and get almost what I paid for it."

I knew what he meant. I grew up around a garage and used-car lot. Sold automobiles to pay part of my way through college.

I'll never forget the first car I purchased on my ministerial economy program. A repossessed member of the then low-priced three, the car used a quart of oil every 40 miles. Six months of that and I traded it in on a former taxi—cars were still hard to get in 1950, and my ministerial re-

muneration was far from lavish. After burning out four bearings in four months, at \$30 a throw, I decided I could not afford to "economize" further, and purchased a new car, which the bank and I owned jointly for two years.

Through the 1950's and early 1960's I was able to stay with new cars—but only by stepping down to foreign imports noted more for economy than beauty. By purchasing abroad I saved my depreciation allowance (which helped me meet a three-year church school building pledge). Then, with three children and a summer of camp meeting appointments across the continent, I looked for something bigger, only to find that my budget could no longer absorb the loss involved in owning a new car.

So I bought my first member of the high-priced three—two years old, of course, and several hundred dollars less than a so-called low-priced car with comparable equipment. Came out well on it, too, when I sold it.

Yes, I knew what Elder B. meant. At best on a new car he could figure to lose \$500-\$600 in depreciation the first year. On his three-year-old luxury car, with its hefty margin between retail and wholesale value, he would come out close to even.

I'm sure that as a general practice it is well for ministers and all others who look to the near return of Christ, to project the image of austerity (some of us don't have to work at it!). Even if we have a rich uncle.

But let's leave room for Elder B. I was going to explain his case to his critic a few days ago. But when I reached the sidewalk he had already driven off in his irreproachable five-year-old Chevrolet—which he parks in the garage of his \$50,000 home.

# From the Editors



## "VOID WHERE PROHIBITED"

Some commercials, we have observed, are required by law to include a phrase the advertisers would just as soon omit: "Void where prohibited by law."

We have noticed this phrase, being given sotto voce, at the end of commercials for the oil companies' money games, and we have seen it in very small type on cereal boxes and giveaway contest coupons. We have not seen it or heard it, however, in connection with some of the more vital games we play.

In the directions for the not-so-new game called Reach for the Dollar (secular version), we find that the object of the game is to get all you can. What this version of the game doesn't make clear is that when you violate the law of God in your reach for the dollar, the offer of contentment (to name only one) is voided. It is better not to play that game at all than to play by the secular rules. Since the ability to get wealth is a God-given talent, it is only proper to play God's version of the game.

The same could be said about the age-old game called Delight. To "delight thyself . . . in the Lord" (Ps. 37:4) brings no regrets, no voiding of hope; but to delight oneself in the sensual and immoral, whether through picture, word, or behavior, cancels true happiness. The offer of the abundant life is good only under law; it is void where the means chosen to secure the abundant life is prohibited by law.

Little is lost or gained by those who play (or who don't play) the oil companies' money games, but everything is at stake in the game of life—happiness here and life beyond. "See," said Moses in his valedictory to the children of Israel, "I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments . . . : and the Lord thy God shall bless thee. . . . But if thine heart turn away, so that thou wilt not hear, . . . I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:15-19).

The law of the Lord is good. When it stamps "prohibited" upon an act or a thought, we do well to take note, for what may seem to be an attractive offer will certainly turn out to be void.

F. D. Y.

"Look Upon the Carcasses"—2

## CONDITIONAL PROPHECIES

The assertion that prophecies made to ancient Israel were conditional on obedience has been a fundamental teaching of the Seventh-day Adventist Church since its beginning. In fact, the doctrine was strongly emphasized by the Millerites, the ancestors of Seventh-day Adventists. In contrast, a large group of interpreters in William Miller's day held that all the promises of future glory made to ancient Israel remained to be fulfilled literally at some future time. These interpreters held that not only would the Jews be restored to Palestine but the coming age would see them also as God's chosen nation, ruling

over mortal nations in a millennial kingdom on earth, in which sin and death would continue.

The opposition to the popular millennial notion was so strong that the following recommendation was made with reference to the twelfth Millerite Second Advent conference held in 1842: that "all persons who reject the doctrines of temporal millennium and the restoration of the Jews to Palestine, either before or after the Second Advent, and who believe the Second Advent of Christ and the first resurrection to be the next great events of prophetic history, be invited to enroll their names as member[s] of this conference" (*The Signs of the Times*, 3:69, June 1, 1842).

Among early Seventh-day Adventist writers was J. H. Waggoner, who wrote in 1859: "All of God's purposes of grace to man, are conditional. . . . As the blessings set before them [the Jews] were conditional, they could claim them only on the fulfillment of the conditions."—*The Kingdom of God*, p. 87. "We consider that this was a conditional prophecy, the promises of which have been forfeited."—*Ibid.*, p. 109.

### Ellen G. White and Conditional Prophecies

Repeatedly Ellen G. White emphasized the conditional nature of the prophecies to ancient Israel. Following are two examples:

"The glorious possibilities set before Israel could be realized only through obedience to God's commandments."—*Christ's Object Lessons*, p. 305.

"These promises were conditional on obedience."—*Prophets and Kings*, p. 704.

In other statements she emphasizes how different would have been Israel's history, in fact that of the world, if ancient Israel had played her assigned role:

"Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God."—*The Great Controversy*, p. 19.

"If Jerusalem had known what it was her privilege to know, and had heeded the light which Heaven had sent her, she might have stood forth in the pride of prosperity, the queen of kingdoms, free in the strength of her God-given power. There would have been no armed soldiers standing at her gates, no Roman banners waving from her walls. . . . He saw that she might through Him have been healed of her grievous malady, liberated from bondage, and established as the mighty metropolis of the earth. From her walls the dove of peace would have gone forth to all nations. She would have been the world's diadem of glory."—*The Desire of Ages*, p. 577.

"Had Israel remained true to God, this glorious building [the Temple] would have stood forever, a perpetual sign of God's especial favor to His chosen people."—*Prophets and Kings*, p. 46.

"If the leaders and teachers at Jerusalem had received the truth Christ brought, what a missionary center their city would have been! Backslidden Israel would have been converted. A vast army would have been gathered for the Lord. And how rapidly they could have carried the gospel to all parts of the world."—*Christ's Object Lessons*, p. 232.

These and many other statements that might be cited show that history would have evolved vastly differently if the ancient people had accepted their divine destiny. The



prophets painted the picture as it might have been, if. . . . As we read what these prophets have written we should constantly bear this in mind. Since the chosen people failed to fulfill the conditions of their prosperity, the prophecies could not be fulfilled in their original intent. Solomon's Temple has long since been destroyed and Jerusalem has not played its role as the mighty metropolis of the earth from which the dove of peace has gone forth.

However, in the New Testament we have the picture of how God is going to carry on and bring to completion His program using the members of the Christian church as His ambassadors to the world. New Testament writers quote old Testament passages and show their fulfillment with respect to the gospel era.

Furthermore, Seventh-day Adventists have guidance in the reapplication of Old Testament prophecies in the writings of Ellen G. White. These frequently quote Old Testament passages and show how they will be fulfilled

in our age. *The Great Controversy* is an example. It is replete with passages from the prophets, which the author applies to our day. At the same time Ellen G. White also strongly emphasizes the primary application of the ancient prophecies. Her book *Prophets and Kings* is an example.

A safe rule of Old Testament prophetic interpretation is to apply the ancient forecasts first and foremost in a primary sense and to make a secondary application only on the basis of what inspired writers in the gospel era have said. This does not mean that if a later inspired writer does not comment on a particular passage that there may be no secondary application. However, it must be borne in mind that in such an event there is no clear "Thus saith the Lord." Speculation may be harmless, but application without inspired confirmation should be labeled personal opinion.

D. F. N.

(Concluded next week)

## LETTERS

### From Readers

#### APPRECIATION

EDITORS: I have often felt constrained to write regarding the wonderful articles contained in the REVIEW AND HERALD.

Having read several from the May 2 issue, I really feel inadequate to express my appreciation—for "Heart to Heart" on thoughtfulness; for the revealing articles by F. L. Marsh and C. M. Maxwell that take quite deep concentration; and for N. R. Dower's "The Need for Revival."

How I long for the work on earth to be finished so the dear Christ our Lord and Saviour can return. How I long to learn to pray, and to study effectively. Elder Dower's article has helped to raise my hopes that these can and will be realities soon.

ROBERTA R. SHARLEY

Spanaway, Washington

#### FOR CAREFUL EXEGESIS

EDITORS: I am frequently distressed at the arbitrary meanings sincere persons read into the Bible in ways they would not do with other sources. For instance, many years ago an earnest friend read the words "round tires like the moon," in Isaiah 3:18, and exclaimed: "That can't possibly mean anything but bicycle tires. Bicycles are under the curse of God."

Recently there fell under my eye an instance of this forcing of fantastic constructions into simple Bible words that I think worth attention. In a monthly leaflet put out by a consecrated group of believers in the Second Advent, I found these words under the title, "The Sign of the Son of Man":

"'And then shall appear the sign of the Son of man in heaven.' This scripture is found in Matt. 24:30 and is given as a sign just preceding the coming of the Lord. . . . I would like to tell you about one news story that appeared in our newspaper in the month of October, 1967. The story told about a group of people in England who saw an unidentified object flying in the sky one

night. Among these people were several scientists and one astronomer. No one was able to identify this object, but they were all very sure that they saw something that was strange. The object that they saw flying through the sky that night was in the shape of the Cross. As I read this article I began to wonder. Could this be 'the sign of the Son of man in heaven?'"

Matthew 24:30, when read in its context and in its rhetorical construction, gives not the slightest hint of UFO's or flying crosses. The signs of the Advent to appear between the ceasing of the persecutions of the Middle Ages and the Advent itself are listed clearly and simply: The darkening of the sun (May 19, 1780), the darkened moon (the succeeding night), the falling of the stars (Nov. 13, 1833), the shaking of the powers of heaven (future; we are living at that comma), "and then [after the shaking of the powers of heaven] shall appear the sign of the Son of man in heaven."

From Bible construction, what is that sign? It is just what it says in the next words: "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." "The sign of the Son of man" is simply the first glimpse of the approaching white cloud of His accompanying angels (Acts 1:11; Rev. 1:7).

When we eagerly await the arrival of some loved one, we often ask, "Do you see any sign of him?" There is not the slightest need of forcing into Matthew 24:30 any arbitrarily chosen, fantastic symbolic meaning. Read the words sensibly. Similar good sense will save us from many a farfetched private interpretation of the minor prophets or other Old Testament passages.

NAME WITHHELD

#### APPETITE AND WILL POWER

EDITORS: The article "Will Power" (January 11 REVIEW) was very timely indeed.

We are told in *Testimonies*, volume 3, page 488, that "the necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan . . . is twice as great as it was several generations ago."

The question as to how to maintain will

power seems to remain unanswered in the lives of many of God's people today. The following quotation should be helpful to many answering this all-important question: "The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan."—*Ibid.*, pp. 491, 492.

R. K. LEAR

Cleburne, Texas

#### NEW IDEAS NEEDED

EDITORS: "The Church in an Era of Change," by W. J. Hackett (May 16), was most thought provoking. Church members must not "become disciples in the club of the status quo."

New ideas are not dangerous in themselves. Too often church leaders are fearful that new ideas will lead us away, when, in fact, they are what the church needs most to accomplish its task.

May the Lord give us wisdom to evaluate each new idea or method of Christian witness on its own merits.

RONALD W. BOWES

Riverside, California

#### IMMODEST ATTIRE

EDITORS: The REVIEW is a blessing to our people. I have read it for nearly thirty years. I wish I might send it to many who go without it for unnecessary things.

A fine youth's congress has just closed at Long Beach. Many victories were won there with so many dedicated workers to meet for counsel with the young.

One speaker made it very plain how disappointed he was that our women and girls follow fashion so slavishly. Surely if all would read page 137 of the *Testimonies*, volume 1, some would change to more modest attire to be among those acknowledged as God's children. I am really concerned over the way the world has caused our dear youth to follow extreme styles. The young have always been dear to my heart. I love them and they me. I only wish our more mature women would set them a better example.

I am praying with others for a real revival and reformation among us all.

MYRTLE E. MITCHELL

Riverside, California

# Inter-American Laymen Win Hundreds of Converts

By J. G. NIKKELS

Departmental Secretary, Colombia-Venezuela Union

"Passing a church building, I heard some children singing. Attracted by the sweet voices, I ventured inside and found myself in a Sabbath school. I liked it so much that I returned every week, and that is why I love to work with children," said Sister van Putten, when we interviewed her about her missionary activities. This active lay member of Rooi Conge, Aruba, in the Netherlands Antilles, is one of the thousands of laymen and laywomen in Inter-America who for one reason or another are constantly engaged in various activities for Christ.

Each Sabbath Sister van Putten holds a branch Sabbath school in her back yard for about 25 children. Besides, she is in charge of one of the children's divisions in her own Sabbath school. Yet she is not the only active member on this island.

Middle-aged Brother Duncan leads a branch Sabbath school in the shade of an old building. He even had to memorize many children's choruses in Papiamento, one of the four languages used in this mission. And then we met Sister Richardson. While teaching the adults in her home, she has the assistance of her nine-year-old son, who conducts his own branch Sabbath school for the children of his mother's guests.

The same things are happening in Venezuela, where Juan Bautista Freitas receives the help of an 11-year-old girl in his branch Sabbath school. Every year Don Juan chooses a new "mission field." Visiting the people with literature, he soon finds interested persons whom he then invites to meetings. When the interest begins to ripen he closes his activities in that particular area with a branch Sabbath school. Thus it happens that year after year this lay worker can report some trophies for the Master.

Luís Posán, walking one day through a section of Caracas, a metropolis of more than 2 million inhabitants, was deeply impressed by the whirling multitudes ignorant of the blessed hope. So he decided to visit every home in that section with Voice of Prophecy handbills.

Soon he met several interested families with whom he studied regularly. After only three months he had a branch Sabbath school with a weekly attendance of some 30 persons.

The church of El Literal, near Caracas, another product of Sabbath school evangelism, was organized with 21 charter members about one year ago. At present it has a membership of 50. They meet in a still-unfinished chapel, which has been built to hold at least 200 persons.

Simon Peter studied the lessons of *My Bible Speaks*, given to him by a layman of the church in Cabimas. Although of very small stature, Simon has become a valiant soldier for Christ. Even before his baptism he rescued his brother from the nets of King Alcohol, and now both of them are multiplying the efforts of the first layman.

Even the prisons are being invaded and their inmates liberated from the shackles of sin. In one jail some 50 prisoners graduated from the Bible course. From the state prison of San Felipe comes the report of five baptisms and the preparation of seven more candidates. Luís Alarcón, a notorious drunkard, saw that his church's teachings did not square with the Bible, and decided to study the truth for himself. At the same time he enrolled 40 persons in the Voice of Prophecy. After his release from the penitentiary he was baptized and entered the colporteur army, soon selling an average of 1,000 *Centinelas* a month.

God's Spirit works even where laymen don't go. One day a youth came to our church in Barquisimeto and requested baptism. Some time before, his grandfather had given him a Catholic Bible. Studying it from Genesis to Revelation, this youth came across the Sabbath truth and kept the Sabbath holy for three months before he heard about Seventh-day Adventists.

Recently an interesting incident took place in a village near Valera. A Mexican farmer received the *Conflict of the Ages* from a friend in Caracas who had bought the book from two student colporteurs. Years later the seed sown bore fruit when this same farmer came to the church in Valera with the request to be baptized. Immediately the farmer was enrolled in the baptismal class directed by the local minister, Robinson Urdaneta, the same youth who had sold that particular book to the farmer's friend. This new convert's faithful testimony has stirred a lot of interest among the people of his community. To reap the harvest, decision meetings were held with much success.

## Opposition Strengthens Witness

Our laymen many times welcome opposition, as it usually stirs up more interest in our teachings. Such was the case recently in Pereira, a city in the mountains of western Colombia. Daniel Alvarez, the pastor, and his laymen found a suitable hall where they could hold a series of meetings. Yet it was not available for a while, because another church group had rented it.

After their contract expired, the owner rented it to the Adventists, much to the dismay of the former renters. The minister even went so far as to insult the owner, telling him that he was a wicked man to rent this hall to those Adventist "demons." Realizing what the effect of our laymen's preaching could be on the recently indoctrinated inhabitants of this barrio, the preacher began to spread false propaganda about the Adventist Church. But the more he tried to stir up the populace against us, the greater was the people's interest.

Finally, I would like you to get acquainted with José Mogrovejo, of Barranquilla, who spent his vacation away from home witnessing for the Master. While visiting relatives and friends, he gave dozens of Bible studies, distributed literature, and sold many Bibles, all of which eventually resulted in several baptisms. Recently a group was organized near Neiva, south Colombia, as a result of his witness.

This is the spirit of Inter-America: On fire for God "in season and out of season"! And the results are seen in more and more baptisms, which mean more schools and churches. At present more than 1,000 chapels and temples are being built all over Inter-America. New schools and colleges are in the process of construction to house and educate the ever-growing membership. We are glad that the September 28 Thirteenth Sabbath Offering overflow has been destined for Inter-America.



## Indian Tribe of Colombia Visited

Until recently the Motilón Indians of Colombia were among the most dangerous of tribes because of the feuds with oilmen and settlers who have encroached on their land. Recently Drs. R. E. Hopkins, J. H. Leary, and L. A. Buller, of Lodi, California, joined the union and mission presidents for a visit to this isolated region.

Needs for education and medical help were found to be great, and plans are being studied to meet this challenge. Interestingly, Dr. Buller found the teeth of the Indians in better condition than the teeth of the Colombian *colonos* who have settled on little jungle farms along rivers in this region that borders Venezuela.

Shown here with a group of the Motilón Indians is Luiz Florez, president of the Upper Magdalena Conference.

S. L. FOLKENBERG  
President, Colombia-Venezuela Union



Members of Sabonete stand before their present church in front of Mount Chicken Hut.

## New Overseas Worker Reports First Itinerary

By CHARLES J. GRIFFIN  
Departmental Secretary  
North Coast Mission

It was still dark in Fortaleza, Brazil, that morning as we headed south on our first missionary journey. The bread vendors with large baskets of bread on the front of their bicycles were already in the streets, setting out on their day's work.

I had spent about eight weeks doing nothing but studying Portuguese each day. After two months of bookwork one begins to long for the day when he can get back into the harness of actual soul winning and speaking for Christ. So this trip came at a good time. Pastor Pedro Gonzales, treasurer of the North Coast Mission, must have sensed that I was ready for a change when he asked whether I would enjoy making this Sabbath journey to one of the churches in the interior.

Sabonete, the little church that we were to visit, had formerly been a part of another religious body, but through the blessing of God, the Ingathering campaign, and the hard work of the men in the mission, it is now a part of our organized work in the mission. All 46 members were brought into the Advent faith and baptized by Paulo Seidl, president of the North Coast Mission. This was truly a modern-day miracle.

To reach this little group of Adventists we had to drive some 200 kilometers (about 125 miles) from the main cities. Half the way we traveled on asphalt and the rest on dirt roads. The last hour of the journey is the worst, for the road is what might be called a burro trail. Cars or Jeep Rurals, as in our case, are a novelty in this isolated region. When we passed the mud and thatched-roof houses, the people all came out to see the sight.

Finally, at 9:30 A.M., we arrived at our

little church of Sabonete. From where we parked the car we could see lakes both in front and in back of the church, with a huge towering rock precipice on the far side of one lake. This, we learned, was Serra Galinha Choca (Mount Chicken Hut).

The members of Sabonete were just as curious over the arrival of the car as were their neighbors. Their not knowing that we were to be there that day added to the inquisitiveness. Soon, though, they discovered who we were and welcomed us into their little chapel, which was smaller than an average living room. The size didn't bother the 70 Sabbath school members, nor did it vex us, for the room was full of the love of God.

When we saw the dark little room where all the children were standing for their lessons and stories we thanked God for the Sabbath school offerings from overseas that can help places like this. There were no pictures, decorations, goal devices, or anything to make their lessons attractive. It was a joy to see ecstasy flash across the face of the teacher as we presented pictures and flannel illustrations to her.

The coming of the rains that afternoon forced us to cut short our visit with the people of Sabonete. We had hoped to have other meetings, but felt it would be wise to traverse the riverbed, the jagged rocks, and the low, muddy roads before a flood arrived. So we bade farewell to the members there and started out through the mud. As we slipped and sloshed along, several times almost sliding off the road, we reminisced over what we had seen that day: the Sabbath school chart with the story of faithful lesson study, the offering report from a people who have an income only a few months each year, and the fervor of the youth.

How thankful I was to be a new missionary and to sense the unflagging support of church members all over the world who give so liberally to help such out-of-the-way places as Sabonete.

## Large Baptism Concludes Greater Manila Meetings

By D. A. ROTH  
Assistant Secretary  
Far Eastern Division

A total of 252 persons have been baptized thus far in the Greater Manila area Hour of Destiny evangelistic crusade conducted by J. Ray Bailey, ministerial association secretary of the North Philippine Union Mission.

Eight ministers took part in a mass baptism held March 30 in the Manila Center, headquarters of the six-week, 30-meeting series.

On April 5 more than 20 satellite crusades began in as many churches in the Greater Manila area. Among the speakers was T. C. Murdoch, president of the union. Every union and mission officer, as well as departmental secretary, took part in the month-long follow-up series. Another 100 baptisms are expected from the regional meetings, reports Pastor Bailey.

On the closing night of the main crusade, March 31, more than 1,200 were present. Pastor Bailey reports that attendance held up remarkably well considering that the majority of the people who attended came from distant places of the Greater Manila area.

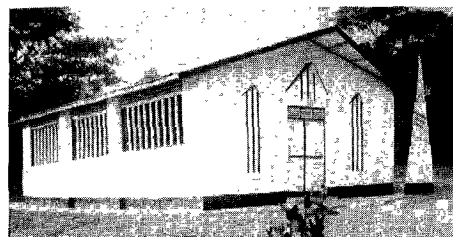
Director of music for the series was C. A. Galang, radio-TV secretary of the union mission. A score of ministerial interns and district pastors participated in a field school of evangelism conducted in connection with the series.

## Bekwai Bible Teacher Builds Seven Churches

By TH. KRISTENSEN, President  
West African Union Mission

The new church that was dedicated May 4 at Feyiase, Ghana, is the outgrowth of a branch Sabbath school and an expanding primary school. It is the seventh village church J. D. Johnson has built during the three years he has been head of the Bible department at Bekwai secondary school.

Six years ago Pastor Johnson first visited Feyiase in the course of a leisurely afternoon walk. He and the people became acquainted. Soon after, with the assistance of Mrs. Johnson and students from Bekwai secondary school, a branch Sabbath school was begun.



The Feyiase church is the result of a branch Sabbath school and primary school.

The village needed a school for their small children, so the people appealed for a primary school building. Our people and the townsfolk agreed to erect a place of worship that could also be used as a classroom. With the help of townsfolk, students from Bekwai secondary school, and the late Nana Osei Tutu, the Feyiaschene, the first chapel and primary school was erected.

In May, 1966, the Adventist church of Ghana took over the primary school. Since that time, growth of the school has made a separate church building necessary.

## SDA Soldiers in Vietnam Hold Day of Remembrance

By RALPH E. NEALL  
*President, Viet Nam Mission*

Twenty Adventist servicemen enjoyed a day of fellowship and worship at the Seventy-first Evacuation Hospital at Pleiku, Vietnam, on Sabbath, June 8. The climax of the day was the baptism of Sp5c. David H. Cox, who was converted through the witnessing of Capt. Gene L. Schroeder, a medical graduate of Loma Linda University, and Sp4c. Herman De Loach, a medic at the Seventy-first Evacuation Hospital.

From ten to 15 servicemen attend Sabbath school at the Seventy-first each week, with Captain Schroeder as superintendent. For this June 8 Day of Remembrance, area chaplains were helpful in advertising the meetings so that our men could come from a greater distance than usual.

One man, Pfc. Dennis K. Christensen, would not have been there except that he was wounded the day before and was brought to the Seventy-first for treatment. He felt that his wounds were a blessing in disguise.

Chaplain (Capt.) Gary L. Strunk, who is the only SDA Army chaplain now in Vietnam, made all arrangements for this special day.

Neither Capt. Strunk nor I was expecting a baptism when we arrived in Pleiku, but as we talked with Sp5c. Cox, we found him ready. So with a borrowed 2½-ton truck for transportation and borrowed bathing suits for baptismal robes, Chaplain Strunk led Sp5c. Cox into the Pleiku Lake for the sacred rite. An observation plane swooped low to take a look as the rest of us stood singing on the bank.

Those who gathered for this Day of Remembrance were: Capt. Gary L. Strunk, Capt. Barry L. Kellogg, Capt. Gene L. Schroeder, Sp4c. Roger Gerby, Pfc. Roy O. Ashby, Pfc. Israel Blanco-vich, Pfc. Cecil V. Davison, Sp5c. David H. Cox, Sp4c. Todd R. Stong, Sp5c. Philip G. Garver, Pfc. Harvey Hochstetter, Sp4c. Herman De Loach, Sp4c. Samuel J. Evans, Pfc. Phillip N. Broussard, Sp4c. Roy L. Magett, S/Sgt. Harold W. Bradshaw, Pfc. Jonathan S. Hamrick, Pfc. James E. Lewis, Sp5c. William A. Haupt, Pfc. Dennis K. Christensen, and Pastor Ralph E. Neall.

# The Only Holdout

By JOHN H. HANCOCK  
*Associate MV Secretary, General Conference*

By 1965 everyone on the beautiful island of Kolombangara in the western Solomons was a Christian—everyone, that is, except Nao (pronounced *Now*) and his family. For 20 years Nao had been a devil priest, practicing all the rites of devil worship, the enchantments, the devil dances, and feasts for the evil spirits.

Nao, his wife, and two children lived close to the Adventist village of Pepele ("butterfly"), where they came under the influence of our church members. But it seemed that they always turned a deaf ear to the gospel. Matikola, a faithful layman, prayed and worked earnestly for the devil priest's conversion. The response was always the same. Not interested! After 20 years the prospects for Nao to become a Christian seemed very slight indeed.

The Spirit of God, however, in response to the prayers of God's people, was working on the heart of this man. One day one of his Adventist relatives, Johnathan Lave, came for a visit. In the

middle of the night Nao awakened from a sound sleep and shouted out, "Johnathan, tell me about Jesus! Tell me all you know!"

Taken by surprise, Johnathan was a bit hesitant. They had talked about Christ before, but Nao had always made fun of Johnathan and his religion. Johnathan wasn't sure that he wanted to be the object of Nao's cruel barbs again.

There was a different look, however, in Nao's face. In what appeared to be deep earnestness he pleaded, "No, Johnathan, I'm serious. Something has happened to me! I don't know what. But please, Johnathan, tell me now. Tell me! Tell me all you know about Jesus."

Until about four o'clock that morning Johnathan related to Nao the wonderful story of Jesus and His love. He showed this devil priest how he could find peace and happiness if he would give his life to the One who had conquered Satan. Nao listened intently until weariness finally overcame Johnathan



## Large Baptism Follows First Tent Meetings in Chile

From the first tent meetings ever held in Chile 241 people have already been baptized.

The meetings began in Concepción last October. At present Walter Cameron, with the assistance of a group of workers, is following up scores of other interests.

The picture shows one of the Concepción church elders leading the candidates into the water on January 20, when 112 persons were baptized in a lake near the city; 2,500 people gathered to watch the ceremony. Four pastors officiated on that occasion: Walter Cameron, Rodinson Vallejos, Alberto Espinosa, and Arturo Schmidt.

ARTURO E. SCHMIDT  
*Departmental Secretary, South American Division*

and the good Adventist relative fell asleep.

But there was no sleep for Nao. He was too excited. He had found something that was bringing a new happiness sweeping over his soul. No longer would he have to fear the devil and appease his wrath. Nao had found peace, joy, and hope in a Saviour who loved him and died for him. Life was taking on new meaning.

## A New Heart and a New Face

Word of Nao's conversion spread quickly to our mission headquarters in Kukudu. Immediately Wallace Ferguson, president of the Western Solomon Islands Mission, started out to see the devil priest. As he approached the village of Pepele, Nao came running out and grabbed Pastor Ferguson's hands with both of his.

Smiling broadly, and with a new light in his eyes, Nao exclaimed, "Oh, have you heard what has happened to me?"

"I don't have to be told, Nao," the veteran missionary replied, "I can see it in your face."

What a joy it was to see the power of God at work in this heathen's life. With his wife he began weekly Bible studies with Pastor Ferguson, and on October 1, 1966, they were both baptized. The villagers, who had considered Nao a very bad man, were amazed at the transformation in this devil priest.

My meeting with our island members last year in the Kukudu church was the first such large church gathering that Nao attended. When I met him I never would have suspected that he had been a devil priest. An active worker for the Lord Jesus, he is another evidence of the way God's power is being manifested in finishing the work. Brother Nao is now awaiting the Lord's soon return in clouds of glory.

## Filipino Welfare Workers Serve Volcano Victims

By T. V. BARIZO, *President Southern Luzon Mission*

A recent volcanic eruption in the Philippines provided opportunity for the Adventist Welfare Service office in Manila and local SDA welfare workers to help the evacuees.

Mayon, the world-famous perfect-cone volcano in Albay, erupted for about a month last spring, causing thousands of people to evacuate their homes on the slopes and to head for the many public school buildings that served as evacuation centers.

With 500 bags of wheat flour, bulgur, and corn meal, and 20 five-gallon cans of oil sent to us from Manila, we presented ourselves to the local Social Welfare Administration office and to the provincial governor of Albay, informing them that we as a church would like to help the evacuees. An army or government truck was made available for us to use.

The Albay Dorcas Federation ladies



## Nurses Capped in Saigon

Fifteen nurses, the class of '71, were capped in recent ceremonies at the Saigon Adventist Hospital in Vietnam.

This summer the students and their instructors will be occupying a new, although temporary, medical education building. It will serve until the new hospital is completed.

JESS C. HOLM, M.D., *Medical Director*

participated actively. We served more than 2,733 families in 22 evacuation centers. People who had not heard about the Seventh-day Adventists before, now know that there is a church that is interested in helping them, for of all the religious organizations around Mount Mayon, only the Adventists participated publicly in giving aid to the victims. Some other church groups helped by giving to the government agencies.

## Public Meetings Held in Western Carolines

By D. A. ROTH  
*Assistant Secretary  
Far Eastern Division*

Public evangelism is flourishing in the two mid-Pacific islands of Koror and Pelileau. These dots of land in Oceania are situated in the western Carolina Islands in the trust territories administered by the United Nations through the United States of America.

More than 400 people are attending public Bible lectures being conducted in Koror by Kenneth Scheller, missionary pastor-evangelist sent recently to the Far Eastern Division by the Columbia Union Conference. This is the first time in many years that public meetings have been held in the Palau Islands. The only advertising for the series consisted of a large multicolored sign in front of the Koror church and a few public-service announcements on the local radio station.

South of Koror on Pelileau, an island made famous by World War II, Pastor Mengiraro Ngiratchekii, a Palauan minister, recently conducted meetings. Here we have a church of only 15 members. More than 400 of the 750 inhabitants of the island attended the series of meetings.

A Protestant minister on the island attended the meetings and was especially interested in the prophecies of Daniel and Revelation. His interest ended when the evangelist presented the Sabbath message, and now he is actively opposing the activities of the evangelist.



## Ghana Church Dedicated

The Kyekyewere, Ghana, church was dedicated recently. Participants in the dedicatory service included D. K. Asare, Ghana Mission lay activities secretary; B. C. B. Debrah, district pastor; and J. M. Hammond, who was in charge of the construction program carried largely by the church members.

Construction, begun ten years ago, had gone only far enough for the building to be occupied. Completion required 60 days' work.

J. M. HAMMOND  
*Head, Science Department  
SDA Training College*



## Condensed News

### Forty Student Nurses Graduate From Philippine Union College

Forty students of nursing graduated from the Philippine Union College school of nursing in the 1968 graduation exercises.

On April 11 the class held its dedication service under the direction of Miss D. B. Salmin, dean of the school of nursing. Dr. Gottfried Oosterwal, head of the department of church history of the college, gave the address.

Previous nursing graduates are serving in various hospitals in the Far Eastern Division, as well as in Benghazi, Libya, and in Karachi, Pakistan.

Philippine Union College offers a five-year program in nursing leading to a Bachelor of Science degree. The Far Eastern Division ranks third in the number of nurses serving in divisions other than their own.

MAZIE A. HERIN, R.N.  
Associate Secretary  
GC Medical Department

### Greater Manila Sabbath School Association Convenes for Rally

The Greater Manila Sabbath School Association (GREMASSA) held its first grand rally for the year in the growing Imelda church on June 15.

The GREMASSA is composed of 29 churches, with total membership of approximately 3,500. In its organization, the association is divided into four districts. Each district conducts its rally for its own territory at the end of every quarter, while the association has its rally once every six months for the whole city area. These rallies help generate enthusiasm in the hearts of the members for an active participation in the cause of soul winning.

On the following day the local Sabbath school officers of the association attended a council at Manila Center church to study the improvement of the Sabbath school work in the Manila area.

A. D. Pis-o  
Departmental Secretary  
North Philippine Union Mission

### Far Eastern Division Conducts Mission Secretaries' Workshop

A meeting of the union mission secretaries was convened in Singapore, June 7-10, immediately at the close of the Far Eastern Division midyear executive committee meeting.

This workshop, the first of its kind in the division, made it possible for the secretaries to study the duties of a secretary, as well as broad principles of administration and the philosophy of the organization of the Seventh-day Adventist Church.

In the Far Eastern Division the work

is conducted in nine union mission organizations, more than twice as many as when the division was reorganized in 1931. The complexity of the work has increased as institutions and missions have been added. To do away with misunderstandings, to achieve unity, and to increase efficiency, such meetings are essential. This one was outstanding in its immediate response, and there is little doubt its effect on the future of the work in the territory of the Far Eastern Division will be significant.

Since the union presidents had attended the division session, they remained for the secretarial workshop, and their presence added much to the value of the meeting. H. W. Bedwell, secretary of the division, who was the organizer, served as chairman.

W. P. BRADLEY  
Associate Secretary  
General Conference

## Brief News

### SOUTH INDIA UNION

✦ O. B. Jonathan and I. V. Rao conducted an evangelistic campaign April 21 to May 26 in Srikakulam in the northernmost district of Coramandal Coast of Andhra Pradesh. Eight persons were baptized on May 25 and welcomed to the Srikakulam church. Three more were baptized two weeks later.

✦ As of June 10, Kerala evangelists had baptized 247 persons this year and expected 80 to 100 more baptisms by the end of June. This would mean a 25 per cent increase over the record-breaking total for the first six months of last year. They plan to conduct 28 more evangelistic campaigns during the second half of the year.

✦ M. A. James, Kerala section ministerial secretary, and L. C. Samuel, local evangelist, united in a campaign in the suburbs of Trivandrum City and baptized 34 people at the end of May. Ten more are preparing for baptism there.

✦ T. M. Sighamony recently reopened the Adventist work in a village near Adventipuram. The work began there several years ago, but the members became backslidden and discouraged. Pastor Sighamony erected a *pandal* (tent) on our mission property and worked to reclaim the backsliders and bring some new people to God. Fifteen took part in the first baptism.

✦ L. C. George, lay activities secretary in Kerala, conducted a campaign in April and May and baptized 13 persons. Evangelist V. J. Azariah conducted a campaign in a mountainous area of the Thekkady forest, and 17 persons have been baptized. P. C. Mathew, section president, united with Evangelist P. L. Manuel to conduct a campaign 20 miles from

### Christian Education Advances in Puerto Cabezas, Nicaragua

The 300-student school at Puerto Cabezas, Nicaragua, was upgraded not long ago to academy status. It is fully accredited by the Ministry of Public Instruction of Nicaragua.

This church school, now employing eight teachers, has contributed much to the growth of the church in this area, and it goes a long way in providing primary educational needs for the growing population. Its enrollment has always been high.

With the completion of a new wing on the main building for classrooms, library, and administrative office, the school will be in an even better position to serve the English-, Spanish-, and Mosquito-speaking youth of this locality.

SULLIVAN PARRILLA  
Local Elder

Trivandrum City among the hill tribes. Pastor Manuel baptized 97 last year. During the present campaign, 16 more were added to the church by baptism and 15 others are preparing. For the past 50 years we have been unable to establish a strong work among the tribal people of Kerala. They are shy and will not allow people outside their villages to enter their homes, because of caste restrictions. Now these people are opening their hearts to the gospel.

✦ Evangelist P. S. Ninan conducted a campaign in the suburbs of Kottayam in Kerala, baptizing ten persons. S. Dass, of Palode, conducted an evangelistic campaign and baptized 19 persons.

D. R. WATTS  
Departmental Secretary

### AUSTRALASIAN DIVISION

✦ Pastor Bill Otto and his assistants opened a full-scale evangelistic program in Mount Isa, Queensland, June 30. The hall seating 400 was filled to capacity for two opening sessions, and a hundred and more were unable to gain entrance. Mount Isa, a city of more than 20,000 inhabitants but only two Adventist families, is situated 600 miles from Australia's northeast coast in the center of a tropical desert. It is the only city of its size within the territory of Australasia that has until now not had a major series of Adventist evangelistic meetings.

M. G. TOWNEND, Correspondent

### WEST AFRICAN UNION

✦ After 43 years of mission service in Africa and India, N. B. Nielsen has retired. He entered denominational service 50 years ago in his home country, Denmark. His most recent post was as secretary of the West African Union Mission. His wife, Mae Mathews Nielsen, entered mission service in 1931 and worked as a teacher until June, 1968.

TH. KRISTENSEN  
President, West African Union Mission

# WORLD COUNCIL URGES "DEVELOPMENT"

(Continued from page 8)

of the world; that sees the Lord of history as the One who shall bring an end to social and economic injustice (James 5:1-8). The section 3 document says, "Our hope is in Him who makes all things new," but its content leaves the impression that this hope is slender, that man's real hope is in himself.

## Involvement in Politics

Underlining this thought is the fact that the report encourages Christians to involve themselves in politics. More than that, it sets forth the concept that "the churches have the task of teaching people how to be politically effective." It then lists various political objectives toward which the church and its members should work. In brief, these are: (1) help ensure that all political parties make development a priority in their programs; (2) urge and influence the governments of industrialized countries to undertake international development measures, to transfer to developing countries a minimum of 1 per cent of their gross national product, to stabilize prices on primary products of developing countries and give these products preferential access to developed markets, to accept the recommendations of the United Nations regarding the Second Development Decade; (3) participate in a responsible way in movements for radical structural changes necessary to establish more justice in the society; (4) urge governments to accept, as an alternative to compulsory military service, a term of volunteer service in development work in the volunteer's own country or in another.

The end result of some of these suggestions is rather startling. This is recognized in the document itself. In calling for "revolutionary changes in social structures," it recognizes that such changes cannot always be accomplished by non-violent means. Does this imply that in such cases the church will not disapprove violent methods? Note this: "In countries where the ruling groups are oppressive or indifferent to the aspirations of the people, are often supported by foreign interests, and seek to resist all changes by the use of coercive or violent measures, including the 'law and order' which may itself be a form of violence, the revolutionary change may take a violent form. Such changes are morally ambiguous. The churches have a special contribution towards the development of effective nonviolent strategies of revolution and social change. Nevertheless we are called to participate creatively in the building of political institutions to implement the social changes that are desperately needed."

But the WCC is not satisfied to focus its attention merely on political structures. It declares through the section 3 report: "No structures—ecclesiastical, industrial, governmental, or international—lie outside the scope of the churches' task as they seek to carry out their prophetic

role in understanding the will of God for all men. The churches should constantly evaluate such structures, and foster a willingness to accept change and even to promote it."

One means of promoting change in social and political structures is through shaping public opinion. To accomplish this both in developed and developing countries, the document declares: "Powerful political lobbies are essential."

Conservative evangelicals, within and without the WCC, find this approach disturbing both from the viewpoint of traditional Christianity and from the perspective of prophecy. If the church is going to enter the political arena, and apply pressure to make governments do what the churches feel is wise, does this not bear an uncanny likeness to Revelation's symbol of a "woman" (church) riding a "beast" (political power) (Rev. 17)?

On the positive side, I am glad to say that the document deplores racism and discrimination in all forms. It emphasizes the importance of adequate food, housing, employment, education, and health services for people everywhere. It calls for a re-examination of all church programs to make sure that they are achieving maximum results. It urges individual Christians to commit a substantial share of their time, strength, and financial resources to the task of helping the disadvantaged. It declares that exploitation of man by his fellow man is wrong. It urges Christians to participate in achieving social justice and freedom everywhere. It encourages the creation of job opportunities, and the implementation of manpower programs.

From conversations with delegates at Uppsala I am convinced the WCC believes its present thrust is inspired by the Holy Spirit. But if the spiritual need of the world is more desperate than the physical, no amount of horizontal "devel-



Father Roberto Tucci, S.J., the editor of *La Civiltà Cattolica*, is the first Roman Catholic ever to address a WCC Assembly.

opment" will suffice. If a ship is sinking, it is foolish for everyone to begin scrubbing the decks—even though this activity in normal times would be highly appropriate. The only responsible thing to do is to sound the warning throughout the ship, urging everyone to escape, and giving assistance to all who need help.

This seems to be the present world situation. Jesus is soon coming. Should not the churches give their best efforts to proclaiming this message? Will the millions of the world thank Christians for merely improving their standard of living for the few years of temporal life here, when, had they been offered salvation in Christ, they might have lived forever amid the glories of the new earth?

Next week we will examine high points from other section reports. K. H. W.

(To be continued)

# It Pays to Be Faithful

By SALIM JAPAS  
Evangelist, Middle East Division

"How can this be?" said one farmer.

"Oh, it is because he is a faithful Adventist and always pays an honest tithe!"

They were talking about the experience of Azar Guirguis, of Ashrouba, a small village about 30 miles from El Minia in Upper Egypt. There is a small Seventh-day Adventist group in this village made up mostly of seven farmers. The youngest of the seven is Mr. Guirguis, who is also the leader of the group.

Not long ago Mr. Guirguis was given his honorable discharge from the Egyptian Army after having served faithfully for three years. Because of his good record the government gave him two *feddans* (measure of land suitable for cultivation). During the past growing season Mr. Guirguis planted corn on his land, as did his neighbors, some of whom had the same quantity of land as he. To the great surprise of everyone, Mr. Guirguis harvested 21 *ardaps* (about 180 pounds) of corn from each *feddán*, while all around him others using the same seed, the same irrigation, the same hot sunshine, harvested only 14 *ardaps* to the *feddán*.

How could this be? Someone who knew him well spoke up with the answer. "It is titling."

"Yes," answered another.

Now his neighbors are eager to know more about the Christian principles that Mr. Guirguis obeys so faithfully. And he is hoping to make a rich harvest not only of corn but of converts in his village!

## Forty College Students Serve as Missionaries

More than 40 students from North American Seventh-day Adventist colleges are working in the student missionary program in 20 overseas countries this summer.

Assignments range from teaching and youth work to evangelism and nursing in hospitals or clinics.

The Far East and Central America have drawn the largest number of student missionaries this summer, with 14 assigned to each area. Students are also in South America, Africa, and the Middle East.

The student missionary program originated at Columbia Union College in 1959 when the Student Association sent Kenneth Marlin Mathieson, Jr., of Pittsboro, North Carolina, to Mexico. Now 11 colleges are participating in the program.

This year 16 of the student missionaries will spend a full year in the mission field before returning to finish their senior year at college. Four others will spend nine months.

Student reaction to the work might be summed up in the words of Jerry Mitchell, of Union College, after three months on the Amazon: "The past few months have been the most compact, 'learningest' period of my life. There is no better mold to place a college student in than the mold of service to others."

Church officials report that almost without exception returning student missionaries express the desire to become full-time missionaries after they graduate.

Participating colleges this year are Andrews University, Atlantic Union College, Canadian Union College, Columbia Union College, Loma Linda University, Oakwood College, Pacific Union College, Southern Missionary College, Southwestern Union College, Union College, and Walla Walla College.

## Church Inner-City Programs Varied for Summer, 1968

The church is investing more than \$200,000 this year in inner-city programs in the United States.

W. W. Fordham, associate secretary of the Regional Department, described the programs as multifaceted. "They include (1) working with youth in the inner city, (2) more assistance to the poor through expansion of the church's welfare centers, (3) establishment of new centers where food, clothing, bedding, and other supplies are given those in need, (4) adult-education classes, and (5) a program similar to Head Start for pre-school-age youngsters."

This work is being done in such cities as New York, Kansas City, St. Louis, Omaha, Des Moines, Denver, Chattanooga, Miami, Atlanta, and Jacksonville. Elder Fordham stated that more than 600 inner-city children are attending summer or "friendship" camps.

M. CAROL HETZELL  
Associate Secretary  
GC Bureau of Public Relations

## Atlantic Union

### Young SDA Chosen President of State Student Congress

A newly baptized youth of the Danbury-Bethel, Connecticut, church was recently elected president of the Connecticut State Student Congress and was one of the two students elected to represent the 8,000 vocational students of the State at the annual meeting of the Vocational Industrial Clubs of America held in New York State.

For the past two years John Burnett, Jr., has been president of the Student Council at the Henry Abbott Technical School and captain of the school's cross-country track team. This year, as a junior, he was elected to be a member of the National Honor Society.

John is active in his church and is one of the MV leaders. He was baptized with his father, mother, and sister last November.

H. CARL CURRIE  
Former Pastor

Bridgeport, Connecticut, District

✦ Thirty young people were baptized at Camp Winnekeag at Ashburnham, Massachusetts, recently. Most of the youth were pupils of the elementary division of South Lancaster Academy (formerly Browning Elementary School).

✦ Gordon Pifher received the fourth Clifford M. Jennings III scholarship recently at Atlantic Union College. He is a theology major and is now working as the college's student missionary in the Near East. The \$400 scholarship is given annually by Mr. and Mrs. Clifford M. Jennings II in honor of their son, Cliff, who became ill and died suddenly during the summer after his freshman year in college. He was planning to become a gospel minister.

✦ Rolf Lindfors, new associate evangelist in Northern New England, will hold his first series of meetings in Vermont, in the church at West Townshend, beginning September 13.

✦ Churches of the Northeastern Conference, under the leadership of Mattie Johnson, health and welfare leader of the conference, have collected large quantities of bedding, clothing, toilet articles, food, and other necessities to assist the poor people in the New York City area.

✦ A group of Andrews University Seminary students are in New York City this summer, under the supervision of faculty instructor E. C. Banks, gaining experience in evangelistic techniques in a metropolitan setting. They also receive instruction from George Vandeman, It Is Written speaker, and Roy Thurmon, metropolitan evangelistic coordinator.

✦ New England Memorial Hospital in Stoneham, Massachusetts, participated in an emergency disaster drill with the Stoneham Civil Defense, Red Cross, Auxiliary

Police, Auxiliary Fire Department, and Boy Scouts on June 24. Ugly burns and open wounds were painted and pasted on the bodies of the Boy Scouts, who played their roles with enthusiasm and kept in character throughout the drill. Following the drill, representatives of the participating groups met in the hospital cafeteria for a critique and made recommendations for an even more efficient emergency disaster plan.

EMMA KIRK, Correspondent

## Canadian Union

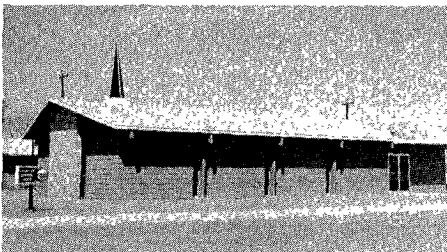
✦ R. A. James, pastor of the Toronto West church, was ordained June 29 at the Ontario-Quebec camp meeting. The next day the first emergency welfare van for the Ontario-Quebec Conference was dedicated on the campgrounds. A baptism of seven men July 6 climaxed the session.

✦ Many attending the Andrews University Field School of Evangelism meetings at Vancouver, British Columbia, have responded to the call of the Holy Spirit to surrender to Christ. More than 300 non-Adventist visitors have attended the meetings, and about 60 are in a special Bible class. The first baptism was June 29.

✦ The Kingsway College Student Association on May 12 conducted a walk-a-thon, a 25-mile hike, in which participants, sponsored by individuals and businessmen, were paid by the mile. The endeavor netted \$3,300. The amount was divided equally between the Student Association and the Muscular Dystrophy Association. More than 100 students, several faculty members, the mayor of Oshawa, and several city officials participated in the walk-a-thon. With its share of the funds, the Student Association paid for a school bus.

PEARL BROWNING, Correspondent

## Central Union



### Wyoming Church Dedicated

The Worland, Wyoming, church was recently dedicated, with R. H. Nightingale, president of the Wyoming Conference, giving the dedication sermon, and the pastor, Richard Stenbakken, leading the congrega-

tion in the Act of Dedication. The city mayor congratulated the members on their beautiful church.

The building, seating about 110 persons, has a pastor's study, library, Dorcas room, and multi-purpose wing for Sabbath school classes and social functions. Plans to build the church were laid by the 30-member congregation only two years ago.

Rose Palmer, 102-year-old charter member of the Worland church, attended the dedication. Mrs. Palmer, believed to be the oldest citizen of the State, came to Wyoming by covered wagon near the turn of the century.

**ARDIS STENBAKKEN**  
*Press Relations Secretary*  
*Worland Church*

★ At the Kansas camp meeting June 8 \$34,500 was given for evangelism. This is double the amount raised the previous year. Plans are being laid for a stronger evangelistic program in 1969.

★ The Sharon Chapel SDA church in Sedalia, Missouri, opened June 15. Valued at \$40,000, the church was actually built for \$20,000. W. S. Lee, Central States Conference president, gave the eleven o'clock sermon. W. M. Rice is pastor.

*CLARA ANDERSON, Correspondent*

## Columbia Union

★ A crowd of more than 900 people attended the opening-night service of a major evangelistic campaign being conducted in Cleveland, Ohio, by Harold L. Cleveland. The meetings are held in a large three-pole tent pitched on a thoroughfare.

★ Ground was broken during the Allegheny East camp meeting for a new boys' dormitory for Pine Forge Academy, Pine Forge, Pennsylvania. Groundbreaking ceremonies were also held for a 48-cabin complex to provide additional housing for the annual camp meeting.

★ At the conclusion of a three-week series of evangelistic meetings in Ohio by the Christ Above All team, 22 persons were baptized and received into the Delaware and Turney Center churches. William Bornstein and Roy E. Lemon joined with Pastor James Hoffer for the campaign. Elders Bornstein and Lemon are now conducting meetings in Jackson, Ohio.

★ Forty-three have been baptized as a result of Faith for Today evangelistic meetings conducted in Indianapolis, Indiana, by Gordon F. Dalrymple this spring. Workers are studying with an additional 103 who either signed decision cards for baptism or indicated a desire for baptism.

★ A Missionary Volunteer program was recently conducted in the Orvilla, Pennsylvania, church by Arthur White, of the Ellen G. White Estate. The scenes were set in the early pioneer days of Seventh-

day Adventism. Elder White gave an inspirational message interwoven with personal glimpses into the lives of Ellen and James White.

★ Telephone calls tripled and requests for Bible studies doubled after 80 young people of the Dayton Far Hills church, Ohio, led by William C. Hinton, distributed 10,000 pieces of literature promoting the church's telephone evangelism program. The day before the pamphlets were given out there were 84 calls and seven requests for Bible studies; the first day that the leaflets were in circulation, 260 calls and 16 requests for Bible studies were received.

★ The Hamilton, Ohio, church gave \$525 in the second quarter's Thirteenth Sabbath Offering for the Sydney Sanitarium and Hospital. During the quarter, Pastor Frank W. Gifford and his wife, who recently served in Sydney, told the Sabbath school members about the country.

*MORTEN JUBERG, Correspondent*

## Lake Union

### Aledo, Illinois, Church Purchases New Building

The Aledo, Illinois, congregation has moved into a new church building, which it purchased from the Baptists for \$36,000.

The Aledo church was organized by J. N. Andrews on April 19, 1871, with 30 charter members. This group met in a schoolhouse until a church building was built in October, 1884. In 1909 the church was moved across the road, where it was remodeled and used until it burned in 1966.

*ESTON L. ALLEN*  
*Department Secretary*  
*Illinois Conference*

★ Members of the Upper Peninsula churches of Michigan are meeting Sundays on Grand Island in Lake Superior. They bring picnic lunches and socialize, but the main purpose of this group is to demolish and salvage a three-story hotel that was given to them by the Cleveland-Cliff Iron Company. The company has also given them the use of their barge. The material from this building will be used at Michigan's recently opened Camp Sagola.

★ Nine new members were recently baptized by L. J. Marsa at Rockford, Illinois. Two of these joined as a result of the revival meetings conducted by Paul M. Matacio and the It Is Written TV program. Seven were children from the church school, where the teacher, Alden Hunt, had been conducting baptismal classes.

★ Mrs. Floyd Addis was honored at the Indiana camp meeting this year for her 20 years of service in the camp meeting

kindergarten department. Mrs. Addis also is in charge of the Sabbath school cabin supplying material to Sabbath school teachers.

★ Stanley S. Kresge, son of the founder of the Kresge chain of stores, recently presented a check for \$12,000 to the Pontiac Health and Welfare Center. The gift was to enable local welfare leaders to complete a much-needed two-story addition to the center.

★ The Portland, Indiana, church was dedicated April 27.

*MILDRED WADE, Correspondent*

## North Pacific Union

★ Vernon Jones was ordained to the gospel ministry during the Montana camp meeting. He is currently a pastor of the Havre and Shelby churches.

★ On loan to the Upper Columbia Conference for a summer evangelistic program in the resort town of Chelan, Washington, is the Jim Hiner evangelistic team from the neighboring Washington Conference. Pastors Philip Welklin and Elwood Boyd, as well as the laymen, are assisting in the series of meetings in the Lakeside School auditorium.

★ Ordained to the gospel ministry the final Friday evening of the Oregon Conference camp meeting were: W. Taylor Morris, of Florence; Edwin Eigenberg, of Roseburg; Paul Horton, of Portland Sunnyside; and R. H. Brown, vice-president of Walla Walla College.

★ Walla Walla General Hospital won first-place honors in the nation for its "over-all patient-relations program." The hospital qualified in the 140-bed-or-less category. The year-round community clinic program, the Life and Health Forum, originated by William E. Clements (now Sabbath school secretary of the Oregon Conference) and coordinated by hospital Chaplain Arthur Dahl in close cooperation with the medical staff, was largely responsible for winning the honor. In conjunction with this a Smokers Dial and Slimline Phone are sponsored. Already the Life and Health Forum has reached more than 3,000 individuals in the community.

★ Sharon church youth in Portland, Oregon, are cooperating with students at Oakwood College, Huntsville, Alabama, to raise money to build a three-bedroom house and rehabilitate an Athens, Alabama, family.

★ Evelyn Rittenhouse, chairman of the department of secretarial science at Walla Walla College since 1955, successfully defended her doctoral thesis July 18, thus completing all requirements for the Ph.D. degree in business education from Michigan State University.

★ Vietnam veterans and a "hero" mother were honored during July at both Ore-

gon and Washington camp meetings. Mrs. Lee Donahey, of Auburn, Washington, has personally corresponded with 16 servicemen during their tour of service in Vietnam. One was her own son, Ron. She also was "mother" to all these boys while they were stationed at nearby Fort Lewis before going overseas.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Eugene Enderson, of Cedar Rapids, was chosen as Layman of the Year for the Iowa Conference at the recent camp meeting. Mr. Enderson is presently studying with seven families, using the Bible Speaks program. One person has been baptized as a result of his follow-up of an Ingathering contact last year.

✦ More than 200 attended the Northern Union literature evangelists' institute held at the North Star Camp, Brainerd, Minnesota, June 30-July 6. "Light the World With Literature" was the theme of the meeting. Already this year two colporteurs, Mrs. Earl Dufort, from Minnesota, and Douglas Barlow from South Dakota, have exceeded \$15,000 in sales. Mr. Barlow was chosen as union literature evangelist of the year.

✦ All Seventh-day Adventist churches in the Tracy, Minnesota, area closed on Sabbath, June 15, in order to assist victims of the tornado that struck the little town June 13. More than \$7,000 worth of aid was given to the area, and 76 families were helped. N. D. Ostrander, district pastor, and R. L. Kretz, Minnesota lay activities secretary, used the new disaster van for the first time.

✦ Grant Ager, elder of the Spearfish church, was recently selected as South Dakota Layman of the Year and was presented with an award at the camp meeting. Mr. Ager is active in personal evangelism, and he and his family assisted in opening a branch Sabbath school in Belle Fourche.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### Chain-Reaction Conversions Noted at El Cajon Meetings

The Stanley Harris-Bill Hoffman evangelistic team concluded a crusade in El Cajon, California, June 23. Up to that time there were more than 100 baptisms, and many more are preparing for this sacred rite.

Because the crusade lasted for nine weeks, those who accepted the third angel's message early in the campaign were able to go out and bring in their relatives and friends.



### Iowa Adventists Help Disaster Victims

Iowa Adventists have completed five weeks of relief service in Charles City, Iowa, following a devastating tornado. Similar aid was given for a shorter time in nearby Oelwein.

Thousands of hours of labor and approximately \$3,000 in cash were spent to bring aid to disaster victims in these areas.

Pastor Luther May is shown here offering assistance to a victim of the disaster. Pastor Russell Johnson, Mason City, Iowa, district pastor, was director of Charles City welfare activities. Several women from Des Moines donated time to the project.

F. J. KINSEY  
*Public Relations Director*

One 12-year-old girl stepped out alone from her family and was baptized. She immediately went to a 21-year-old girl in her neighborhood and taught her. In two weeks she had that young woman ready to request baptism.

A young businessman who was baptized now wants to be a colporteur evangelist. He stood before the congregation of his former persuasion and asked them whether they had considered the possibility that they could be wrong about keeping Sunday. As a result one woman came to him for further information. After several discussions she decided to unite with the remnant church. Then she had to muster up the courage to write to her father about her decision. He was a minister of another church. She opened his answer with fear and trembling, but was startled to read that he also had joined the Seventh-day Adventist Church weeks before.

The church at El Cajon must now hold two Sabbath services to accommodate its growing membership.

STANLEY HARRIS, *Evangelist*

✦ Eleven southern California youth served as student missionaries to Guatemala for six weeks. The group helped construct a church, operate a mobile clinic, and aid in health, first-aid, and cooking classes.

✦ More than 1,750 northern California junior and teen Pathfinders attended the Yuba City Pathfinder Fair recently.

✦ A record-breaking 601 students registered for the Pacific Union College summer session.

✦ The Eagle Rock and Glendale Vallejo Drive churches have begun the youth-for-

youth "Teen Dial." Two-minute recorded messages, with an opportunity to request a free copy of *Good News for Modern Man* and a set of Bible study guides, are given to callers. The program received more than 300 calls the first week. Church youth deliver the material to those requesting it.

✦ Hawaiian Senator Hiram L. Fong delivered the commencement address for Hawaiian Mission Academy graduation, at which 50 seniors received their diplomas.

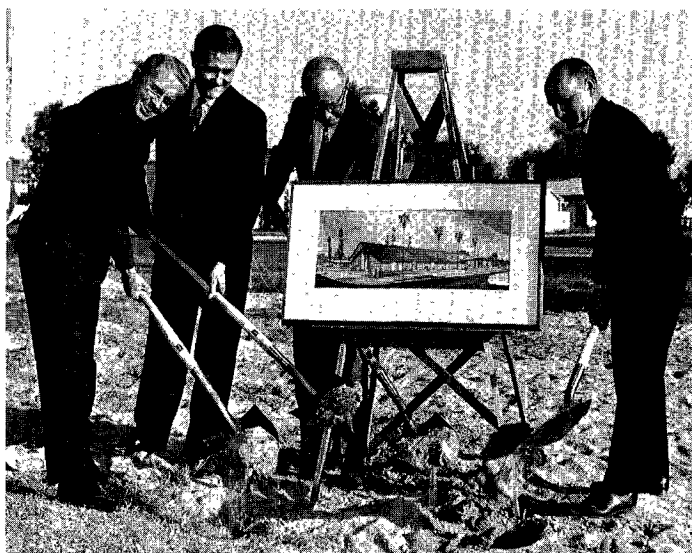
✦ Building a house for an 86-year-old Yavapai Indian is one of the summer activities of Phoenix, Arizona, youth. The young people are building a two-room home with bath for Nellie Quail, a Seventh-day Adventist whose old adobe home on the McDowell Indian Reservation is crumbling. Other activities include youth prayer meetings and a branch Sabbath school. Dick Duerksen, senior theology major at Loma Linda University, is director of summer youth activities.

✦ Literature evangelism on wheels is the latest canvassing method in Hawaii used by Hitoshi Tanaka. He drives a special truck with a variety of Christian literature and books inside for easy "shopping."

✦ The first religious liberty lecture series was held in Honolulu recently. M. E. Loewen, GC religious liberty secretary, discussed worldwide problems in this field; Attorney Warren Johns, union religious liberty secretary, spoke of "mighty men" who have contributed and are contributing to religious freedom; and A. G. Streiffing, mission president, presented "Religious Liberty Today in the Light of Prophetic Fulfillment."

✦ Three children in the Grass Valley, California, area came to Vacation Bible





## Ground Broken for El Centro Church

A new \$85,000 church is under construction in El Centro, California.

Covering 4,500 square feet, the church will seat 210 persons. Constructed of tan slump block, it will have an open-beam ceiling with three colored cathedral glass windows on each side of the sanctuary and a large colored glass window behind the raised baptistry.

Joining the pastor, W. Paul Schooley (right), in turning the first soil April 3 were Mayor Herb Koenig (second from left), city manager Leonard McClintock (second from right), and Melvin Lukens, Southeastern California Conference secretary.

**C. ELWYN PLATNER**  
*Conference Public Relations Director*



## Anaheim Church Dedicated

The Anaheim church in the Southeastern California Conference was dedicated May 25. H. M. S. Richards, Sr., of the Voice of Prophecy, was the speaker at the morning worship service.

In the afternoon John W. Osborn, president of the conference, gave the dedicatory sermon, and the congregation was led in the Act of Dedication by Robert L. Wheatley. Also participating in the service were the Sierra Singers under the direction of Leonard Moore.

The sanctuary accommodates 650 worshippers and has adequate Sabbath school classrooms for all divisions. Including the land, the church is now valued at \$400,000.

The building committee is already studying plans for a Pathfinder room and facilities for crafts, and a dark room, Dorcas welfare room with added storage space, and a kitchen and large fellowship hall.

**ROBERT L. WHEATLEY, Pastor**

School last year. As a result of this initial contact with Adventists, the mother and two of the children were baptized and the father is now studying for baptism.

**HERBERT FORD, Correspondent**

## Southern Union

✦ Members of the Jacksonville, Florida, church sponsored 50 worthy young people of the city for two days and nights at a special outing held at Camp Kulaqua.

✦ Churches of the Kentucky-Tennessee Conference sponsored 123 needy children—a record number—to the special Friendship Camp held at Indian Creek this summer.

✦ The Riverside Chapel Sabbath school of the South Central Conference has just concluded a Vacation Bible School in a Nashville ghetto area, with more than 100 children attending.

✦ The Atlanta Cascade Road church was dedicated July 13. Desmond Cummings, conference president, spoke at the worship service. A high light of the ceremonies was

the presentation of a six-foot Yamaha grand piano to the church by one of the members. The church and a four-room church school are both debt free. W. J. Henson is pastor.

✦ A center for the youth of the Orlando, Florida, area was opened July 20. A new program called the AYA (Associated Youth in Action) is being organized. It is designed to involve the youth of high school and college age in more activities of the church and in planned social gatherings.

**OSCAR L. HEINRICH, Correspondent**

## Southwestern Union

✦ The Fort Worth First church was dedicated to the worship of God on June 22. The new church, valued at about \$300,000, is seen by thousands of motorists each day as they pass by the church site at the intersection of South Freeway and Interstate Loop 820.

✦ More than 200 adults requested Bible guides during the first week of Telephone Evangelism in the Dallas, Texas, area by members of the Dallas Oak Cliff district.

✦ The Richardson, Texas, church has developed an innovation to the Go Tell Texas program that includes placing posters in such locations as discount department stores, drugstores, and supermarkets. The posters invite people to send in pre-addressed cards if they are interested in the free Bible and study guides.

✦ The Bartlesville, Oklahoma, Seventh-day Adventist church was dedicated in May. The new building, accommodating 375 persons, was begun under the leadership of C. Southard.

**J. N. MORGAN, Correspondent**

## Andrews University

### "Vision of Need" Placed Before Andrews Graduates

"The world is waiting for graduates with a mission, graduates who are not self-seeking but who have a vision of need and who have the love in the heart to fill that need," E. E. Cleveland told the 277 Andrews University graduates June 2.

*(Continued on page 29)*



## *Winning Sermons by a Dynamic Evangelist*

### MINE EYES HAVE SEEN

by E. E. Cleveland

Your heart will be gripped by this sheaf of sermons preached by the author in his recent West Indies crusade when hundreds of new believers were baptized into the Advent faith.

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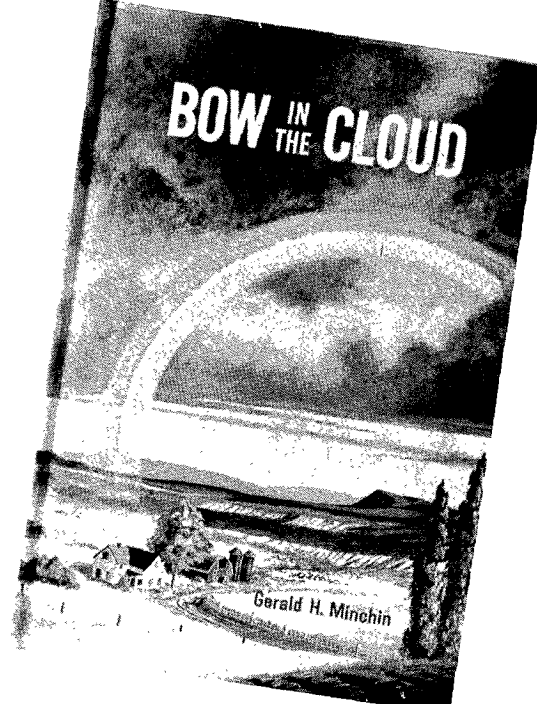
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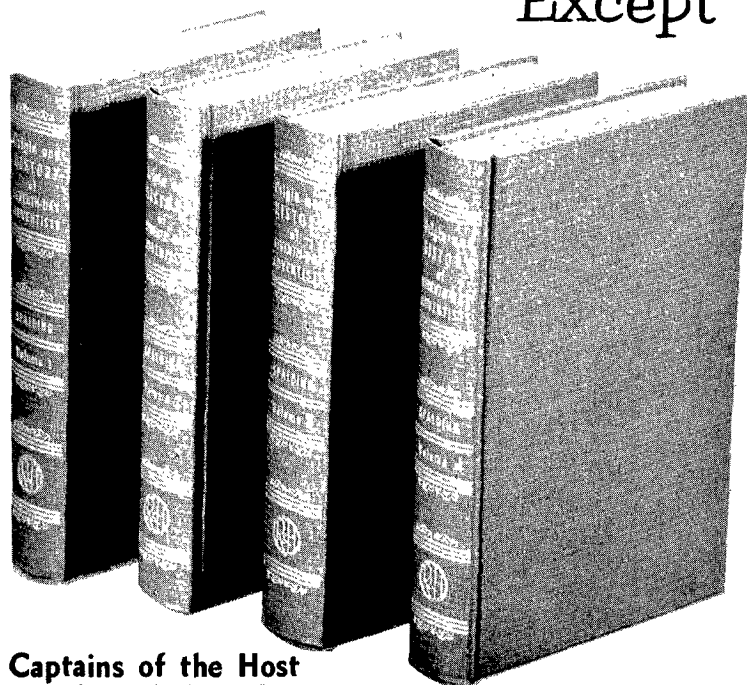
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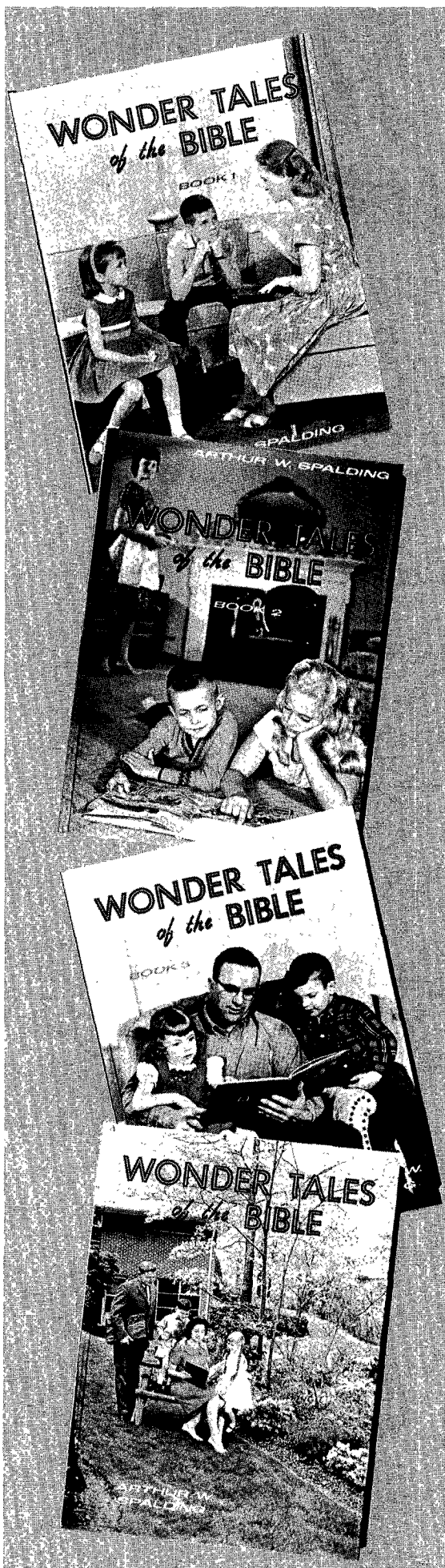
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## ANDREWS UNIVERSITY NEWS

(Continued from page 24)

Elder Cleveland, associate Ministerial Association secretary of the General Conference, was awarded an honorary Doctor of Divinity degree during the commencement exercises. He was cited for his three-fold career as writer, teacher, and evangelist.

Emil Leffler, retiring dean of the School of Graduate Studies at Andrews, presented the consecration sermon, "This Is the Hour." Baccalaureate speaker was C. E. Bradford, Lake Region Conference president. His topic was "The Church Must Strip for Action."

Of the 277 graduates, 186 were from the college, 67 from the School of Graduate Studies, and 24 from the Theological Seminary.

★ Walter Carley, a student at Andrews University Academy, 1959-1961, was awarded the Bronze Star for meritorious service performed in Vietnam during December, 1966, and November, 1967. The award was presented May 21 by Mayor Edgar Kesterke of Berrien Springs.

★ Eighteen members of the Graduate Guild and home economics classes were awarded the Lay Nutrition Instructors Certificate this spring at Andrews University. The certificate is issued by the Medical Department of the General Conference to persons qualified to instruct lay groups in proper food preparation and nutritional information. Instructor was Alice Marsh.



## University Home Economist Studies Low-Income Area

A Loma Linda University faculty member has been studying disadvantaged families in Watts and other low-income areas of Los Angeles under a \$1,000 grant from the American Home Economics Foundation.

Mrs. Mary P. Byers, chairman of Loma Linda University Department of Consumer-Related Sciences, is one of five administrators in home economics selected to participate in the one-month research of inner-city settings in cities seared by recent riots.

Mrs. Byers visited homes with social workers, nurses, and Head Start teachers; went to settlement houses; had conferences with community-relations police officers; visited community centers; observed the Neighborhood Adult Participation Program; compared prices in the area grocery stores with those of other stores; and prepared a budget for a selected family in the area.

"This program will show how badly home economists are needed and how they can better serve the low-income family," says Mrs. Byers.



**E. Stanley Chace**, chairman, department of education, Walla Walla College, formerly educational superintendent (Southern California).

**John W. Popowich**, evangelist (Manitoba-Saskatchewan), from same position (Maritime).

**Joe H. Engelkemier**, pastor and coordinator of Bible instruction, Auburn Academy (Washington), from Glendale Union Academy (Southern California).

**John W. Jones**, colporteur-pastor, Grand Forks area (North Dakota), formerly colporteur (Wisconsin).

**Earl Larsen**, chairman, music department, Thunderbird Academy (Arizona), from Shyenenne River Academy (North Dakota).

**Josephine Cunningham Edwards**, teacher, South Bay Junior Academy (Southern California), from Caldwell, Idaho.

**Victor K. Inoue**, worker for Japanese Issei group (Hawaiian Mission), from retirement.

**W. J. Hubert**, stewardship secretary (Central California), from same position (Michigan).

**Don Copsy**, stewardship secretary (Michigan), from Upper Columbia Conference.

**C. B. Johnson**, minister (Michigan Conference), from Great Bend, Kansas.

**Bonner Allen**, Book and Bible House manager (Northern California), from same position in Oregon.

**Henry Wooten**, principal, Adelphian Academy (Michigan), formerly treasurer, Adelphian Academy.

**Donald L. Hanson**, administrator, Harding Hospital, Worthington, Ohio, formerly personnel director, Hinsdale Sanitarium and Hospital (Illinois).

**Glenn Fillman**, pastor, Nashville First church (Kentucky-Tennessee) from pastor, Miami Temple church (Florida).

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

**Jane Sabes** (SVA '65; CUC '65-'68), to be relief laboratory technician, Benghazi Adventist Hospital, Libya, of Adelphi, Maryland, left New York City, June 13.

**Mrs. Winston E. Adams**, nee Lillian Lucille Zimmerman (WS&H '32), to join Mr. Adams, who is press manager, West Indies College, Mandeville, Jamaica, of Takoma Park, Maryland, left Miami, Florida, June 13.

**Wayne F. Platner, M.D.** (LLU School of Medicine '34), to be relief physician, Benghazi Adventist Hospital, Libya, and Mrs. Platner, of Spokane, Washington, left New York City, June 14.

**James R. Wood, M.D.** (LLU School of Medicine '44), to be physician and surgeon, Adventist Medical Center, Naha, Okinawa, Mrs. Wood, nee Eloise Callender (LLU School of Nursing '39), of Sacramento, California, left San Francisco, California, June 16.

**Clinton L. Shankel** (WWC '54), returning as president, West Indonesia Union Mission, having previously served in Guam, left Los Angeles, California, June 16. Mrs. Shankel and the two children will leave within a few weeks.

**Barbara J. Beaven** (CUC '67), to be schoolteacher, Beirut, Lebanon, left Washington, D.C., June 17.

**Edward E. Rippey, M.D.** (LLU '24), to be surgeon, Karachi Hospital, West Pakistan, Mrs. Rippey, nee Hazel Marion Ausherman (LLU School of Dietetics '28), of Portland, Oregon, left Portland, June 19.

**Marlis Jeane Perkins** returning as director, secretarial pool, Bangkok Sanitarium and Hospital, Thailand, left Spokane, Washington, June 21.

**Mrs. Charles H. Tidwell, Sr.**, nee Evelyn Ruth Grauer (AUC '64), and three children, returning to join Mr. Tidwell, who is department of education secretary, Southern Asia Division, Poona, India, left Boston, Massachusetts, June 23.

**Dennis E. Rodriguez** (AUC '61), to be head, X-ray department, Port of Spain Community Hospital, Trinidad, of Brooklyn, New York, left New York City August 2, 1967. Mrs. Rodriguez, nee Veda Minerva Sylvia, and four children, left New York City, June 24.

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."]

An overseas division urgently needs a *Pictorial Aid* booklet for soul-winning institutes and to counteract divisive efforts. If you are willing to sell or share your copy, write to the Lay Activities Department of the General Conference, 6840 Eastern Ave., NW., Washington, D.C. 20012. Attention of J. Ernest Edwards.

**WANTED:** *Listen, Life and Health, Liberty, These Times, Signs, Still Waters*, tracts, magazines, by W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23508. These provide reading matter for seamen.

Gn. Langsamwong, formerly of Rangoon, should be addressed B.P.O. Cikka, Via Ionzang, Chin Hills, Burma. He wishes a continuous supply of Bibles of various versions, denominational books, periodicals, pictures.

Evangelist Owusu-Ansah Sampson, SDA Mission, Jini Jini Via Berekum B/A, Ghana, W. Africa, needs a continuous supply of *Your Bible and You, Good News for You, What Jesus Said, Beyond Tomorrow, Spirit of Prophecy* books, records, Better Life Picture Rolls, Bibles, and magazines.

Victor Kipzanang, SDA Mission, 541 Pongyi Rd., Lonlaw 8, Lashio, N. Burma, needs tracts, books, magazines, Xmas cards, Bibles, Bible games.

Emmanuel Adjepong, SDA, Old Juabeng, Ashanti, Ghana, W. Africa, desires a continuous supply of books, Better Life Picture Rolls, projector, MV badges, Bibles, and missionary materials.

Evangelist E. A. Acquah, Bonwire, Esisu, Ashanti, Ghana, W. Africa, desires a continuous supply of Better Life Picture Rolls, denominational books, 1968 Yearbook, five- and three-inch reels of recording tapes, Memory Verse Cards, Bible games, Crisis books,

Signs, children's books, *These Times*, and marriage counseling books.

Seth Otena Donkor, c/o Postmaster, Bawku, Upper Region, Ghana, W. Africa, desires *Life and Health*, Christian Home Calendar, *Instructor*, *Worker*, *Signs*, *Message*, *Quiet Hour Echoes*, youth *Quarterly* for Sabbath school, *Morning Watch*, *That I May Know Him*, *Make God First*, and tracts.

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

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

Francis K. Baiden, SDA Church, P.O. Box 73, Nkawka, Ghana, W. Africa, desires a continuous supply of *Signs*, *These Times*, *Life and Health*, *Instructor*, MV materials, pictures, Ellen G. White books, films.

Send a continuous supply of missionary materials to the following: Anatalio Ellar, Reaper Sabbath School Assn., Dinagat Island, Surigao del Norte, Rizal, Surigao del Norte, P.I.; Ciriaca B. Abuyne, Loreto Central SDA Church, Loreto, Surigao del Norte, P.I.; Pablo Balbada, Panaman SDA Church, Panaman, Loreto, Surigao del Norte, P.I.; Sherly Go, Pto. Principe, Rizal, Surigao del Norte, P.I.; Ricarte Evangelio, Hing Lee P.O. Box 252, Sg. Intan Comp., Sandakan, Sabah, Malaysia; Mrs. C. J. Tornilla, Bin. Kab., Occ. Neg., P.I.; C. T. Garilva, Negros Mission, 63 Mabini St., Bacolod City, P.I.; Remy Albaciente, 63 Mabini St., Bacolod City, P.I.; Dinah Maquilan, 63 Mabini St., Bacolod City, P.I.

## Mission Orientation Program

Persons planning to live or work outside the United States are invited to enroll in an intensive six-week mission orientation program, offered by Loma Linda University School of Public Health, from January 27 to March 7, 1969. The course will emphasize tropical health, linguistics, cultural anthropology, and mental health. Separate programs are planned for medical personnel and for those with no medical background. Further information may be obtained from Director, Mission Orientation Program, School of Public Health, Loma Linda University, Loma Linda, California 92354.

## The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 10, 1968, at the Royal York Hotel ballroom, Toronto, Ontario, Canada, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.

THE INTERNATIONAL INSURANCE CO.  
Takoma Park, Maryland  
J. W. PREEKE, Secretary

## General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 10, 1968, at the Royal York Hotel ballroom, Toronto, Ontario, Canada, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the insurance service and the election of four directors for the term of three years.

GENERAL CONFERENCE  
INSURANCE SERVICE  
J. W. PREEKE, Manager

## Church Calendar

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
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Review and Herald Campaign	September 14-October 12
Bible Emphasis Day	September 21
JMV Pathfinder Day	September 28
Thirteenth Sabbath Offering	
(Inter-American Division)	September 28
Neighborhood Evangelism	October 5
Church Lay Activities Offering	October 5
Health Emphasis Week	October 5-11
Sabbath School Visitors' Day	October 12
Voice of Prophecy Offering	October 12
Community Relations Day	October 19

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

Leif Kr. Tobiassen, who writes this week on church-state relations (see cover), is professor of history and political science at Andrews University. He is a specialist in international law and international organization, particularly in United Nations affairs. He contributes to journals in Europe and America on international relations, history, education, and theology, and holds membership in four learned societies. He received his Ph.D. degree in government from New York University in 1959.

Serving as a writer, minister, and teacher, Dr. Tobiassen has worked in England, Norway, the West Indies, and the United States.

The name Siegfried H. Horn is a familiar byline to readers of SDA books and articles on the subject of archeology as related to Biblical history. A professor of archeology and history of antiquity at Andrews University, Dr. Horn spends much of his time in scholarship and travel associated with his discipline.

Before teaching at Andrews University, he worked in the Netherlands Conference and the Dutch East Indies Union Mission.

During World War II he was interned for six and a half years in Java, Sumatra, and India, but the time was not wasted. During that time he translated the Bible from the original languages into German, taught Hebrew and Greek to fellow prisoners, and wrote the manuscripts for several books.

Dr. Horn was one of the major contributors to *The SDA Bible Commentary* and is the principal author of the *SDA Bible Dictionary*.

This week's article (page 2), marking the centennial of the discovery of the Moabite Stone, is the first in a series of three by Dr. Horn noting this event.

Albert E. Smith, academic dean of Atlantic Union College, writes on a subject of interest to almost every Adventist family in his article, "How Can I Afford College?" (page 5). A former professor of physics, Dr. Smith has seen students come and go from AUC since 1959. He gives an emphatic Yes to the question, "Does the college want to be bothered with students who have little money?"

Two small corrections need to be made in the biographical sketch of Rosemary Bradley that appeared in this column of the July 25 issue. She was born at Kanye medical mission, Bechuanaland (now Botswana), not in the country of Kenya as was stated. And although she attended Pacific Union College for three years, she went east to Atlantic Union College for her final two years of college.

## Review and Herald

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

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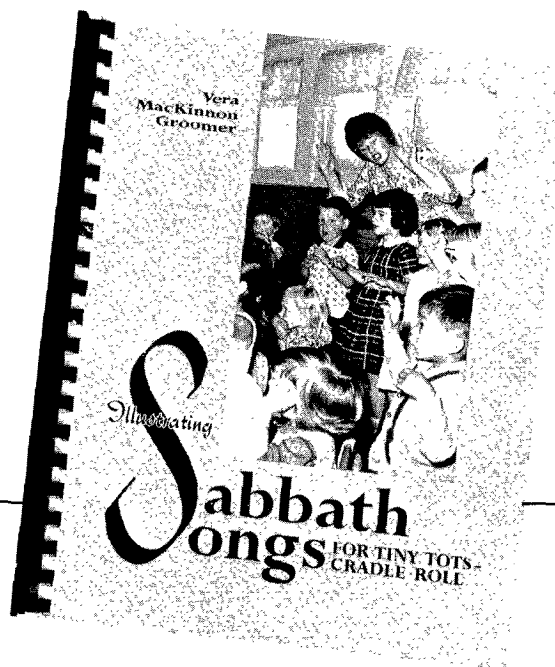
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# News of Note

## First Teachers' Convention Held at Valencia, Spain

About 22 administrators and teachers of the Seventh-day Adventist Church in Spain convened July 5-8 for the first nationwide teachers' convention at our church and temporary quarters for the seminary in Valencia.

The Adventist constituency wants to have church schools, whatever the cost. In one location the 80 church members pooled their resources and bought property to open a school. At another place the schoolroom has to be dismantled every Friday afternoon to make way for Sabbath services. One primary school opened its doors for the first time with 42 boys and girls four years ago, but when the authorities officially closed it the same year, the children were divided into small groups in several Adventist homes to continue their Christian education. The school has reopened, and the director reported 73 pupils in attendance for the 1967-1968 school year.

All the schools reported baptisms for the past school year, and high percentages of pupil passes in the government examinations.

The Adventist Seminary is to be established in an appropriate location when funds are available for property and construction.

T. S. GERATY

## Ghana Mission Laymen Conduct "Win Two" Program

The Ghana Mission is celebrating its thirty-fifth anniversary with a strong evangelistic advance. J. K. Amoah, mission president, writes: "Laymen are on fire for God. Last year we inaugurated the Win Two program for each member and started the Gift Bible Plan. The reports reveal that our faithful laymen obtained many thousands of decisions for baptism, as a result of their Bible studies and lay preaching. Now 2,500 souls are studying in the baptismal classes. Last year, 1,532 souls were baptized, bringing our church membership to 11,670."

J. ERNEST EDWARDS

## New York Believers Enjoy Timely Camp Meeting Topics

Typical of many camp meetings this summer was the New York Conference camp meeting held on the grounds of Union Springs Academy during July.

For many the annual camp meeting becomes a way of life. Among the subjects in which our people seem to be especially interested are studies on the sanctuary and its services, messages in, practical godliness, righteousness by faith, closing events of earth's history, and religious liberty. And foreign missions still

seem to occupy a place of priority in the hearts of Adventists. Other important features during the encampment were an ordination service, testimony meetings, a series on healthful living, and a book sale.

Camp meetings have an evangelistic potential. At the New York camp meeting a number of people responded to appeals made by the various speakers for surrender and baptism. Soul winning and evangelism were emphasized, and 41 lay preachers received certificates for the coming year. More than \$20,000 was given for evangelism on the second Sabbath.

Young and old took an unusual interest in the meetings and other special activities. One man there had been coming to camp meetings for 72 years in New York. Many have not missed a camp meeting for as long as they can remember. The oldest campers were a woman 94 years of age and a man 90. One couple had been married 66 years and attested to the sweetness of God's love and the growing trust in God's promises and His soon coming.

NEAL C. WILSON

## Manila Earthquake Leaves SDA Work and Workers Safe

T. C. Murdoch and M. G. Jereos sent the following news from Manila after the recent severe earthquake: "PRAISE GOD NOT ONE OF OUR PEOPLE HURT IN EARTHQUAKE. ALL BUILDINGS INTACT."

Evidently all members and workers in the North Philippine Union office, the Manila Sanitarium and Hospital, and at the college outside Manila, are safe. Through SAWS (Seventh-day Adventist Welfare Service) and our local churches all possible assistance is being given to victims of this catastrophe.

D. S. JOHNSON

## Pathfinders in Barbados Make Debut and Hold Fair

The first Pathfinder fair to be held in Barbados was conducted June 9 on the Abingdon Secondary School grounds at Bridgetown. One hundred and seventy-five Pathfinders from seven clubs assembled for the fair events, which included knot tying, first aid, nature identification, obstacle races, needle threading, and physical fitness exercises. Booths displayed expert craftsmanship by the Pathfinders. Cash prizes and books were given to participating clubs.

Although the Pathfinder work is only about a year old in Barbados, all clubs were in complete uniform. East Caribbean Conference MV secretary, Glenn Roberts, who directed this first fair, gives credit for the fast development of the Pathfinder program to a well-trained, dedicated group

of Master Guides who lead the clubs in the local churches and provide incentive for the junior youth.

Guests of honor at the fair included John Hancock, world Pathfinder director; George Brown, Inter-American Division MV secretary; and W. W. Thomson, administrator of the Port of Spain (Trinidad) Community Hospital.

JOHN HANCOCK

## Sabbath School Overflow Offering Tops Record Again

The Thirteenth Sabbath Offering overflow for the first quarter of 1968 amounted to \$96,528.70. This is the largest first-quarter Thirteenth Sabbath Offering overflow in the history of Sabbath school giving.

The Southern European Division and our believers in Spain will be greatly encouraged as the result of this offering.

The quarterly overflow offerings for the next four quarters are as follows:

Inter-American Division  
(third quarter, 1968)  
Middle East Division  
(fourth quarter, 1968)  
Trans-Africa Division  
(first quarter, 1969)  
South American Division  
(second quarter, 1969)  
G. R. NASH

## "Christ for the Crisis" Theme of Minnesota Camp

Theme of the 1968 Minnesota camp meeting, June 21-29, was "Christ for the Crisis."

President Arthur Kiesz and Secretary-Treasurer H. W. Pritchard together with the team of workers had planned an interest-packed program.

An outstanding feature of the camp was the meeting conducted at 3:00 p.m. each day by W. B. Ochs, a retired son of the Northern Union. His deeply spiritual messages called upon his listeners to walk more closely with Christ in these crises days.

Other visitors included R. R. Hegstad, J. O. Gibson, E. W. Tarr, W. M. Starks, and R. R. Frame, from the General Conference; the officers and departmental secretaries of the Northern Union; W. R. Wollard and L. R. Hixon, of the Pacific Press; and F. W. Hudgins of Faith for Today.

Baptisms in the Minnesota Conference in the biennium 1966-1967 totaled 395, and the membership now stands at 4,700. The 30 ministerial workers in Minnesota have dedicated themselves to giving still greater impetus to the work of evangelism.

R. R. FRAME