

# REVIEW

## and Herald

## ★ Report From New Delhi

—Page 12

## ★ Miracles in Indonesia

—Page 14

## Thank God for the Bible!

By R. R. Figuhr, President  
General Conference

**S**EVENTH-DAY Adventists love the Bible. They firmly believe that it is pre-eminently God's message to man. By its counsels they endeavor to live in this present world. Its wonderful promises give them assurance of eternal life to come. Wherever Adventists go, they encourage Bible study. They and the Bible are inseparable. It is almost a saying among them that if on a Sabbath morning you find yourself in a strange city, wondering where Seventh-day Adventists meet, look around until you see someone carrying a Bible, and follow him. He will lead you to the Adventist meeting place. This has actually happened—more than once.

Today the Bible is widely circulated, thanks to the efforts of devout men and women. But this freedom has not always been accorded the

Word of God. Indeed, today there are areas where God's Book, if not totally prohibited, is at least strictly circumscribed. Not long ago I was in a country where circulation of the Bible is largely forbidden. One of our members succeeded in obtaining a copy by paying ten times its original price. He did not consider the price too high, but rejoiced at securing it.

In the twelfth century great darkness hung over the civilized world like a pall. It was because of ignorance of God's Word. Men and women knew of God only as the ruling church saw fit to depict Him. The precious words of Holy Writ were denied the people. To them God seemed far away, and He was accessible only to a certain few. Then into this midnight of darkness stepped a noble people armed with the Scriptures of salvation and treasuring them as life itself. They felt impelled by a sense of responsibility to their fellow men and by a deep desire to share this treasure with them. High in the fastnesses of the Alps these people, the Waldenses, spent long hours copying the Scriptures. They also engraved them upon their own hearts.

"From earliest childhood the youth were instructed in the Scriptures, and taught to regard sacredly the claims of the law of God. Copies of the Bible were rare; therefore its precious words were committed to memory. Many were able to repeat large portions of both the Old and the New Testament. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Little children learned to look with gratitude to God as the giver of every favor and of every comfort."—*The Great Controversy*, p. 67.

The circulation of the Scripture

portions had to be carried on with extreme caution. The Waldensian missionaries, traveling as itinerant merchants of silk, jewelry, or other articles, secretly carried copies of the Scriptures with them. As opportunity presented, they disclosed their real merchandise. In doing so they risked their very lives. Should they have been discovered by the authorities, their end likely would have been swift and certain. Not a few were martyrs. But theirs was a commission they could not ignore. They were bridging the terrible abyss between man and God created by the dictates of men.

The centuries have rolled along since those years of peril. The fearless men of the Reformation, daring and devout men of God, and the blood of Christian martyrs all played their part in bringing the Bible forth from its hiding place so that its treasures might be unlocked and its truths made available for all.

### A Famine for God's Word

One day soon darkness again will fall over the earth. It will be a final darkness for those who have neglected the opportunity to make the Bible the man of their counsel. What a warning is depicted in the following words:

"Those who had not prized God's Word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to seek the Word of the Lord. Said the angel, 'They shall not find it. There is a famine in the land; not a famine of bread, nor a thirst for water, but for hearing the words of God.'"—*Early Writings*, p. 281.

We thank God for the availability of the Divine Word in so many languages in so many lands. May we prize it increasingly in these days of confusion and uncertainty. Among all the voices of earth today, it alone speaks authoritatively of peace and of security. In this hour, when the very life on this planet is threatened with nuclear extinction, there comes to God's faithful ones the promise, "Let not your hearts be troubled." This promise points to the heavenly mansions above, to the abode of the faithful.

(Continued on page 5)

Seventh-day Adventists firmly believe that the Bible is God's message to man, and endeavor to live by its inspired counsel.

EWING GALLOWAY



# Why Attend Church?

By Dallas Youngs, Evangelist  
Texas Conference

*"Let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near." Hebrews 10: 24, 25, R.S.V.*

**T**HERE is no misunderstanding this last-day instruction from the Lord. It is plainly and simply, Go to church. Remembering that God gives no needless commands, we inquire, "Why?" Why does the Lord ask us to assemble together, and especially so as we see the day of Christ drawing near? The perils of the last days demand it. God's people are to draw strength from one another for the conflict with evil. As psychiatrists and psychologists would express it, church and church association provide group therapy.

David said, "My heart and my flesh crieth out for the living God." So is it with men today. Man's social and religious nature, especially when enlightened by divine revelation, requires corporate worship of the heavenly Being, and with those of like faith. Even as the body becomes weak unless it gets exercise, and as the mind deteriorates unless it is exercised in the acquisition of the truth, so the religious nature will decay and perish unless it is employed in the worship of the Divine Being. It is imperative that we assemble together, to preserve our religious nature and to assure spiritual growth and development.

While here in person Jesus recognized the necessity of group worship when He said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). He demonstrated this need by attending the place of worship Himself: "He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16). Jesus' followers have ever recognized the same necessity: "They that feared the Lord spake often one to another" (Mal. 3:16). The Lord not only hears their words but writes them in a "book of remembrance."

Believers are to "exhort one another." One who is cast down and discouraged can be helped by a brother

who is full of hope and good courage. Group worship provides an opportunity to counsel, encourage, and admonish. There is no substitute, and the Lord enjoins it, so His people may benefit from it. It prevents backsliding and promotes spiritual progress.

## Why People Neglect Church Attendance

Why is such counsel necessary? Why are Christian men and women often so reluctant to meet together in the Sabbath and prayer meeting services? Generally it is because the necessity is not recognized. The one who neglects worship says, "I can read my Bible at home, or hear a sermon on television or radio. We have worship in our family." He fails to recognize the benefit of meeting with other believers of like faith. He does not see the spiritual uplift that results from group worship. Also, he is inculcating this in the members of his family as a habit that will work against spiritual advancement as long as they live.

Still another cause of latter-day neglect of church attendance is absorption in temporal and worldly things. We are busy. In many cases both

husband and wife are employed. Sometimes the husband holds two jobs. In addition to the work program, a multitude of worldly pleasures compete to consume any remaining time. In many instances the whole being is filled with work and worldly pleasure to the total or near-total exclusion of spiritual exercise.

The weakening of the spiritual life is still another cause of nonattendance at church. It is a vicious cycle: The busier we get and the more fully we become engrossed in worldly pleasure, the lower our spiritual life; and the lower the spiritual life, the more we turn to the world.

The text suggests that with the neglect of church worship comes the danger of apostasy. Every pastor knows this to be so. Let a member become indifferent about his church attendance, and the watchful pastor becomes concerned, for this often indicates the first step in a gradual departure from the Lord.

Nonattendance at church affects not only the nonattender but the entire congregation. A blow is struck at the importance of regular attendance. Many in the congregation feel this. It tends to discourage the pastor. There is an empty pew, and an empty pew can do a great deal of harm.

"I am an Empty Pew. I vote for the world as against God. I deny the Bible. I mock at the preached Word of God. I rail at Christian brotherhood. I laugh at prayer. I break the fourth commandment. I am a witness to sol-

## Love Letters From Review Readers

How do *Review* readers feel about their church paper? Here are extracts from two letters:

"I have been a subscriber to the *Review* for many years. When the *Review* comes each week I drop everything and scan through it, later to read every item. When discouragement comes, I read the *Review*; and courage rises at once. When zeal seems to lag, I read the mission stories; and zeal revives. The editorials stimulate to greater determination to be faithful to the end. As we now face the great climax of this world's history, we need the *Review* more than ever to keep us informed, to strengthen us, and to encourage us to be faithful to the end."

"The *Review* and *Herald* has been part of our grocery bill ever since I can remember, and I am past 75 years of age. That is one thing the house would be empty without."

We appreciate letters like this. But they also bring us a twinge of sorrow, for we cannot help thinking of the nonsubscribing Adventist families. These families do not get the lift that comes by reading of God's marvelous workings at home and abroad. They do not know the joy of finding in the *Review* just the spiritual help needed in an hour of perplexity or doubt. They do not have the satisfaction of getting the denominational news firsthand.

Pastors and church officers: You are in a position to reach every member of your church with an appeal for the *Review*. Have you done this? Have you done all you can to see that all of your members receive the blessings that will come through the *Review* in 1962?

The special offer of \$3.95 expires at the end of this month. Do everything you can NOW to make your church a 100 per cent *Review*-reading church!

THE EDITORS

emn vows broken. I advise men to eat, drink, and be merry, for tomorrow we die. I join my voice with every atheist and rebel against human and divine law. I am an Empty Pew. I am a grave in the midst of the congregation. Read my epitaph and be wise."—*First Presbyterian Bulletin*, Pittsburgh, Pennsylvania.

### An Empty Pew Is a Liability

From this we see that the empty pew is no asset to the church, the pastor, congregation, or the absent member. There is hardly a church member who would not agree that he needs all the help he can get to make it through to the kingdom. Yet, in missing a sermon the absent member may miss just that counsel, reproof, and admonition he needs to safeguard his eternal future.

Think of Thomas. He was not with the other disciples the first time Jesus met with them after His resurrection. He was not in his place. His pew was empty. And what was the effect upon absent Thomas? He was plunged into extreme discouragement and doubt. He denied the testimony of the others that they had seen Jesus, and declared that he would not believe the Lord had risen unless he could put his finger into the nail hole in Jesus' hand and thrust his hand into the spear wound in His side. It was a bad week for Thomas. His absence upon this one occasion gave him the name by which he has been known ever since—doubting Thomas. Had he been with his brethren, this would not have happened, and he would not have been plunged into a long week of unbelief.

Not only is it important to the growing Christian experience to be regular in attendance at church services, but it is equally as important to be on time. Punctuality is a neglected and often disregarded virtue. How good it is to see everyone present and on time at the opening of Sabbath school! Concerning the importance of this, we read from the Spirit of Prophecy:

"It is a sad failing with many that they are always behind time on Sabbath morning. They are very particular about their own time, they cannot afford to lose an hour of that; but the Lord's time, the only day out of the seven that the Lord claims as His, and requires us to devote to Him, quite a portion of this is squandered away by sleeping late in the morning. In this they are robbing God. It causes them to be behind in everything; it makes confusion in the family; and finally results in the tardiness of the entire family at Sabbath school, and perhaps at meeting. Now why can we not rise early with the birds, and offer praise and thanksgiving to God? Try it, brethren and sisters. Have your

preparations all made the day before, and come promptly to Sabbath school and meeting, and you will thereby not only benefit others, but you will reap rich blessings for yourselves."—*Counsels on Sabbath School Work*, pp. 169, 170.

Our absence from the church is a vote to close it. A farfetched statement? No. Unnumbered churches, including some Seventh-day Adventist churches, have been closed by just such a vote. When the number of absent members becomes sufficiently large, there remains nothing to do but to close the church doors. It is a tragedy, but such tragedies have been repeated again and again through the centuries. It is a vote of indifference, of decadent spirituality.

The story is told of a New England pastor who was worried by the failure of one of his members to attend church. The pastor visited his delin-

quent parishioner, and upon being ushered into his presence, found him sitting before the open fireplace in deep meditation. The pastor did not speak, nor did the nonattending member. But advancing to the fireplace, the pastor took the tongs and lifted a single live coal from the fire and put it apart by itself. In a few moments the coal lost its fiery red glow and soon turned black. The lesson was not lost on the delinquent member. He said, "Pastor, I'll be there next Sabbath."

There is nothing that will destroy spiritual growth and progress as quickly and surely as indifferent attendance at religious services. The one who does so is setting the stage for full and complete apostasy. On the other hand, obedience to the instructions of the Lord to faithfulness in churchgoing will result in decided spiritual growth and progress.

## Making the Most of Your Mind

By Jo Ray Cotton, Minister's Wife

WHILE growing up I liked to hear it said that intelligence is more important than beauty; somehow I felt that the former would be easier for me to attain than the latter. But I have found since that developing the mind takes more thought and effort than possibly any other phase of living. And if you don't grow mentally while you are young, the process is slow and painful in later years.



A. DEVANEY

As a well-groomed appearance requires thought and care, so a well-trained mind calls for diligent effort and self-discipline.

Often we get the idea that all we have to do to please God is to be sweet and thoughtful of others. Nothing can detract from the importance of

### A READING MUST FOR YOUTH

these qualities, but God will be even more pleased if these qualities are enhanced by a mind functioning at peak production, a mind capable of giving rational reasons for the faith we hold. Let us begin today to build our minds into the best instruments possible.

Don't get the idea that this advice concerns only IQ's above 130. No mind develops spontaneously. It would be far better to have inherited an average intelligence and to work hard to develop it, than to have been born an avowed genius without disciplining the gift. Only relentless training can develop a mind able to synthesize ideas into a complete concept.

I know a man of thirty who, according to IQ tests, is an intellectual giant, but you would never suspect it. Never having disciplined his mind, all he does is to think up one eccentric notion after another. He has sold homemade vitamins, organized his own church, and started a private

printing press. But all he does is so uncontrolled and without goal or purpose that each scheme eventually fizzles out. The untutored brain, no matter how good, is of no more value than an untamed palomino horse. All either can do is to run wild. Every teacher will tell you that he prefers a diligent student of average intelligence to a brilliant student who has never learned to discipline his mind.

### A Well-disciplined Mind

Here are five rules to follow in building a useful mind:

*Learn why you believe as you do.* Are you a Seventh-day Adventist? Do you know the reasons for your faith, or have you simply accepted what you have heard since childhood without inquiring into the reasonableness of your religion, without ever studying critically for yourself the ideas you hear in church and at home?

The Seventh-day Adventist message is the finest and most inspiring in the world. What a pity that so few of us really know what it is all about. Most of us are parrots repeating mechanically what we chance to hear.

*Don't live by trial and error.* Get your will power into high gear and make the effort to face alternatives and choose the best of what is offered to you. Talk with people in whose judgment you have confidence. Study their views. Read the opinions of leaders of thought. We are all busy, but we should never be too busy to listen to someone with worth-while ideas.

*Tie what you learn into an over-all pattern.* Whether it be religion, algebra, history, literature, or language that you are studying, look at each part in relation to the whole. Here is Jack Smith. He can name every mechanical part of a car correctly, yet he hasn't the faintest idea of what its function is in relation to the others. When you read a Bible text, see it in its context. When you learn certain facts of history, keep in mind their relationship to the era of which they are a part. When you read a poem by Robert Browning, find out what it contributed to literature. When you learn your French vocabulary, learn to use the words in complete sentences.

Before buying the lumber to build a house, you must have in mind what kind of house you will build. You do not merely buy lumber. Likewise, unless you tie the facts you assimilate to a whole, you are simply cluttering your mind, not making the best use of it.

*Concentrate.* This is the key to successful mental growth. Too few people have the ability to concentrate. Witness the gusher who greets you on

the church steps after the worship service and asks, "What have you been doing?" only to look about and never really hear what you answer. This superficiality carries over into the more serious aspects of life. Some of us cannot even concentrate long enough to pray. We address God, but before we know it, we are thinking of secular matters. We go to church, but what the minister preaches goes in one ear and out the other, not because what he is saying is of no spiritual value, but because we don't know how to concentrate.

*Build castles.* I don't mean that we should be dreamers who never face reality, but that we should have a plan. God instilled in us the gift of imagination; let's use it. Each new fact or principle learned should be fully explored. Someone tells you that you should be like Christ. This is a fact; but with a little imagination added, what possibilities it has for each of us! It means that we can be kind, gentle, go the second mile, return good for evil, be a good Samaritan, and so on. Building castles means catching visions of the splendid life we want to live. Let us be imaginative.

*Practice what you learn.* The other day a friend told me she would give

anything if she could be really tops in just one thing. And what does it take to do that? It takes work, work, work—even for the talented. To be an excellent public speaker you must master the techniques of speech and accept every opportunity to speak, even when the audience may seem insignificant. To be a good swimmer takes many hours of swimming. To be a good cook you will have to prepare many meals. To be a good writer you will write page after page. To be a Christian you will become familiar with the life of Christ, and practice His example. In the beginning you will make many errors, but with continued practice and your mind set on your goal, you will become more and more like Him. The more you practice, the easier it is.

Our minds are God's greatest gift to us. We are stewards of this gift, and have a responsibility to improve it to the utmost. It is not enough to have an understanding of God's Word: we must convert that knowledge into action. Are you willing to dedicate all your mental powers to God, and then, with His help, do your best to develop them to their fullest extent—to His glory, to helping your fellow men, and to your own joy and eternal happiness?

### Learning to Be a Soul Winner—

# Meeting Objections

By E. D. Nelson

**I**N THE sales world I was taught to welcome objections. Does this idea sound incredible? A man who raises an objection is like a ship on the high seas trying to keep its position secret, only to give its position away when it radios for help. When a man objects he immediately gives away his position.

Men and women have preconceived ideas that in many instances are erroneous. When truth is presented they naturally resist and object. Every sincere objection is in reality a request for further information. When this is given we are one step nearer a decision. The insincere objector doesn't object but rejects. When one point is clarified he will find something else to object about. Such people are "ever learning and never coming to the knowledge of the truth" (2 Tim. 2:7).

The line between objecting and rejecting is very thin, and even the sincere objector may in time reject if we are not on hand to help him with his objections. "With the Bible in hand, he should seek in a courteous manner to learn the objections which exist in the minds of those who are beginning to inquire, 'What is truth?'"—*Evangelism*, p. 484. Only those who understand the importance of bringing objections out into the open will welcome them and treat them sympathetically. A person who has unanswered objections will never make a solid decision for truth.

By this I do not mean that we shall have to answer every objection Satan can conjure up against truth. Sooner or later the sincere objector will cease using objections as a reason to defer taking his stand for the truth. I call this the saturation point. This does



A man who raises an objection is like a ship on the high seas trying to keep its position secret, only to give its whereabouts away when it radios for help.

not mean that he has no more to learn, but from this point on, the battle is won. We have seen him safely through the rough period when it is easier to doubt and reject.

The insincere objector is always a source of considerable pain. Not much can be done for a person who sets his mind against truth. He may argue, "If you convince me that what you say is the truth, I will believe it." This argument usually reveals a person to be either ignorant or insincere. Thousands of people will use the strategy of the insincere, but do so ignorantly. I tell these dear people that I cannot prove anything to anybody. I can only reason with them, and they will have to think their own way through the problem. This answer usually helps them to take a more rational attitude.

#### Five Basic Objections

There are five basic objections to accepting the message we have to give, but each of these five can be turned into a reason for accepting it.

1. First and most important of these is *man*. Salesmanship is "sales man ship." We have to "sell" the members of the church as samples of our product. The first possible objection to the church is usually answered by the lives of its members. We can lift peo-

ple no higher than we are ourselves. We cannot sell them something on which we ourselves are not sold. Usually we do not hear this objection, but often see it in the form of indifference.

Recently at prayer meeting I was interviewing one of my members who had been baptized eight years before. In his testimony he said, "The outstanding factor in my acceptance of the message was the life of Mr. ———, who studied with me." This, incidentally, was true in my own life. The young people who sang at the evangelistic effort were different, and how I wished to emulate them!

2. We must sell the *product*, which in our case is the truth as it is in Jesus. We are selling Christ to the world. This will precipitate objections, but some of the most vocal objectors prove to be the best prospects. Take for granted that those who raise objections are interested in an explanation rather than in a fight. Present the facts, and then give the Holy Spirit an opportunity to convict their hearts. If they still doubt, I ask them to make the problem a matter of prayer, and then listen to the Holy Spirit to convict them of what they should do. Most people will agree to this as fair.

3. The third item people object to is the *price*. If the price is right people will buy. Price can be a moving factor or a deterring one. In the spiritual realm people are usually slow to purchase our product unless we can show them that it is worth the price. "Thousands of hearts can be reached in the most simple way. The most intellectual, those who are looked upon and praised as the world's great and gifted men and women, are often refreshed by the most humble, simple words spoken by one who loves God, who can speak of that love as naturally as worldlings can speak of those things which their minds contemplate and feed upon." —ELEN G. WHITE in the *Review and Herald*, May 9, 1899. Learn the art of picturing the truth in its beauty. Arouse the hunger of men and women by word pictures of heaven, the joys of salvation, the peace that comes from meeting the vicissitudes of this life—with Christ.

4. Another thing people object to is the *terms*. Most department stores would close their doors unless they offered terms—often nothing down and so much to pay each month. Here men are usually the worst offenders. They will say, "When I am sure I can make a go of things I will come into the church." I tell them that when they have accomplished this, to be so kind as to let me know how they did it; that I have a long list of men and women who have told me a similar

tale and would like to know how. The sincere objector will see the futility of his proposal. I then proceed to tell them that they must come just as they are. Those are the terms I offer.

#### God Wants Willingness

Jesus said, "Come unto me." As one minister said, "We do the coming and He will do the saving." God has said, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). I quote Isaiah 64:6, emphasizing that all our right doing, or righteousness, is as filthy rags. What God wants from us is willingness to cooperate. Our willingness will largely determine what we pay and what we receive in return. His perfection makes up for our lack of perfection, and we are accepted on that basis.

5. The fifth objection has to do with the *company*. We belong to a company of believers. Satan is at war with the church. His work is to stir up prejudice against the denomination. I admit the church has hypocrites in it, and will continue to have them to the end of time. Then I quote the words of Jesus, "Let both grow together until the harvest" (Matt. 13:29, 30). I do not spend my time defending the church. I admit its mistakes, and then challenge the objector to come in and help us improve it. I simply agree with him, and then proceed to silence his arguments by meeting his objections. In each exchange I use his objection as a selling point.

These are the five commandments of selling—five reasons why people will object and five reasons why people will accept. Any one of the five can become an outstanding reason, and the others contributing factors. Let us as soul winners learn how to meet objections wisely, and we will have more souls for our hire.

(Fourth in a Series of Five Articles)

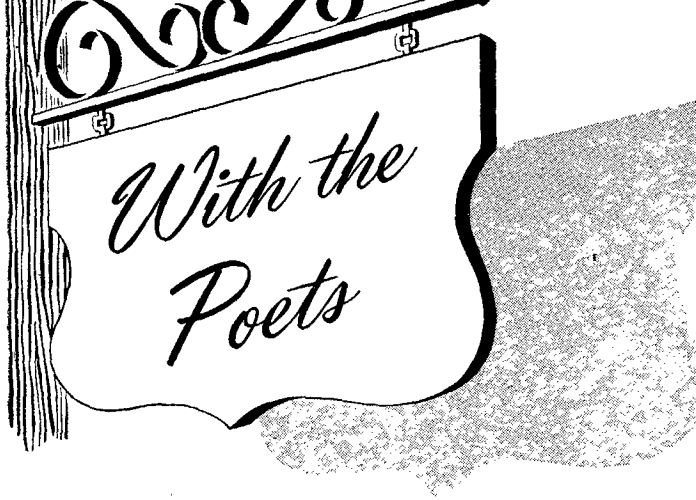
### Thank God for the Bible!

(Continued from page 1)

Thank God for the Bible. Thank God for the freedom we have to peruse its sacred pages. It is the book we must diligently study each day.

There is but one situation that interferes with a daily program of Bible study—it is the multitude of other duties and activities. These times challenge us as no previous age has ever challenged a generation; they challenge us to earnest, consistent reading of the Bible, divinely preserved for us through past ages. May we be led to say with the psalmist, "O how love I thy law! it is my meditation all the day."





## *The Angels' Song*

By F. C. Petty

"Glory to God in the highest,  
And on earth,  
Peace among men of good will;  
Glory to God in the highest,  
And on earth,  
Peace among men of good will."

Down corridors of time, in anthems sublime,  
Echoes of angels singing!  
All praise to our God, and peace among men,  
Their choral still is ringing.

"Glory to God in the highest,  
Peace among men of good will."

Would to God that once more, as in that night of yore,  
Might the seraphim sing that song!  
O would that again the poor sons of men  
Might look on that angel throng!

In the chill of the night, on the Judean hills,  
Shepherds their vigils are keeping;  
In the calm of the night, in the moon's pale light,  
The world, unaware, is sleeping.

"Glory to God in the highest,  
Peace among men of good will."

The shepherds watching their flocks by the night  
Studded with stars profuse,  
Blest above seers and kings in their might,  
Worshiped Him, born King of the Jews.

A Star foreseen in dim ages of yore,  
Out of Jacob arose and shone;  
From far in the East, to come and adore,  
The Magi set search for His throne.

In anthems sublime, down corridors of time,  
Echoes of angels singing!  
Peace among men of good will  
Their message still is bringing.

Blest anthem of love, borne from above!  
Benediction of peace to men!  
That we might again hear on the still night air  
That "Gloria in Excelsis!" Amen!

## *Christmas Night*

By Charles E. Grey

In the still of the night, while the little lambs slept  
And shepherds watched beside,  
Lest a wolf or thief might rob the flock  
Of the shepherd's wealth and pride;

While the twinkling stars were gleaming on high,  
And the moon shone with yellow light,  
There came the waft of an angel's wing,  
And a flood of glory bright.

The shepherds marveled and shook with fright,  
But the angel calmed their fears  
With the words, "Fear not, for great joy I bring,  
Fulfillment of holy Seers;

"For in David's city is born this night,  
The Saviour, the Christ and Lord;  
You'll find the Babe in a manger laid,  
No better doth man afford."

And lo! the heavens were aglow with light,  
And a glorious angel throng  
Sang as no mortal had heard before  
This wonderful heavenly song—

"Glory to God in the highest,  
On earth, peace, good will toward men,  
The gift of love from God above.  
Amen! Amen! Amen!"

The shepherds heard, and their souls were thrilled  
With joy and wonderment;  
As the glory faded from their wondering eyes,  
To Bethlehem town they went.

They found the Babe, as the angel had said,  
Asleep on a bed of hay;  
With joyful hearts they humbly bowed  
And worshiped that Christmas Day.

'Twas a wonderful night when the Saviour was born,  
When He came to live with men;  
He liveth still, as the Son of man,  
And soon will come again.

This time He comes as King of kings,  
To gather His children all;  
To take them home to part no more,  
His children great and small.

They then shall live to die no more,  
In that home of endless joy;  
All tears shall there be wiped away,  
And nothing shall annoy.

## *The Christ Star*

By Hazel Philips Treible

Star of Peace in a world of tears,  
Star of Hope in a world of fears,  
Star of Light in a world of gloom,  
With a lonely stable the only room.  
Star of Love in a world of hate—  
Seek it now, for the hour is late.  
Star of Mercy in a world of sin—  
Enter my heart and dwell therein.

## *Christ's Coming*

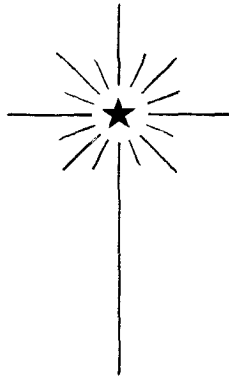
By Rachel A. Ware

Christ came to earth long years ago  
One night when stars were all aglow,  
Announced by angels' song to men  
Attending sheep in Bethlehem.

In lowly manger crib He lay,  
Where shepherds found Him in the hay,  
And Wise Men from the Orient  
Paid homage to the Heaven-sent.

As King of kings He'll come again,  
O'er heaven and earth to take His reign,  
While mountains quake and thunders roll  
And lightnings flash from pole to pole.

Then every eye shall see His face—  
O'er all the land, from every race.  
May we be ready to welcome Him,  
As were the shepherds of Bethlehem.



## *Joy to the World*

By Myrtle Leora Nelson

And now again it's Christmas!  
What does it mean to me—  
Holly wreaths and mistletoe  
And presents on the tree?  
Or do my thoughts turn backward  
To that most glorious night  
When over the Babe of Bethlehem  
A star shone, wondrous bright?  
A virgin chosen by our God of love  
Gave birth to the Holy Child.  
God named the little one Jesus—  
Our Saviour, undefiled.  
A miracle was wrought that night  
Of supernatural birth;  
Miraculous, too, the life He lived  
Of holiness on earth.  
He understood His fellow men;  
He walked where others trod;  
In selflessness He proved the fact  
He is the Son of God!  
We will reverence Jesus' birthday  
In a thankful, joyous way,  
With its message of good will  
Through the year, on every day.

## *Christmas Bells*

By Pauline Goddard

Christmas bells, joyous Christmas bells,  
Ring out the story your music tells.  
Tell God's love through the Christ child's birth,  
Of good will to men and peace on earth.  
Proclaim your tidings far and near,  
Ring out and ring loud, for all to hear.

Tell of the star that shone so bright,  
Of angels singing their praise that night.  
Tell of the manger filled with hay,  
Of Mary watching near where He lay.  
Tell of the shepherds in the field,  
Of Wise Men with gifts they came to yield.

Christmas bells, joyous Christmas bells,  
Ring out the story your music tells.  
Ring it now, as in days of yore,  
So all may believe and Christ adore.  
And may your story conquer sin,  
As it lives on through the lives of men.

## *Wake Up, O Earth, Your King Is at the Door!*

By Delphia Cline Freeman

He came, a Babe, when then-known world sought peace  
From heavy taxes and the ruling power;  
Unrest stirred hearts bowed 'neath oppression's hand—  
They did not know the ripeness of the hour.

Oh, yes, they looked for One to be their King  
And save them from the Caesars' rule of steel,  
But He would be a conqueror, they thought—  
A mighty man, His actions would reveal.

They did not know the Scriptures that foretold  
How their Deliverer would truly come,  
Who in a lowly manger bed was laid—  
A Baby, only recognized by some.

He came, but unbelieving hearts denied  
Him entrance, and the world received Him not  
As looked-for King of kings and Lord of lords,  
But made the cross on Calvary His lot.

Once more unrest makes dim the pictured dream  
That earth would see of safety and of peace,  
And fear is clutching at the hearts of men  
With steadily mounting force that will not cease.

Once more He'll come amid foretold unrest  
That will be man's when sands of time are run.  
Wake up, O earth, your King is at the door  
To claim His true believers, every one.

But second coming won't be like the first.  
This time He comes a mighty Conqueror;  
All sin and sinners will be blotted out—  
Wake up, O earth, your King is at the door!



## Lost!

Every American father wished Governor Nelson Rockefeller well on his recent mission halfway round the world in search of his lost son. Hope was not bright that six-foot-tall, 23-year-old Michael Clark Rockefeller would ever be found alive, but in his father's heart there was a flicker of hope—and the whole world hoped with him.

Michael and a Dutch colleague were on an anthropological expedition in New Guinea when their native dugout canoe capsized at the mouth of the Eilanden River and began to drift out to sea. Michael decided to swim for shore, but apparently never made it through the shark- and crocodile-infested waters. Australian helicopters, Dutch naval units, and a thousand Papuan canoes were already crisscrossing the swampy coastal areas when the governor personally joined the search. Every effort proved fruitless, however, and a week later he made the sad journey home—without Michael, but still hoping against hope.

The yearning of the human heart for lost loved ones is a faint reflection of the passion that moved the great heart of our heavenly Father in His search for lost men. May God implant in our hearts just such a concern for our brothers lost in the treacherous current of sin, one that will lead us to go to the ends of the earth, the city, or the block—as the case may be—in search of them.

R. F. C.

## The Doubtful Value of “New Light”

Common to our daily mail is this kind of letter: A good church member feels that he has new light on some passage of Scripture. Sometimes he discusses the new light briefly, sometimes at length—even to including an extended mimeographed document that expounds in infinite detail what he believes he has discovered in a certain scripture.

Now, to say anything critical of one who has thus studied, and allegedly found new light, is at best a difficult thing to do. One immediately faces a high psychological hurdle, for he appears to be discouraging Bible study. But at the risk of being thus misunderstood, we offer a few comments on the capacity of a certain fraction of our membership to find “new light” in this or that passage of scripture.

Let us say at the outset that we believe our people should be diligent students of the Bible, studying it much more than most of us do. Further, we agree wholeheartedly with Mrs. White's repeated statements that there is further truth yet to be found in the Scriptures, deeper understanding of the will of God. Then why should we be in any way critical of those who write to our editorial office to inform us of “new light” that they have found in the Book of God?

We reply: Our Lord gave us a good rule by which to measure values: “By their fruits ye shall know them.” We do not profess to understand the mystery of the working of the human mind, even in the study of holy things, but we do know from a variety of experiences and incidents that there exists a certain type of mind

that seems to approach the Scriptures not so much to be edified, rebuked, and exhorted as to find something new. The approach is wrong and the results generally prove it.

These may sound like hard words. We confess they are. We believe that the sobering facts of the years justify them. There is something more that needs to be said. Some—fortunately not all—of those who have “new light” become markedly disturbed when the brethren fail to accept the “light.” They become more fixed in their conviction and may even develop an ardor for promoting, right and left, their new insights into Scripture. This generally produces tension, dispute, and distress.

Oftentimes the person who has come out with “new light” has not set forth any damnable heresy. At worst he may only have revived an unwarranted or even foolish deduction from a text on which good men have never been able to come to a firm conclusion because of its obscurity. Indeed, the “new light” may even have some small merit in terms of exhortation to holy living.

### “New Light” Hides the Old

But though the “new light” may not be damnable heresy, or in any way bad, the person who promotes it too often stresses it until he seems almost to forget the whole range of glorious Scripture teachings and the distinctive message of the Advent Movement. At least, when others see him they are reminded only of that particular view. That, at best, sorely weakens his influence for good in the church, and at worst makes him a problem.

We recall, for example, a dear brother who some years ago felt that he had new light on the battle of Armageddon. Now, it is actually possible that there may have been some measure of light in what he sought to promote, but he promoted it with a gusto and a fervor on every side till everything else seemed to be forgotten. And when his brethren were cool to his new thoughts, he finally broke away from them, declaring that he must be free to preach his “new light” as a great message for today. Where he is now we do not know. We doubt seriously whether the preaching he did, brought light to any soul; certainly it brought no strength to the Advent Movement.

We have known others who thought they had great light on the identity of Melchizedek, being wise above that which is written. From time to time we have read what some felt they had found in the Scriptures concerning children being born in the new earth, which subject seemed to be the one burden of all their religious contacts with others. We recall of at least one instance where a brother who thus had a burden felt that the apathy of his brethren in regard to the subject was one good reason for his withdrawing from the movement.

Now, private musings or speculations on certain dark areas of Scripture are pardonable, yes even defensible. But we believe they often quickly become indefensible when they are vocalized, publicized, and promoted. The very fact that there are some things we see through a glass darkly assures that there will be areas out of focus in our spiritual understanding until the day when perfect light breaks upon us. The tragedy is that any of us should take our eyes away from the sunlit hills and valleys of clear scriptural understanding to explore dark



canyons and recesses, thinking thus to be able to stand forth as great explorers.

### Not a New Problem

This problem, of course, is not a new one. It is as old as religion. We have had to face it all through the years. It seems that early in our history a man identified only as "Bro. D" was an exhibit of this type of mind. We think we can do no better than to quote here at some length what Mrs. White said concerning him:

"Let none be self-confident, as though God had given them special light above their brethren. Christ is represented as dwelling in His people. Believers are represented as 'built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone. . . ."

"That which Bro. D calls light is apparently harmless; it does not look as though any one could be injured by it. But, brethren, it is Satan's device, his entering wedge. This has been tried again and again. One accepts some new and original idea which does not seem to conflict with the truth. He talks of it and dwells upon it until it seems to him to be clothed with beauty and importance, for Satan has power to give this false appearance. At last it becomes the all-absorbing theme, the one great point around which everything centers; and the truth is uprooted from the heart.

"No sooner are erratic ideas started in his mind than Bro. D begins to lose faith and to question the work of the Spirit which has been manifested among us for so many years. He is not a man who will entertain what he believes to be special light without imparting it to others; therefore it is not safe to give him influence that will enable him to unsettle other minds. It is opening a door through which Satan will rush in many errors to divert the mind from the importance of the truth for this time. Brethren, as an ambassador of Christ I warn you to beware of these side issues, whose tendency is to divert the mind from the truth. Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous. The enemy has great power over minds that are not thoroughly fortified by prayer and established in Bible truth.

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"—*Testimonies*, vol. 5, pp. 291-293.

### Humility Most Needed

We believe that much of this problem, as illustrated by "Bro. D" and by others, would be speedily solved by a new approach to the Scriptures. The type of man who goes exploring in the Bible for new light, for something that has lain secret before, in order to have something singular, startling, and significant to impart to others, is approaching the Scriptures in a wholly wrong way. Certainly he is hardly approaching God's Book in true humility. But it is the meek that God will guide in judgment and it is the meek that He will teach His way.

We need to approach the Book of God, not with the thought of what we will find in it of strange new light with which to startle others, but with the thought of what we will find in it of great old truths which, by the divine Spirit, will bring a new message to our hearts and startle us into a realization of our spiritual imperfections and of our need of closer fellowship with God. Thus looking upon the Scriptures we will be prompted

to cry out, as did Isaiah when he saw the glory of God: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). A genuinely humble approach to the Scriptures and a realization that we need to *receive* more than to *give* in our private Bible study will save us from that unhappy tendency that reveals itself in certain souls among us to come forward with "new light," which is not light at all.

F. D. N.

## Relating to Christmas

Perhaps no annual holiday raises more questions in the mind of a conscientious Christian than does Christmas. Typical questions include: Should I have a tree in the home? Should I send out Christmas cards? Should I buy presents for everybody in the family or only for the children? How much money should I spend on gifts? Should I ignore Christmas entirely and give the money to missions?

The inner conflicts and tensions triggered by questions such as these cannot be avoided, for several reasons. First, since no two families are identical there are no stock answers on which one can draw. Financial resources vary, the parents' degree of dedication to spiritual and secular goals differs, personal backgrounds are never exactly alike. Second, some conflicts arise from the fact that the Christian, while having his heart fixed on the world to come, must live in the present world. He suffers tension as his divinely implanted heart and principles ("that which is born of the Spirit is spirit"—John 3:6) must find expression in terms of earthly existence ("I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil"—John 17:15).

The Christian must never forget that he is a pilgrim in this world and that the ideals by which he lives are alien to numerous aspects of his environment. If he fails to do this, he will fall prey to an easy conformity with the world, and his life will cease to be an uplifting, redeeming influence. At the same time he must not withdraw from the world and lose touch with its streams of thought and innocent customs lest he become an ineffective, isolated, eccentric personality, unable to bear a compelling testimony for the gospel. The true Christian, like his Redeemer and the church that He founded, will be in the world but not of the world; he will live by principle in this present world (Titus 2:12), but his mind and spirit will feel more at home in the atmosphere of heaven.

Thus the Christian will separate himself entirely from the evil aspects of Christmas, such as liquor-saturated office parties and sinful extravagance, but he will be the first to give thanks for the birth of the Babe in Bethlehem; he will enter wholeheartedly into the "Christmas spirit"—the spirit of friendship, fellowship, generosity, true joy, and love. He will, perhaps, give gifts to his own dear ones; certainly he will not forget the needs of God's work and the needs of the unsaved millions. As he seeks conscientiously to make a practical application of the divine principles given in the Bible and the Spirit of Prophecy writings, he will receive divine guidance in every decision involving this holiday. And as he earnestly endeavors to do God's will, he will be drawn closer to the One who though fully divine was also fully human; the One who was ever conscious of His divinity, yet was always in touch with needy humanity; the One who today is willing to be born anew in every human heart even as He was born in Bethlehem on that wonderful day nearly two thousand years ago.

K. H. W.



## Christmas Eve Review

By Della Willis

**C**HRISTMAS Eve is here. What have I done to prepare for the wonderful day? Some of my plans were a real pleasure. I remember the shining eyes of the children where I left the Christmas basket. The chilly wind makes me glad I finished the comforter for the family striving so hard to keep the wolf from the door.

There are other thoughts that make me feel guilty. Did I spend too much for tinsel, toys, and plush for those near and dear to me? True, there was a glad light in their eyes when they opened the stack of packages under the tree. I wonder whether they will crawl out from under their silken warmth to see how hard the bed in

the manger could have been. Will they remember that there was "no room in the inn"?

The precious Infant received gifts of gold, frankincense, and myrrh from the worshipping Wise Men. None of these gifts were lavished on the Child to add to His comfort. These valuable gifts had to be sold to finance a hurried trip to Egypt. Parents who could afford only a small dove for a sin offering were not financially able to journey to a strange land and live among strangers. They had to spend the money carefully to make it last until they could return home.

The selfish world was not ready to receive the Gift of God to a sinful world. Kings and rulers and rich

men were too busy gathering material things for themselves to hear the great annunciation song sung by the angelic choir from heaven. Only a few humble shepherds watching their flocks at night were ready to hear of the birth of the Saviour of men. These shepherds must have been telling the tale of the promised Redeemer told them by their fathers. They must have been praying for His coming.

The shadow of the cross must have fallen across the manger, for at that very moment the wicked Herod was planning to kill the infant Jesus. In his mad jealousy he killed the babes of Bethlehem, hoping that the one destined to be King of the Jews was among them. Think of the poor mothers forced to give up their precious babes to the cruel soldiers to be slain!

Look at the present day. When I remember the gifts I gave to the poor I hang my head with shame. They were so small and cheap. I selfishly gave more to my own than I gave to my Saviour, for the poor represent Him. I missed a great privilege.

Dear Lord, who gave up the glory of the courts of heaven to come and suffer and die for my sins, teach me how to give.

### A Christmas Story

A fourth-grade girl received a copy of the American Bible Society's Christmas portion, "Unto You a Saviour," at a Christian education class in California. "Does it tell about the angels, the star, and the Baby?" she asked. When told that it did, Mabel replied, "I don't read so well, but my ten-year-old big brother will read it to all of us on Christmas, the way you said we should." For a moment she looked down and continued: "Jesus' mother must have loved Him very much and hugged Him lots. I wish my mom had time to love me like that. Maybe on Christmas, when she hears the Christmas story, she will."—*American Bible Society.*

### On Keeping House IN DECEMBER



By Carolyn E. Keeler

**I**T'S giving time again. The evidence of this seasonal giving is all about us—the Christmas cards, the gay wrapping paper, the ribbon, the whispered secrets, and the packages smuggled into the house and hidden in the closets. We have been out Ingathering, singing carols and asking people to give to missions. I hope our Thirteenth Sabbath Offer-

ing this quarter will be the largest ever in our history.

Giving is such fun when we give, not grudgingly, but from a cheerful heart. We are warmed in spirit when we give, and especially when the gift is of real worth and effort has been required to obtain it. In our giving throughout 1962, let us remember the lonely ones. Are we writing faithfully to our missionary friends across the sea? Is there not some lonely old couple to whom we can write and send cheer and courage? I recall last year a list of lepers at the leper colony in Hawaii to whom we could write. Some had been there forty years. That list was posted on the bulletin space in our church, and each member was encouraged to send them birthday cards.

Best of all, we can give ourselves—by visiting. Old people especially feel neglected. The eyesight of some of these dear old folks is failing. We can give an hour now and then to read to them. If there is a jail or prison nearby, organize a prison band to visit those behind the bars. A jail or prison must be a dreary place to live in.

Last year I mentioned a good book as one of the most rewarding gifts. If I had more money to spend I probably would buy about every book that is advertised in the REVIEW AND HERALD. Each year our MV Society buys the junior book club, and we always have good books to lend to friends or to place in the village library.

We enjoy *The Youth's Instructor* very much, and usually tie the continued articles or stories together and lend them to those who cannot subscribe to it. This would make a good gift too, equal to a book, and more than a book, for you have all the other stories as well. The same can be done with *Junior Guide*.

Here is a good winter salad, combining cabbage and fruit. Measure out 1 quart shredded cabbage, 1/2 cup diced celery, 1 cup each diced, unpeeled red apples, green seedless grapes, and drained, canned pineapple tidbits. Then prepare a dressing, using 2 teaspoons each fresh lemon juice and sugar to 1/2 cup mayonnaise, seasoned to taste. These ingredients are suggested by the USDA.

These cold days suggest such warming foods as baked potatoes, old-fashioned bean soup, and corn bread. Homey foods, but always savory and satisfying.

The basement smells like apples. That's because there are several bushes of Northern Spies down there. They are so fragrant. We have twenty trees of Spies on our place in Branchport, New York. We go there at least once a month. The trees need trimming. They hadn't been trimmed for years when we bought the place, but

I am amazed at the huge Spies they bear each year. This year we divided the returns from these apples equally between our Investment and MV funds. Gordon Ball, our assistant MV leader, made the suggestion and furnished the car and gas to make the

long trip up there—ninety miles—and he and Orin climbed up and down ladders two Sundays to pick the apples.

The *Sabbath School Worker* calls the Investment "the sleeping giant." If we search we will surely find a way to raise this giant from his slumbers.

## A Story FOR THE YOUNGER SET

Disowned for Christ—

### The Devil Worship

By Eric B. Hare

The only thing Maung Thein could think of as he saw Very Tall coming toward him with such a downcast, guilty look was that he had been smoking or chewing betel nut. At the edge of the village there was a spirit altar at the foot of a big spirit tree, and on that altar was a generous supply of tobacco and betel nut passers-by had placed there to bring them good luck. "Was the temptation too much for you, Very Tall?" thought Maung Thein.

By this time, however, Very Tall was close enough to speak, and with his head still hanging in seeming shame, he said in a loud, hoarse whisper, "Thara, Thara, will God be angry with me for reading the Bible in the jungle?"

"For what? What's that you have been doing?" gasped Maung Thein.

"Reading the Bible in the jungle."

"Oh, Very Tall, is that what you've been doing? When I saw your red face and your red ears I thought that when you passed the spirit altar and saw the betel nut and tobacco, the temptation had been too strong for you, and that you had been chewing—"

"What? Me? Me chew betel nut? Oh

no, Thara! I wouldn't touch the dirty stuff. I haven't touched it ever since I came to school. But, Thara, I began to think, What if I came to a hard word that I couldn't read in my village? There is no one there who can read, and it's too far to come and ask you. So I thought—I thought I had better try reading my Sabbath school lessons before I went home. And I can, Thara. I can read every word; but tell me, Will God be angry with me for reading the Bible in the jungle?"

"No, no, my boy. God won't be angry with you," Maung Thein assured him, patting him on the back. "God loves us to read the Bible everywhere—in the school, in the house, in the field, or in the jungle."

"Ah, well, then," he said, smiling with relief as he took the Bible from under the corner of his jacket and put it again near to his heart, "you needn't worry about me chewing dirty old betel nut or tobacco. I'll be faithful, Thara, I'll be faithful." Then, waving good-by, he disappeared down the trail through the bamboo jungle.

Before long he was clambering up the bamboo ladder into his own bamboo house. His poor sick mother was lying on a mat near the fireplace. She heard someone coming, and raised her head. Seeing it was Very Tall, she called to him in a weak, sickly voice, "Very Tall, I see you've come. Go—tell your father that you're here, and to roast the pig. Then tonight, when everybody is asleep, we will sacrifice to the devils."

Obediently, Very Tall ran and found his father, and gave him his mother's message. That night, after everybody had gone to sleep, the father gathered his little family around the roast pig, in the dim light of one little oil lamp, and holding hands and swaying their bodies they prayed something like this:

"O devils, O devils,

Here's a pig for you. Here's a pig for you.

Don't be angry with us. Don't be angry with us.

Let mother get better. Let mother get better.

O devils, O devils."

They prayed and they prayed, and they waited and they waited. They waited for three days, but mother didn't get better. Then the poor sick woman said, "Husband, I don't think the devil liked the pig. I think he wants a chicken."

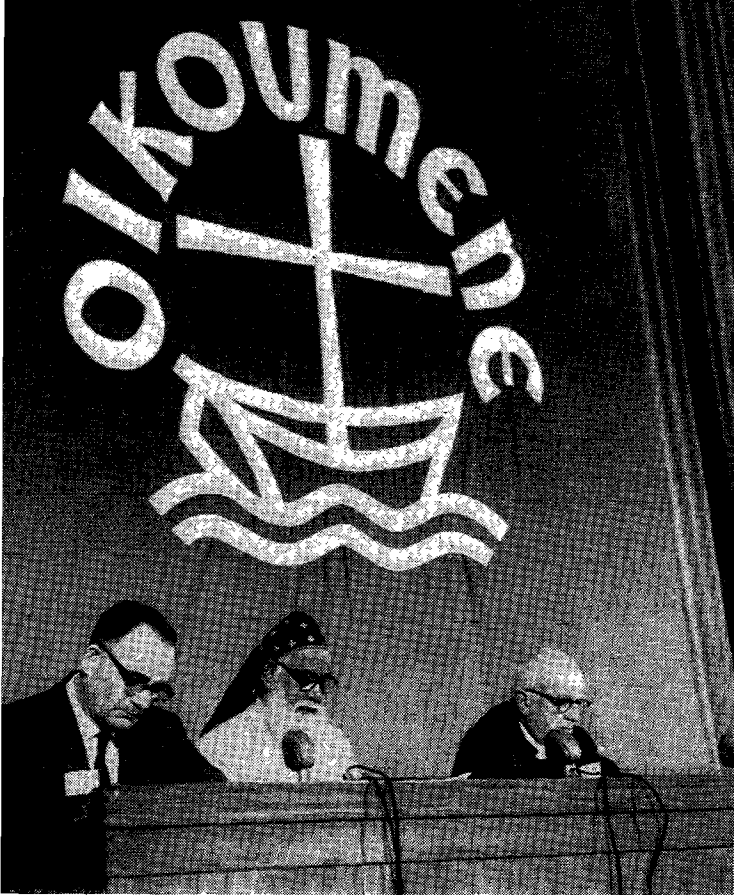
So they went through the sacrifice all over again. They prayed and prayed, and they waited and they waited. They waited three more days. Then the poor sick woman said, "Husband, I think I'm going to die. I've eaten the root medicine

(Continued on page 20)



# The Church's Task

By W. L. Emmerson



Metropolitan Juhanon Mar Thoma of the ancient Syrian Church of South India, one of the five presidents of the World Council of Churches, presiding at one of the sessions (center). To his right is Bishop Sante Uberto Barbieri, and to his left Bishop Henry Knox Sherrill, also presidents of the World Council.

FROM a study of its primary theme, "Jesus, the Light of the World," the Third Assembly of the World Council of Churches, meeting in the Vigyan Bhavan Hall in New Delhi, proceeded in succeeding days to an analysis of the church's task under three subthemes, "Called to Witness," "Called to Service," and "Called to Unity."

"Witnessing to the faith," declared Dr. Paul D. Devanandan, director of the Christian Institute for the Study of Religion and Society in Bangalore, India, "is in a sense peculiarly characteristic of Christian belief. For no one can claim to be a Christian believer unless he bears living testimony to the redemptive work of God in Christ Jesus as a present reality. . . . The Light of the world has shined into his heart and he bears witness, 'For mine eyes have seen [the glory of] thy salvation' (Luke 2:30). Therefore," he said, "from the day of Pentecost the compulsion to testify to the gospel of the kingdom has continuously gathered force with a spontaneous urgency in the lives of those who have been shaken by the power of the risen Lord."

"Our task," went on Dr. Devanandan, "in evangelistic witness . . . is the proclaiming of this message of hope

in our Lord, the communication of the good news to be broadcast that in Jesus Christ, God is reconciling the world to Himself. . . . Therefore, the summons to faith in every generation is the same with which our Lord began His ministry. The kingdom of heaven is at hand. The message of Christian witness is a triumphant reiteration of this assured hope," and its purpose and design are "a going forth and a gathering in."

"There is such a thing," he suggested, "as 'gossiping the gospel.' . . . That is how the simple Christian spread the good news of the kingdom in the early centuries of Christian history," and it is just as effective in our day.

Dr. Devanandan's final point was one that is of paramount importance. "Never should it be forgotten," he said, "that the work of communicating the gospel is not so much a 'communication about'—though there is in Christian witness a 'communication about' what God has done and is doing for men in Christ, but that is only a means to an end. Our supreme purpose is that such 'communication about' may eventually result in restoring 'communication between' God and man, and among men in the deeper levels of the spirit."

Following up Dr. Devanandan's fine presentation of the task of Christian witness, Professor Masao Takenaka of Doshisha University, Kyoto, Japan, set before the Assembly the complementary "Call to Service."

He pointed out that one of the dominant characteristics of our age is the "widespread trend towards secularism." Dietrich Bonhoeffer, speaking particularly of the West has said, "We are proceeding to a time of no religion at all: men as they are now simply cannot be religious any more. . . . The time when men could be told everything by means of words, whether theological or merely pious, is over."

In the East, too, Dr. Takenaka went on, "there is a desire now to obtain freedom from religious bondage, and to seek the genuine development of the social life in the secular sphere. There is a new kind of secularism in Asia which is challenging us."

"In these circumstances, therefore," he declared, "there is a pressing call to the church to consider the serving ministry of God's people to the world. We must," he said, "take the serving dimension of the church seriously because we recognize that it is one of the indispensable marks of Christ's church. . . . Christ is the Servant-Lord, and we are the servants of the Servant. Our Christian service, therefore, is a sharing in the ministry of Jesus Christ to the world."

Professor Takenaka quoted Reinhold Niebuhr as saying that the church has indeed been the "mother of social work." A few years ago, he said, the French Government asked the Ministry of Social Welfare of the Japanese Government for a list of outstanding social workers in Japan for listing in a French textbook. After

careful investigation they recommended four people—Jyuji Ishii, who opened the first orphanage; Kosuke Tomeoka, who founded an institution for juvenile delinquents; Gunpai Yamamura, who established social settlements under the aegis of the Salvation Army; and Takeo Iwahashi, a blind man who devoted his life to the welfare of the blind. "And all of them," declared Professor Takenaka, "without a single exception, are Christians. It is a glorious heritage of Christian missions that a small number of leading Christians have made a creative and pioneering contribution in practically every field of social service, philanthropy, the establishment of educational institutions, with an especially remarkable contribution in women's higher education, and the release from poverty. To these and others we must be grateful for their contributions and especially for the courage and commitment with which they devoted themselves in such hard pioneering fields of social service."

Today, however, the speaker went on, we have come to a new situation in respect of social service. Now "the state is increasingly taking responsibility in the field of social welfare." This, however, should not discourage us. Rather should we "rejoice and welcome this new development," but it does mean that "the church must be ready to find new forms of Christian service in order to fulfill the serving task of the church in the present world."

"Actually," he said, "there are vast new areas in which the activities of voluntary agencies are called to serve. What we need is not the static continuance of the old established patterns, but to find where and how the new forms of voluntary service are needed. What we need today is not to abandon any form of Christian service, but to be ready to serve flexibly, going anywhere He invites us to serve, as mobile tent-dwellers rather than the rigid keepers of buildings."

Examples of this flexible Christian service were strikingly presented in one of the evening programs on the World Council's work on Inter-church Aid and Service to Refugees. In vivid film record and personal experiences the story was told how Christian workers rallied to the relief of victims of typhoons in Japan, the Agadir earthquake in North Africa, famine in the Congo, and floods in Central Africa and India; while others described the work that is being done in rehabilitating refugees in India and the opportunity of new life and happiness that is being extended to many thousands every year by resettlement in North and South America. In such ways as these, Christians in every land are still

meeting the needs of suffering humanity and through Christian service are bringing the Light of the World into many hearts.

Like Dr. Devanandan, Professor Takenaka stressed the "immense meaning and vital role of the laity as ambassadors of the church—to perform the service of the church through ordinary secular life in the world." Quoting Hans-Ruedi Weber, he declared that all the members of God's people have the opportunity of serving God as "mothers, farmers, trade union leaders, journalists, politicians, et cetera" if they "know Christ and His costly love for the world and follow in their daily work His way of the cross."

All such service, he declared, is what Dietrich Bonhoeffer has well called a "preparation for the way of salvation." "The hungry man," he wrote, "needs bread, and the homeless man needs a roof: the dispossessed need justice, and the lonely need fellowship. To allow the hungry man to remain hungry would be blasphemy against God and one's neighbors. . . . To provide the hungry man with bread is to prepare the way for the coming of grace."

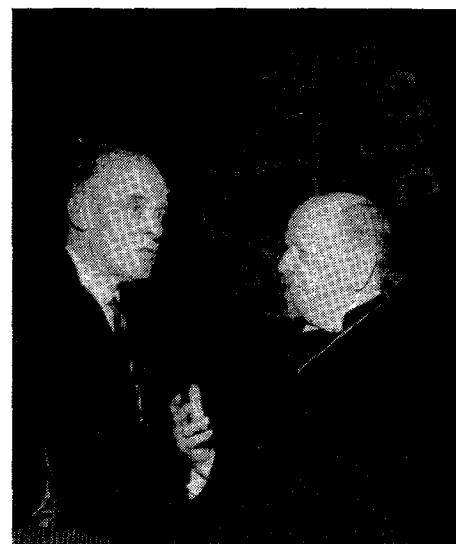
### The International and Social Sphere

In another of the evening sessions of the Assembly the call to service was carried further by Dr. O. Frederick

Nolde, director of the Commission of the Churches on International Affairs, and Sir Francis Akanu Ibiam, governor of Eastern Nigeria.

Dr. Nolde declared his belief that in a world "tottering from day to day on the brink of self-destruction," in which "the hearts of many are gripped with despair when they can find no secure chart or compass for the road they must travel," the churches "have

(Continued on page 17)



Dr. Visser 't Hooft, general secretary of the World Council of Churches, listens as Bishop Otto Dibelius of Germany, one of the five presidents of the Council, makes a point.



Dr. Billy Graham and the Most Reverend Arthur M. Ramsey, archbishop of Canterbury, converse together, as the Most Reverend Abraham Mar Clemis, Metropolitan of the Orthodox Syrian Church of Malabar, listens.



## Miracles in Indonesia Open Way to Buy Property

By Clinton Shankel, *Evangelist, Indonesia*

FOR 18 months we searched for a piece of ground on which to build our evangelistic center in the city of Djakarta, Indonesia. We checked and double checked every possibility, but were told again and again that there was no property available.

Our choice was a newly developed area in the heart of the city, situated on a divided highway. The government had possession of all the property in this area and had allocated every piece. We were disappointed, but still we prayed as we sought elsewhere.

We discovered that it is not easy to find 4,000 square yards in the heart of an Oriental city of some 3 or 4 million people. We wrote letters. We followed up every lead given us by our church members. We talked with real-estate men. We made applications. We prayed many times for help and direction from God. The months went by, and our only hope lay in Providence.

Then one day we heard about a small piece of ground that would be available in the area where we wished to build. We returned to the same office we had been to many times before. The man we wanted to see was out, as he had been on other occasions when we had called.

We turned to leave the office of Mr. Sapi-ie, and at that moment he walked in. At last we were in the office of the attorney general when he was there too. It did not take us long to present our problem and wishes. Joy filled our hearts—there was a piece of land available. This joy soon faded. The piece seemed too small. With a building large enough for our needs, the parking lot was too small for the city regulation.

We asked, "Who must we see now?"

"You must see Mr. O'Brian."

"Good. Where do we find him?" To our disappointment we learned that he was being transferred to a new office and had the next three days off.

Again we prepared to leave the office, and as we turned to leave, the door opened and in walked Mr. O'Brian! We were beginning to see the hand of God at work. We asked our questions and could see that we could not use that piece of ground. Eighteen months, and still no land. The *Mission Quarterlies* were

printed; soon our Sabbath schools would be giving for this project. Would we ever obtain land? Why was God taking so long to answer our prayers?

Still sure that this was a project of God, we asked, "What do you suggest we do now?"

"Try to find a larger piece."

"Whom do we see about that?"

"You must see Mr. Junus at another office." A telephone call was made, but Mr. Junus was out. We started to leave, but just then the door opened and in walked Mr. Junus! It is not common for government officials to walk into one office uninvited and unannounced. We were overjoyed.

We were soon talking about our plans and problems. We answered many questions about our work. And then, "Yes, I think there is a place about 4,000 square yards in size that you may have if the attorney general agrees." We were thrilled at the possibility.

"Where is it? When can we know for sure?"

"I am sorry," came the reply. "The man with the papers is not here." Again a telephone call was made, this time to a Mr. Buntoro. "Not in." If he would just come, then the matter could be decided.

We again prepared to leave, for this was too much to expect. But in walked Mr. Buntoro!

The four men we needed were all in the same office, each coming from a different part of a city of 4 million people. Some came on their day off. They came uninvited and unannounced. All came in the exact order that they were needed. And under the arm of Mr. Buntoro were the very papers that we needed.

That day we received a plot of ground. God in His own time and way had answered our prayers. God had worked a miracle for us—a series of miracles. Now this Thirteenth Sabbath Offering can help finish the work divinely begun.

## Medical-Ministerial Council in Colorado

By T. R. Flaiz, M.D., *Secretary GC Medical Department*

The 47 ministers of the Colorado Conference were joined by the physicians, nurses, dentists, and other medical personnel of this conference in a three-day workers' meeting November 2-6. The meeting was held in the new South Side Denver church on the grounds of the Porter Hospital.

Joining with these workers were Theodore Carcich, president of the Central Union Conference, and his home missionary department secretary, E. E. Hagen; and C. E. Guenther and T. R. Flaiz from the General Conference. Two physicians in private practice, Dr. Harrison Evans, of Worthington, Ohio, and Dr. Marion Barnard, of Bakersfield, California, attended as guest speakers.

One of the most modern and thoroughly utilitarian churches of the denomination

Workers and guests of the Colorado Conference who attended a medical-ministerial meeting in Denver, November 2-6.





was completed by the Denver South Side congregation a few months ago. Besides the main auditorium, with a balcony, two mothers' rooms, and a generous choir area, the church has a youth chapel seating 250, two smaller rooms seating perhaps 125 each, and a complete array of Sabbath school division rooms. The council was held in the youth chapel of this beautiful church.

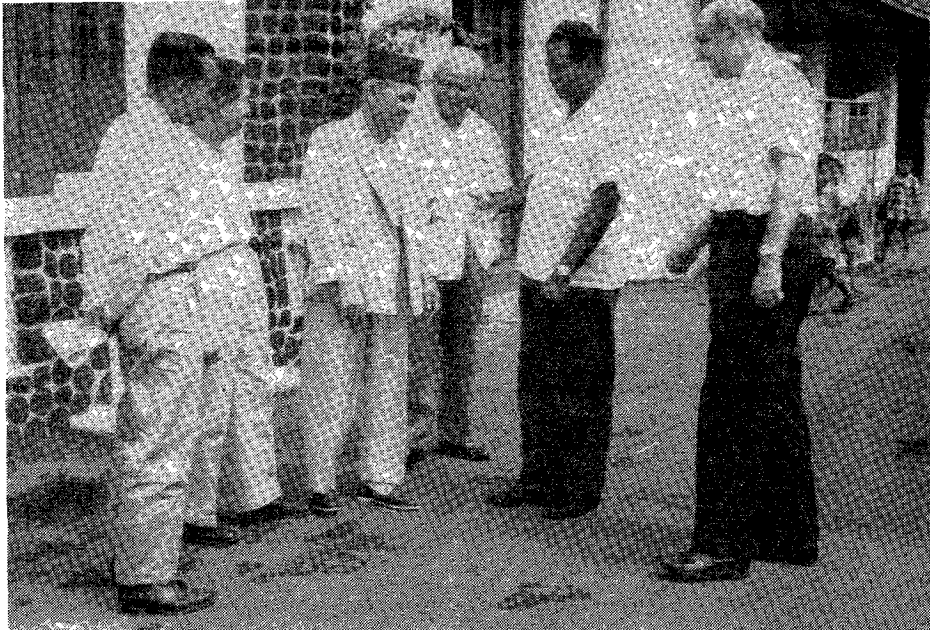
J. L. Shuler, veteran evangelist, and R. F. Schneider brought to this large group of workers challenging studies on methods in evangelism. Special emphasis was given to making our efforts in public evangelism, Bible studies, doctors' offices and bedside witnessing, and other contacts yield actual baptisms.

Elder Carcich, in the Friday evening service, reminded ministers and medical workers alike that whether they preach sermons or take out diseased gall bladders as a profession, their job is to bring people to Christ. A brief report of recent developments in our overseas medical missions was presented by Dr. Flaiz in the Sabbath morning service.

Perhaps in no field of modern medicine are Adventists better known for their adherence to sound and basic Christian concepts than in psychiatry. Dr. Harrison Evans, of the University of Ohio School of Medicine, Department of Psychiatry, in two Sabbath afternoon lectures outlined for us the areas in which the physician and the minister may safely assist in bringing health to the mentally or emotionally disturbed.

In the city of Bakersfield, California, is one of the most unique medical offices to be found. This clinic is operated by Drs. Marion and James Barnard and associates. In architectural design the clinic is ultramodern, with the latest medical and electronic equipment. Care and comfort of the patient are well provided for from first to last. Yet there is not a current general magazine in the waiting room. Attractive religious literature is placed in the waiting room and in the examining room.

Dr. Barnard, in his 90-minute talk Saturday evening, led us through the thrilling and sometimes humorous story of their numerous missionary contacts, visits, and meetings. Now, after a dozen years of vigorous, highly ethical, and thoroughly religiously oriented medical



### Interview With Leading Moslem in Indonesia

A short time ago Hadji Muhammad Anwar Sanusi, one of the leading Moslems of Indonesia, visited me in my office in Bandung, Java. During the pleasant interview we discussed a number of areas of agreement between Moslems and Seventh-day Adventists, including Christ's virgin birth, His healing and raising of the dead, and His creative power. We also spoke of Christ's second advent and the signs that indicate His coming is near.

This Moslem leader knows much of our message, having studied with Rifai Burhanu'ddin, our converted Moslem worker. He has a large picture of Christ displayed prominently in his study.

Shown after the interview, in front of the West Java Mission office, are (left to right) Pangarisin Sitompul, Indonesian Union evangelist; Rifai Burhanu'ddin, West Java Moslem worker; our Moslem guest; T. D. Manullang, union Sabbath school secretary; Leonard Lesiasel, president, West Java Mission; and the writer.

**CLYDE C. CLEVELAND, President**  
*Indonesia Union*

practice, the physicians of this clinic are more widely respected than ever for their professional standards and their religious practice and emphasis.

After a Sunday morning of studies and panel discussions, led by Elder Guenther, Dr. Evans, Dr. Barnard, Elder Carter, Dr. Davis, and others from the floor, R. S. Joyce, president of the Colorado Conference, led the council in a prayer of rededication to our tasks in the effective medical ministry we had studied through the three days in council.

### Inter-America Reports Large Advances at Division Meeting

**By M. V. Campbell, Vice-President**  
*General Conference*

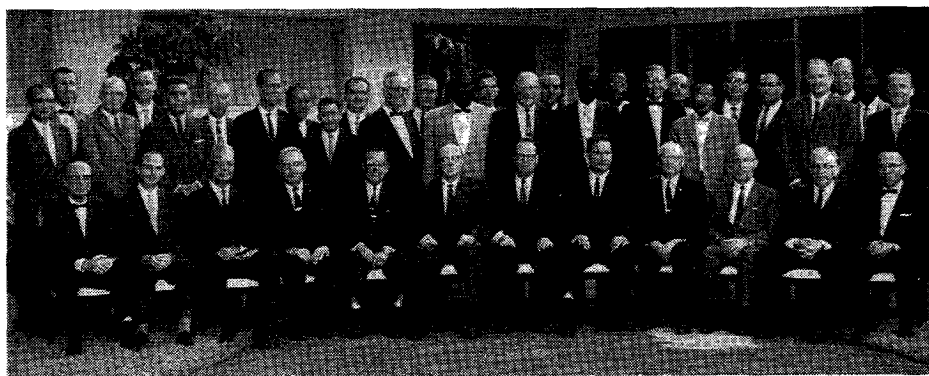
The Inter-American Division is inhabited by a population of varied races including descendants of the proud Spanish conquistadors, of the early American Indians, and of English, Dutch, African, East Indian, and Chinese immigrants.

The presidents and secretary-treasurers and a few leading workers of each of the seven union fields of the Inter-American Division met with the division staff at headquarters in Miami, November 7 to 11. Led by the division president, A. H. Roth, the meeting was a period of spiritual refreshing, of interesting reports, and of routine committee work.

Elder Roth's two associate officers were entering upon new duties. Recently L. F. Bohner, the former treasurer, accepted the call of the Pacific Press to become treasurer of that organization. Clyde O. Franz, secretary of the division, became treasurer, and David H. Baasch, division administrative adviser of the Mexican Union, became secretary of the division. Representing the Pacific Press at the meeting were R. P. Rowe, F. L. Baer, and Elder Bohner.

Three languages were used at the divi-





Members of the Inter-American Division committee, with General Conference and institutional guests.

sion meeting—English, Spanish, and French. Difference of language and race, however, was no barrier to the comradely fellowship and understanding that characterized the gathering.

For many years Inter-America has been notable for its large and rapid growth. Today in its territory more than 200,000 people call themselves Seventh-day Adventists and are members of the Sabbath school. The baptized membership at the end of September was 149,101.

The great inflow of members is due, to a major extent, to the work of lay evangelists. Almost two thirds of the baptisms each year come from this source. The Bible studies given by laymen during the past twelve months totaled nearly 2 million, an increase of 800,000 over the previous year. Nearly half of the Bible studies reported by our members throughout the entire world were given in the Inter-American Division.

#### A New Plan

Recently a new plan was introduced to increase still further the army of lay workers. It is the Instructor Training Course. It comprises a ten-day period of intensive training that prepares leading laymen to train other laymen as soul winners. Several of these training courses have been held and have already resulted in a great increase of lay evangelists. There are now 15,000 lay evangelists—an average of one for every ten church members. It is hoped that these courses will double the number of lay workers during the next year.

The Sabbath schools also have been an important evangelistic agency. During the past three months 43 new Sabbath schools were organized. There are now 2,564 branch Sabbath schools in the division, 677 of which were organized during the past nine months. On the average, 17 new branch schools are organized each week.

One of the major financial undertakings of the division at the present time is raising the money for and completing the building of a modern hospital in Port-of-Spain, Trinidad. In the original campaign in that city J. O. Emmerson, at that time secretary-treasurer of the Caribbean Union, raised \$450,000 from businessmen of the city. Now H. J. Westphal is calling on the same men, asking for additional donations. Thus far he has received \$93,000. The largest single donation came from a Chinese merchant who

in the two campaigns has given \$60,000. This fully pays for one wing with three wards. The steamship lines have given combined donations of more than \$30,000.

A few one-sentence reports on progress in the division might be of interest. Book and magazine deliveries reached more than \$1 million last year, a 10 per cent increase over the previous year. There are 21,000 students in nearly 300 elementary schools, 26 secondary schools, five junior colleges, and two senior colleges. At the beginning of the year our message was being broadcast over only one radio station in Mexico, but now six new stations have been added. The French West Indies Union, which set a goal for 1961 of dedicating a new church building each month, has in the first 11 months dedicated 14 churches. In the West Indies Union each of six evangelists has in the first 11 months baptized more than 100 new converts, thus becoming members of the "Centurion Band," which is expected to number at least ten by the close of the

year. Baptisms, which in 1959 reached 1,000 a month, have this year averaged 1,250 a month.

The Lord is blessing the work in the Inter-American Division. R. H. Adair, assistant treasurer of the General Conference, has been associated with me at this inspiring meeting, and we are both looking forward with pleasure to the visit we are now to make to the fields comprising the Inter-American Division territory.

## Indian Girl Becomes Nurse Instead of Shepherdess

By L. R. Callender, *Director of Public Relations, Pacific Union College*

Hasbah Yazzie had never left the rugged desert beauty of the Indian reservation until she went to Pacific Union College to see her daughter Ellen graduate from the two-year nursing course. Dr. and Mrs. Lloyd Mason, of Monument Valley, drove her through strange and interesting country, through great cities with tall buildings, rushing traffic, and bright lights.

Although she could not speak or understand English, she knew the meaning of the ceremony as she sat in her Indian dress in Irwin Hall, at Pacific Union College, and watched her daughter march down the aisle to receive her diploma and nursing pin. Graduation was the climax of years of sacrifice, hard work, and dreaming for her and Ellen.

#### Conflicting Plans

From the time Ellen was born, Hasbah Yazzie was determined that she should have an education. Ellen's grandmother was determined that she should become

Hasbah Yazzie and her daughter Ellen look at the diploma which Ellen received August 17, as she graduated from the two-year nursing course at Pacific Union College. Ellen is now a nurse at the Monument Valley Hospital, in Utah.



the shepherdess for her flock of 300 sheep.

Although Ellen's father died when his daughter was only five years of age, Hasbah struggled bravely and managed to send Ellen to elementary school in Oklahoma and then to high school in Phoenix, Arizona. When Ellen learned through relatives that the Seventh-day Adventist Mission in Monument Valley, 80 miles from her home, was desperately in need of a translator, she volunteered her services.

Here she accepted Christ and consecrated her life to His service. With the encouragement of the mission folks and the assistance of the Nevada-Utah Conference, she entered Pacific Union College and matriculated in the two-year nursing course, from which she was graduated on August 17, 1961.

Today Ellen is nursing in the beautiful new hospital at Monument Valley, and Hasbah Yazzie is happy and proud that her daughter is wearing a uniform and ministering to the Navaho people instead of following sheep across the sand and sagebrush of the reservation.

## The Church's Task

(Continued from page 13)

a right, indeed a duty, to speak to the nations for peace and justice, and if their word is to be effective, it must be uttered at the time and place where international and intergovernmental decisions are made."

This, he said, was the reason for the establishment of the Commission of the Churches on International Affairs (CCIA). During the past few years the CCIA has submitted to governments and international conferences many appeals in the name of the churches on such subjects as respect for human rights and freedoms, particularly religious liberty, the well-being of dependent peoples and their advance toward self-government, race relations, nuclear weapons testing, disarmament and peace, and other international, social, cultural, educational, and humanitarian matters.

That there is danger, however, in the churches' becoming involved in particular solutions of the many complex problems of our modern world was very manifest in the speech by Sir Francis Akanu Ibiam, which, in his absence, was ably delivered by his wife.

While acknowledging "with deep thankfulness the outstanding and magnanimous acts of Christian service to them over the years by the churches of Europe and America," Sir Francis nevertheless chided Christians in general for not involving themselves more definitely and uncompromisingly in the political and social problems of our age.

In Africa, he said, the churches are failing because they have not taken a sufficiently firm stand against the evils of racial discrimination in Angola, the Congo, in South Africa, and in the Central African Federation. "It is incumbent upon the church universal," he declared, "to seek ways and means without ceasing, indomitably, prayerfully, and in love, to



Youth team, with sponsors, who held evangelistic meetings in Broadview, Illinois.

remove these obstacles which must inevitably be heavy beams across the eyes of those who make it difficult, almost impossible, for Jesus Christ to be the Light of Africa." In pursuance of this policy he urged that the World Council of Churches send "letters of appeal" on these matters to the USSR, the Central African Federation, Portugal, and Ghana.

In this connection, however, there is great significance in the gospel story of the man who came to Jesus to secure His intervention in a matter of inheritance in his family. Jesus refused to involve Himself in the controversial issue, seeking rather to lift the man's vision and experience to a higher spiritual level, from which the problem could be seen with a different perspective.

So today, there are many, and we would fully associate ourselves with them, who believe that the church needs to be reminded that its call is to "make disciples," leaving them, according to their insights and training, to leaven all political parties and social organizations with the Spirit of Christ, as far as they are prepared to receive it, for the preservation of peace and for the free promulgation of the gospel.

The task of the church is not the re-ordering of this present evil world, which the Bible makes clear can never be the kingdom of God, but to "make Christians" of all nations who, in His good time, will be the subjects of the new kingdom He has promised to establish in the earth.

(To Be Continued)

## Youth Hold Effort in Broadview, Illinois

By Eston L. Allen  
Departmental Secretary  
Illinois Conference

The Youth for Truth evangelistic meetings, under the direction of David Dobias, senior religion major at Emmanuel Missionary College, closed August 27. The meetings were held in Broadview, Illinois,

on the grounds of the West Suburban School.

At each service from August 5-27 dedicated young people opened the Scriptures for 150 to 250 people. Twenty publicly gave their hearts to the Lord Jesus. They will be uniting with Broadview and other churches in the Chicago area. Visitation and studies are being continued with those who developed an interest during the series.

Working in the team were David Dobias, director and speaker; Bob Caskey, associate speaker, visitation chairman, and music assistant; Clayton Ashby, in charge of the tent and finances, and also campaign manager. Gary Strang, music director; Bruce Ashton, music teacher at Mount Vernon Academy, at the piano; and Sandra Nasvall and Pat Lawrence at the organ, made the music of each evening a real blessing.

## News From the North Philippine Union Mission

By Andrew J. Robbins, President

This brief report covers a few recent happenings in the North Philippine Union Mission.

On Friday, September 15, Douglas K. Brown, new Philippine Union College dean of faculties, arrived in Manila to take up his work. Dr. Brown holds his Ph.D. degree in biochemistry and will teach chemistry beginning next semester. He has taught at Union College in Lincoln, Nebraska, for 13 years and was head of the chemistry department when he was called to connect with Emmanuel Missionary College in Berrien Springs, Michigan. He had been at EMC for one year when called to serve at Philippine Union College.

Dr. Brown and his family were honored by the college family in a special program the Saturday evening after their arrival. Dr. Brown is accompanied by his wife, Ardice Lorraine, and four children: Douglas Wilfred, 14, Julia Ann,



13, Kathlyn Mary, ten, and Stephen Wayne, eight.

Tuesday, September 19, Naomi Zalabak, new teacher for Pasay overseas church school, arrived in Manila.

Miss Zalabak comes to the North Philippine Union Mission from Emmanuel Missionary College where she was a supervising teacher for six years. Prior to this she was an elementary schoolteacher in Wisconsin.

This fall Philippine Union College again broke all previous records in In-gathering collections. Near midnight of the fifth day of the campaign the college bell tolled twice in celebration of the ₱16,399.97 gathered. Since then additional amounts have come in to swell the total to ₱16,469.97, or 127 per cent of the basic goal. The first day's total was well over ₱4,000 and each of the succeeding four days was just under or over ₱3,000.

PUC's success was backed by its 13 In-gathering companies, all of whom reached the 100 per cent mark. Six of the companies exceeded their super goals.

Monday, October 9, banners were awarded to different companies who deserved them. The banners given were based on amounts collected. Daily banners were first distributed, followed by those for the grand total of the five days' work.

Dr. Benjamin Bandiola, a Fulbright scholar who completed his work and was awarded his Ph.D. degree at the University of Iowa, arrived back in Manila aboard the American President Liner *Pierce*, October 11. He will head the Philippine Union College elementary education department.

Wednesday, October 11, Elder and Mrs. John T. Mason and their two children, Tommy and Cindy, arrived in Manila. Pastor Mason has now taken over his responsibilities as publishing secretary for the North Philippine Union Mission.

For the past three years Elder Mason has been serving as publishing secretary in the Arkansas-Louisiana Conference. Prior to this he served as publishing secretary in the Alabama-Mississippi, Carolina, Florida, and Texas conferences.

## The Work Grows in Northeast Brazil

By John Baerg, *President  
Northeast Brazil Mission*

Not infrequently during our recent furlough in the United States my wife and I were asked, "What is your greatest need?" Our answer—probably the same as that of all other mission directors—was, "Churches and chapels for our people."

In recent months we have witnessed many evidences of divine guidance in Northeast Brazil. In Moreno, a town near Recife, we have a small group of believers. For years they met in the home of an aged sister. When she suddenly moved away, the group was left without a shelter.

The whole city of Moreno belongs to a Belgian textile factory. No land can be bought for any price. There are no halls



## Summer Efforts by "Retired" Evangelist Produce Fruit in Manitoba-Saskatchewan

Evangelist F. F. Schwindt, although retired, spent the past summer in evangelism in the Manitoba-Saskatchewan Conference. He first worked in southern Saskatchewan where he gathered in enough members to organize a church at Shaunavon. At Prince Albert, where we had an active company of believers, he teamed up with D. R. Watts, visiting and studying with the people with the aim of doubling the membership. They reached their goal, and 65 people were united in fellowship to form our newest organized church. Shown above are some of the newly baptized members of the Prince Albert church, with Elder Schwindt and Pastor Watts.

Evangelist Schwindt moved on to Yorkton for more evangelism. Altogether, with the Lord's help, Elder Schwindt and those associated with him, gathered in more than 50 persons who now rejoice in the message.

PHILIP MOORES, *President  
Manitoba-Saskatchewan Conference*

available and houses are difficult to buy. They may be rented, but only to employees of the factory.

At the time of our greatest need, an elderly couple resolved to sell their centrally situated house. We bought the house, but the city made it difficult to transfer the title. At this point we became acquainted with the lawyer and two officials of the company, who are also trained lawyers. I discovered that one of them is broadcasting the Voice of Prophecy on the local public-address system of the town at his own expense. He is our friend. The other two also became friendly when I told them about our educational work and especially about our college and food factory in São Paulo. I promised them some grape juice and honey as samples of our products. These three men spent hours working out our problem. They prepared a document that makes it possible to keep the house indefinitely, even though the president (who suffers from severe religious prejudice) refuses to transfer the rights of the land occupied. For only \$44 we were able to transform this dwelling into a lovely chapel. Attendance is growing and several persons are preparing for baptism.

In one of the better suburbs of Recife our members are meeting in a crowded hall that lacks adequate ventilation. It gets very warm. When we began to pray about the matter, things began to hap-

pen. The Lord led one of our brethren to a lot that measures 50 by 135 feet. It is in a choice location. When he went to see the owner of the subdivision, he discovered that the man was an old-time friend of his. He promptly agreed that this corner lot is ideal for a church and that it must be reserved for the Adventists.

While we were trying to negotiate a plan of payments within our financial capacity, a neighbor offered the man the full amount in cash, with immediate payment, but the man said, "This lot is for the Adventists. Please do not tempt me." We hope to build a large church on this lot, suitable for conventions and evangelism. This property is costing us less than \$2,000. It is situated on the most privileged boulevard in the suburb, being served by five lines of buses. Your Sabbath school offerings have a part in this project.

### Opportunities Await Us

In Carpina, Pernambuco, our church is situated between a truck body shop and the home of an unfriendly woman who turns up her radio to maximum volume during all our religious services. An Adventist tailor in Carpina learned of a property in an ideal location. The house is large enough to fill our needs until such a time as we can build. The lot is large also. All this we can buy for only \$1,400.

Many years ago an Adventist woman moved to Areia Branca, in Rio Grande do Norte. She was alone in her faith, but she was faithful. She died years ago, but when our literature evangelists began to sell books there recently they were referred to as the young men with the religion of Ana Maria Filgueira. Our evangelist was urgently invited to come to the town by men who were already paying tithe and begging for a Sabbath school.

A medical doctor of some 60 years is accepting the message now. Last week he said to me, "Pastor, I know I will not have peace in my heart until I catch up on my tithe back to the day when Pastor Silva set foot in this town. This I am doing." He is opposed in his home, in his business, by his lodge, and his former church; but he is firm in his faith and he is happy. Two months ago there was a Sabbath school of nine persons in Areia Branca. Last week I found 24 members. And they are not backward, illiterate people; they are intelligent persons who are rejoicing in the truths they learn in Sabbath school.

### Interests Awakened

In Mossoró, also in Rio Grande do Norte, the literature evangelists have aroused much interest lately. I visited a hospital nurse. Her husband is a drunkard who has finally left home. Besides her own two children, she also has taken the full responsibility of two orphaned nephews. Her salary is \$14 a month. The house looked neat and clean, but the entire group looked undernourished.

In the face of such hardship she bought a Bible and a book on the prophecies. Already she and her family are observing the Sabbath, together with her sister, who learned the message when she borrowed the book. In the course of the conversation I observed an expression that reflected her relationship to our work. She said something about "our literature." She has never attended a Sabbath school, had never before met an Adventist minister, but she "belongs," and she is happy. We had prayer with this family, and the Holy Spirit was certainly present.

Another man in the same city has 13 of our books in his home. He begged me to please send an evangelist to Mossoró, and promised to assist in every way possible. We have an urgent need for six pastor-evangelists, but have hopes of receiving only one at the end of this year. The laborers are truly few.

Baptisms in the four states that comprise our mission average about 350 each year. Prospects are that soon this figure will be greatly improved.

## Miami, Florida, Church Conducts Survival Course

By Edwin F. Buck, Jr.

The Miami Springs church in Miami, Florida, pastored by Edwin F. Buck, Jr., recently completed the largest personal survival class ever held in that city under the auspices of the civil defense department. More than half of the 130 enrolled were non-Adventist friends.

REVIEW AND HERALD, December 21, 1961



Mrs. Virvinia Palmer of the Miami Springs, Florida, church, receives a certificate at the completion of the personal survival course from Pastor Edwin F. Buck, Jr., while Attorney Lewis Whitworth, instructor, looks on.

The course of 12 hours was conducted in four installments of three hours each, with Attorney Lewis Whitworth, of Hialeah, as director. Beginning September 20, on Wednesday evenings, the classes continued to October 11. Mrs. Evelyn Mader, coordinator of civil defense adult training for Dade County, also was an instructor.

The purpose of the personal survival course is to provide information that will give a person the best possible chance of survival in case of enemy attack or any natural disaster, such as tornadoes, hurricanes, or explosions. It also qualifies one to care for others in emergency situations. Much of the instruction was centered on survival in case of radiation and radioactive fallout. Conelrad instructions and information on living in a shelter or shelter area were given. Recently released films were shown, picturing the devastating results of nuclear warfare and the need for preparedness.

The mayor of Miami Springs, Billy Wilcox, and the fire chief were guests at the church, with the mayor's remarks on the opening night serving as the keynote for the course. The pastor presented a devotional to the group each Wednesday evening.

The interest in first-aid classes is large as a result of the personal survival course. The pastor plans to lead out in first-aid instruction at the beginning of the new year.

## First Educational Convention in Ethiopia

By B. B. Beach

Fifty-five Ethiopian and overseas teachers met in convention September 18-25 at the Ethiopian Adventist Training School, Kuyera, on the sloping edges of the Great Rift Valley, about 160 miles south of Addis Ababa. This was the first educational convention to be conducted on a union-wide basis in Ethiopia.

In recent years our educational program in the Ethiopian Union has grown rapidly. We now have approximately 2,000 students in our schools.

Thanks to the efficient preparatory work and the careful leadership of Axel Varmer, education secretary of the Ethiopian Union, the meeting was well organized and covered many phases of our educational program. Some of the general topics discussed were the plan of salvation and its relation to education; the qualifications, functions, and relationships of teachers; vocational training; school discipline. Many other topics, some referring to the various teaching fields, were ably presented by the convention session speakers. Discussion and question periods followed the assigned topics.

Stuart Berkeley, principal of the Ethiopian Union school, with his faculty, was in charge of the local arrangements. The visiting educators appreciated the efficient way in which this school made its facilities available. The impact of this institution is being felt more and more throughout Ethiopia.

The education secretary of the Northern European Division, Dr. B. B. Beach, who was making his first visit to Ethiopia, attended the entire convention, and immediately thereafter started on an itinerary of the various schools. A. Karlman, the division treasurer, was able to be present for the latter part of the convention. The delegates appreciated his talk on "Financial Aspects of Educational Stewardship."

Dr. C. J. Houmann, the Ethiopian Union medical secretary, gave two well-received lectures on health and the teacher.

We are certain that the days spent together at Kuyera will bear fruit in further advances for our educational work in Ethiopia.

Ethiopian and overseas teachers who attended the first educational convention to be held in Ethiopia.



## Progress in Greece

By N. Germanis, President  
Greek Mission

G. Kotsasarides, of Patras, Greece, who was at one time sentenced to death because of his faith, was ordained on Sabbath, June 24. This ordination service was another evidence of the power of God in the protection of His faithful ones, and was an inspiration not only to those present in the Athens church but to all our faithful members scattered throughout Greece.

Brother Kotsasarides was called to serve in the armed forces of his country six times in all. Before serving the sixth and final time, however, he came into contact with the Adventist Church, accepted the message, and was baptized. Upon being called again into the army



G. Kotsasarides (second from right) who was ordained recently in Greece, with (left to right) M. Fridlin, president, Southern European Division, N. Germanis, president, Greek Mission, and B. J. Kohler, treasurer, Southern European Division.

he immediately reported to his superiors that he would not be able to serve on Sabbath, nor would he be able to carry a gun. This was during the civil war in Greece (1946-1949), a time of extreme tension and danger, a time when the request of our brother could have been considered almost treason. Fortunately, in the beginning, Brother Kotsasarides fell into the hands of kind and sympathetic commanding officers, and at that time he had little difficulty.

However, during a transfer from one camp to another, he was placed under a commanding officer who would not tolerate such conduct on the part of a soldier. A time of real trial began for our brother.

Brother Kotsasarides endured many things at the hands of this man. One cold, wintry day he was beaten severely upon his refusal to obey the command to take a gun. The commanding officer himself took part in the beating.

After the beating Brother Kotsasarides was ordered into the office of the commanding officer, who once again tried to persuade our brother to take the gun. Upon his persistent refusal, the commanding officer, in a fit of rage, grabbed

his pistol and stuck it into the mouth of Brother Kotsasarides, shouting, "You will either take the gun or I will finish you right now!" Brother Kotsasarides states that at that moment he offered up a silent prayer for strength to be faithful unto the end. When he opened his eyes the commanding officer had left.

This same officer brought our brother to a court-martial, where he was found guilty of not obeying his superiors and was sentenced to be shot by a firing squad. However, one day he was told to leave the prison and to report back to one of the army units. After that he had no further difficulty with the Sabbath or with the carrying of a gun. Following his term of service, he was released and allowed to return to his home. He entered the ministry, and is now laboring in Patras, Greece, where we have no organized church. We are thankful to the Lord that this brother, who was once sentenced to death, is now ordained to preach the gospel of eternal life!

### A New Hall

Another event that brought great joy and courage to our workers and members in Greece was the opening of a new hall in the city of Herakleion, Crete. We are entering an island that is famous in New Testament history in connection with the apostle Paul, Titus, and other collaborators. It has been our burden for many years to begin a work on this island in a definite way, and this has now been made possible with the inaugural meetings that were held in this new hall during the weekend of September 29 to October 1.

A group of about 20 members and young people from the Athens and Piraeus churches took part in these meetings. Their presence was a source of real inspiration for the handful of members that we have in Herakleion. During the final meeting about 70 persons were crowded into our hall, and our hearts were filled with gratitude to the Lord because "a door was opened" unto us in this large island of Crete, which has a total population of more than 500,000 people.

We have been able to provide a minister for this island. Peter Pappioannou, a native of Berea, Greece, who has recently finished his training at Newbold Missionary College, has been sent with his family to this island.

## Heart Research at Loma Linda University

By John Parrish

The relationships between emotional stress, "action" hormones, and blood fats are being investigated by Loma Linda University medical scientists in Los Angeles. They are aided in their research by a \$6,000 grant from the Los Angeles County Heart Association.

Shannon Brunjes, M.D., instructor in medicine at Loma Linda University, and his associates, are making a series of tests to find out whether the level of adrenalin and related substances in the urine goes up at the same time as the blood cholesterol when students are facing the stress of medical school examinations. The

study is related to the question of whether stress causes heart attacks.

Adrenalin and the related noradrenalin belong to a group of substances called catecholamines, which are described as the "action" hormones, excreted when the human body is facing a challenge. They prepare the body for "fight or flight"—either to put up a struggle or to escape from the stress with which the body is confronted.

Blood fats, notably cholesterol, are believed to be related to the process that hardens arteries and causes heart attacks and strokes. The higher the level of cholesterol, statistics indicate, the more likely it is that a person will suffer a heart attack sometime in his life.

Other investigators, both at Loma Linda University and elsewhere, have reported that blood cholesterol levels increase in students taking academic examinations, but heretofore adrenalin measurements have not been made.

In view of these generally accepted facts about how these chemicals in the body work, Dr. Brunjes and his associates want to take long-term measurements of the levels of catecholamines and cholesterol in normal, healthy medical students under the tension of academic examinations, and compare these measurements with others taken during more relaxed times during the academic year. So far, 33 students from Loma Linda University have been enlisted for the study, and others are expected to join.

The stress experiments are part of a broad study of catecholamines being carried out by Dr. Brunjes and his associates. This is the third year that the Los Angeles County Heart Association has supported this study by Dr. Brunjes and his associates. Recently the National Institutes of Health also provided an extensive grant to expand the investigation.

## The Devil Worship

(Continued from page 11)

and the leaf medicine and the bark medicine. I've had the devil doctor bewitch me, and now we've given the devil a pig and a chicken, but I feel worse than ever I did."

"Mother, mother, there's one more thing we can do. Two miles away the golden Buddhist priest sits in his golden robe beside his golden pagoda. I'll send for him and have him come and say his golden prayers. And then, then maybe you'll get better."

Early the next morning, heralded by two big boys who banged a big brass gong that hung from a bamboo pole carried on their shoulders, the Buddhist priest came slowly into the village. As the gong sounded, the village folks came running to the trail along which the priest would walk, and as the priest went along they all knelt down and bowed, with their hands and foreheads touching the ground.

Did I say *everybody* bowed down? I should have said everybody but Very Tall, for Very Tall stood straight and



very tall and did not bow one inch. He didn't call himself a Christian yet. But he was a Sabbath school member, and he had learned in Tiger village mission school not to worship anything but the living God, who made heaven and earth and everything else.

So, while the others all bowed down, Very Tall stood up straight. His poor sick mother, lying on her mat, saw him standing straight and tall, and it made her very angry. The straighter he stood, the more angry she became, till at last she could not keep in her hot, bitter words. She screamed out with all the strength she had left, "Bow down, you little white-toothed dog! Bow down, you little white-toothed dog! Can't you see? The priest has come to pray for me? Bow down, you little white-toothed dog."

(To Be Continued)

## Ingathering in the Southeast Asia Union

By V. E. Kelstrom  
Home Missionary Secretary

Our people in the Southeast Asia Union greatly appreciate the faithful tithes and liberal offerings given by their brethren in other lands. They know that because of this liberality the gospel of Christ was brought to them. They show their appreciation by responding in like manner to the call to support our worldwide mission program.

Their participation in the annual Ingathering campaign is indicative of this attitude. In most of our churches we have almost 100 per cent membership participating in the Ingathering work. The Sandakan, North Borneo, church, with a membership of only 39, raised, with the help of their youthful pastor, Wong Yew Seng, almost M\$15,000 (U.S. \$5,000) in the 1961 Ingathering campaign. The Kuching-Sarawak church raised more than M\$15,000.

So often we think of Borneo and Sarawak as remote needy mission fields. These lands are indeed remote, and the needs are colossal. They do need more workers, more schools, more churches. Aware of these great needs, our beloved believers in these lands are giving, sacrificing, and participating in Ingathering in an effort to swell the funds that come to them through offerings given by their brethren in faraway lands.

Practically all the 278 members of the Singapore English church responded to the leadership of their pastor, D. R. Guild, and together raised M\$23,526 in the 1961 Ingathering campaign. This is almost M\$100 a member. Furthermore, this was solicited from the public, not donated by the members.

Under the direction of P. G. Miller, the Southeast Asia Union College raised M\$27,279.70 in the 1961 Ingathering campaign. Seven hundred of the 820 students participated. The total Ingathering raised in Singapore in 1961 amounted to M\$64,940.73.

We have appealed to our members to take one Ingathering receipt book and work until they have written the 25 re-

ceipts it contains. We tell them not to be concerned about the size of the contribution, but to work faithfully until they have approached 25 people who contribute.

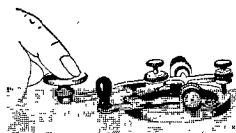
One dear old sister, a Chinese woman, in the Kuala Lumpur, Malaya, church, responded to this suggestion. She left the church service with a receipt book and 25 Ingathering magazines. After sundown that Saturday night she went to work. She received nine contributions totaling M\$11. She was on the second receipt book when the campaign ended. She reached her goal.

I received a letter from a grateful church member here in Singapore who was baptized one month before the 1960 Ingathering campaign was launched. He had just reached his goal and expressed his joy by writing, "I'm so thankful to have a part in this wonderful work. I hope to do better next year." He did. In 1961 he more than doubled his former accomplishment.



► The Jamestown, North Dakota, junior Sabbath school members earned \$37.67 toward their Investment goal by holding a car wash.

► Larry Lewis, Edward McGhee, and Paul Harris, instructors at Mount Ellis



## Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

### CANADIAN UNION

► T. J. Bradley, director of development and public relations of the North York Branson Hospital in Willowdale, Ontario, has accepted the post of administrator of the Rest Haven Hospital in Sydney, British Columbia. A. George Rodgers, the former administrator, has been asked to serve as president and general manager of the Maracle Press, Limited, in Oshawa, Ontario. F. L. Bell, former president and general manager, has been granted a leave of absence.

► On November 4, George E. Vandeman opened a three-week series of meetings in Vancouver and Victoria. Meetings were held in Victoria on Sabbath and Sunday afternoons and on Monday and Thursday evenings in the Plaza Theater. In Vancouver the meetings were held in the Garden Auditorium on the

Academy, took 17 students to the Billings-Bridger (Montana) district Sabbath, November 18. They divided into two groups, and thus served the two churches for the morning worship hour. Elder Lewis and his group met with the church at Bridger, where Quentin Harden, Darlene Ehman, and Ray Hoffman each gave a 10-minute talk. At Billings, John Fetting, Frank Shields, and Mona Bacon were the student speakers. The entire group united for a program in the afternoon at the associated MV meeting.

► A television program was presented by the Laurelwood Academy Laureleers on KEZI-TV in Eugene, Oregon, Sunday, November 19. Appearing on the "Faiti" hour, the Laureleers sang six numbers. Elder Morris Venden provided continuity with devotional thoughts on the numbers sung, and interviewed Eugene-area students Merlin Fish, Barbara McDougal, Barbara Bond, David Lee, Keith and Frank Colburn, and Vernene Hartzell. Norman Skeels directed the 44-voice vocal ensemble. Tom Sheldon was organist and Sheron Castle, soloist. The student director, Vernene Hartzell, led the Laureleers in one number, with Janice Shearer, a sophomore, accompanying at the piano.

► Dick Kruger and Ralph Schaber, of the Branson Hospital in Willowdale, Ontario, took two honor places in the X-ray physics examination given at the conclusion of the 24-week evening course taught at the Westdale Secondary School in Hamilton. Of the 32 students who took the examination, these two young men received second and third highest marks.

Pacific National Exposition grounds five nights a week. The average attendance in Victoria was more than 550 and in Vancouver over 1,100. Hundreds of interested persons are being visited in their homes.

### COLUMBIA UNION

► The new pastor of the Salisbury-Pocomoke district in the Chesapeake Conference is S. B. Olney. He takes the place of M. E. Kidder, who has accepted a call to the Southern New England Conference.

► The new pastor of the Reisterstown-Westminster district in the Chesapeake Conference is F. A. Krause, from Hagerstown, Maryland. He takes the place of Robert L. Kirk, who has been given a leave of absence for advanced study.

► Assisting in the Hagerstown district

in western Maryland of the Chesapeake Conference is Clarence Philpott, a graduate of Andrews University.

► The annual publishing council of the Columbia Union Conference was held recently in Atlantic City, New Jersey. A goal of nearly \$1.5 million was set for literature deliveries in 1962.

► According to H. K. Halladay, Columbia Union Sabbath school and home missionary secretary, 119 Vacation Bible Schools were conducted in 119 churches of the union, with an enrollment of 9,419 children. This was nearly 3,000 more children than in 1960, and 19 more schools.

► With Marjorie Cook and Jean Rhodes as leaders, the Crestline, Ohio, church has developed a new health and welfare center for the area. Molly West, a philanthropic non-Adventist, suggested the need of the center and agreed to assist financially.

► New elementary schools were opened in Mansfield and Youngstown, Ohio, this fall. Both schools were expected to have an enrollment of 10-12 students, but each has 17.

► Nearly 50 Pathfinder directors and leaders took part in the conference-wide Pathfinder Counselor Training Course held in the Catocin National Forest by the Chesapeake Conference. The three-day course was under the direction of Clarence Dunbebin, conference deputy director of Pathfinder activities, and R. E. Hamilton, conference MV secretary.

► Harley Dee Bresee has assumed responsibilities of the South Boston-Oak Ridge district in the Potomac Conference. Coming from the Greater New York Conference, where he has been a pastor-teacher for the past five years, he replaces W. P. Schooley, who is now pastor of the Stanley-Rileyville district.

## LAKE UNION

► On October 22, members of the Plymouth, Michigan, church conducted a ground-breaking ceremony for a new church and school building. From 1950, when the church was organized, the members met in various locations until 1956, when, under the leadership of Merton Henry, a church home was built. They now have outgrown this structure. Under the supervision of O. D. Wright, newly arrived district leader, plans are going forward for the erection of a new building.

► A research team of the EMC department of biological sciences, under the direction of Dr. A. A. Roth, continues to study one of the world's bewildering diseases—schistosomiasis, or snail fever. In April of 1961 this team received a grant of more than \$17,000 from the U.S. Public Health Service toward this project. Assisting Dr. Roth are Drs. Leonard Hare and Asa Thoresen, and Professors Harold Heidtke and Edith Applegate. Their objective is to obtain information that will lead to success in treatment of the disease.

► Dr. Kenneth G. Hance, professor of speech and director of graduate study in

speech at Michigan State University, recently made a visit to Emmanuel Missionary College, where he had the privilege of hearing H. M. S. Richards speak. At that time Elder Richards and his group were conducting the autumn Week of Prayer. Dr. Hance also made a comprehensive study of Elder Richards' speaking while he was there. A number of SDA graduate students have had Dr. Hance as their major professor.

## NORTH PACIFIC UNION

► The evangelistic meetings being held in Weiser, Idaho, by Dave Watts, Harry Gray, and Harold Gray continue to have an excellent attendance. Even though Weiser is a small town of about 4,000 people and the church has a membership of only 70, the attendance at the weekend meetings is between 250 and 300.

► The members of the Tillamook, Oregon, church have begun construction on their church building situated on the main highway from Portland. The new edifice will seat 230, besides having accommodations for a choir and a mothers' room. It will have three classrooms and a Dorcas room in the basement, and an additional classroom on the ground level. The back of the property is lower than the front, making it possible to have full windows in the basement rooms and basement floor-level parking.

## PACIFIC UNION

► Harry E. Schneider, until recently treasurer of the Southwestern Union Conference, is the new secretary-treasurer of the Southeastern California Conference, taking the position vacated by R. L. Cone. Elder Schneider has served the denomination in various capacities since 1925.

► Volney D. Dortch, of the New England Sanitarium and Hospital, has become manager of Ventura Estates, the Southern California Conference home for senior citizens. He succeeds Harold Maddox, who is to become secretary-treasurer of the Northern New England Conference.

► The new pastor of the Salinas-Monterey district in the Central California Conference is Melvin E. Heinrich, who has come recently from the Upper Columbia Conference.

## SOUTHERN UNION

► On October 9, Bass Memorial Academy became the grateful recipient of an oil well presented to the school by I. H. Bass. The proceeds from this well are to provide financial help for students who otherwise would not be able to attend Bass Memorial Academy.

► The Carolina Conference workers met in the Charlotte, North Carolina, church, November 20 and 21, for a two-day workers' meeting and planning session.

► T. P. Ipes is the new pastor of the Nashville First church. He succeeds O. D. Wright, who has transferred to Detroit, Michigan.

► Nine baptisms marked the climax of

a two-week revival conducted by H. C. Brownlow, conference evangelist, in the Bordeaux church in Nashville, October 22-November 4.

► Mrs. Lillie Duncan, a member of the Antioch Seventh-day Adventist church in the South Atlantic Conference for only nine months, has enrolled 2,137 persons in the School of Bible Prophecy.

► Fred Minner is the new assistant treasurer for the Georgia-Cumberland Conference. He replaces Clyde F. Brooks, who is now treasurer of the Greater New York Conference.

► Now serving as accountant and credit manager at Louis Smith Memorial Hospital in Lakeland, Georgia, is Alex Couch, a business administration graduate of the University of Chattanooga.

# Church Calendar

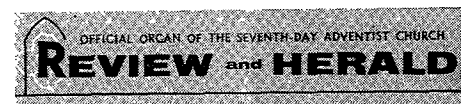
Thirteenth Sabbath Offering (Far Eastern Division)

December 30

1962

Home Missionary Day  
Church Missionary Offering  
Religious Liberty Campaign  
Religious Liberty Offering  
Home Missionary Day  
Church Missionary Offering  
Faith for Today Offering  
Christian Home and Family Altar

January 6  
January 6  
January 13-20  
January 20  
February 3  
February 3  
February 10  
February 17



In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, 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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**Associate Editors:** Raymond F. Cottrell, Kenneth H. Wood, Jr.  
**Consulting Editors:** R. R. Figuhr, M. V. Campbell, W. E. Murray  
**Editorial Secretaries:** Promise Joy Sherman, Idamae Melendy  
**Special Contributors:** C. H. Watson, Frederick Lee, W. R. Beach, C. L. Torrey, V. G. Anderson, W. B. Ochs, Presidents of all Divisions  
**Circulation Manager:** R. G. Campbell

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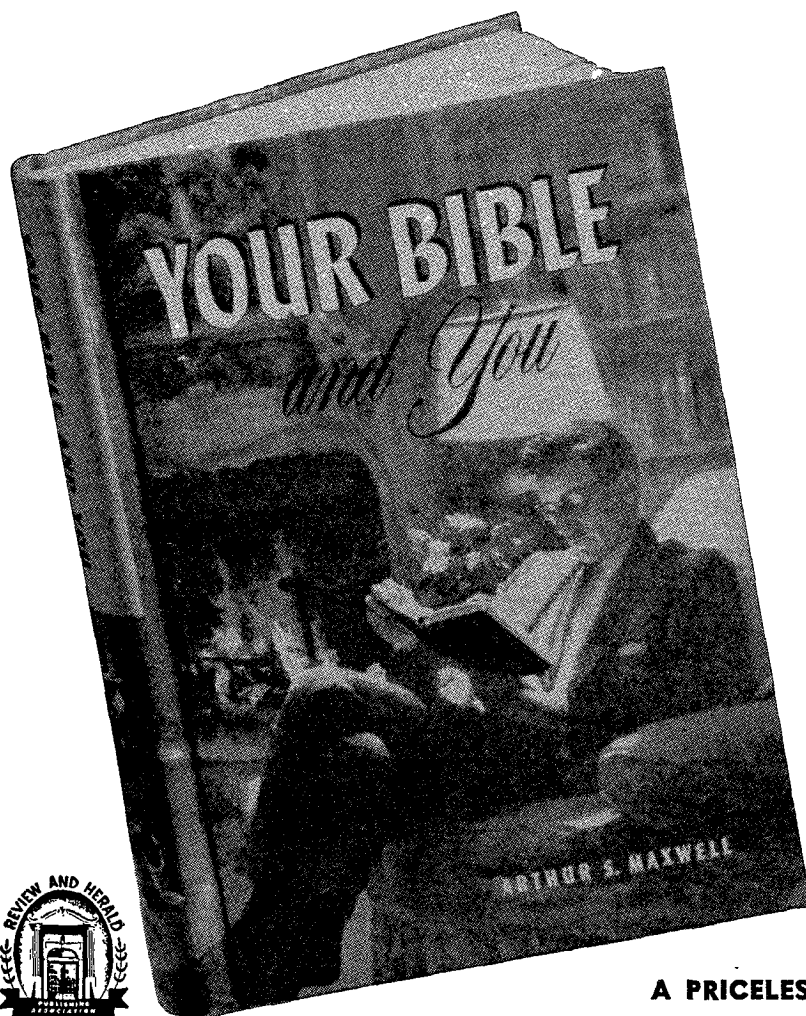
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REVIEW AND HERALD, December 21, 1961

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# News of Note

## Missionaries in Africa Safe

Friends and relatives of our missionaries in Africa have watched with growing concern the political disturbances in the area of Elisabethville, Katanga Province.

Direct communication by cable with this area has been impossible, but through the courtesy of the Associated Press we have been assured that, although several of our missionary families at the Union headquarters were caught in the cross fire of the opposing forces, none had been seriously injured. A head injury sustained by C. L. Torrey, treasurer of the General Conference, and widely reported in the newspapers, proved slight.

The latest cable from the Southern African Division office states that all 29 of our missionaries have been safely evacuated to the city of Ndola in Northern Rhodesia.

N. W. DUNN

## Death of Two Workers

With sorrow we report the death of two long-time workers.

J. I. Robison, an associate secretary of the General Conference from 1945 to 1958, passed away Sunday afternoon, December 10, at the St. Helena Sanitarium, in California. Prior to his service in the General Conference, Elder Robison labored in Northern Europe and for more than 18 years in the Southern African Division.

C. S. Joyce, who served the denomination in various capacities for a period of approximately forty years, passed away at his home in Portland, Oregon, Sabbath, December 2, after a heart attack. When he retired in 1956, Elder Joyce was home missionary secretary of the North Pacific Union, which position he held from 1944 to 1956. Since 1957 Elder Joyce served on a part-time basis as auditor of the church treasurers' records in the Oregon Conference.

We extend our deepest sympathy to the families and many friends who mourn the loss of these brethren.

## Sunday Law Hearing in Battle Creek

The Michigan State Legislature hopes to consider a Sunday closing law during the next session of the legislature. To this end the speaker of the house recently appointed five members to serve as a committee to prepare such a law. This committee, with Chester Wozniak as chairman, is now holding hearings in various Michigan cities.

A hearing was held in Battle Creek on December 5, with a large attendance. The Chamber of Commerce reported that a poll of 1,000 members showed that businessmen of the city were evenly divided on the subject. The majority of those who testified were opposed to Sunday laws.

Some of those favoring Sunday laws made statements that should alert every student of Bible prophecy to the serious crisis now facing every Sabbathkeeper. One clergyman said that opposition to Sunday laws was the result of "foggy thinking and sentimental nonsense." He also was quoted in the newspaper several days before the hearing as saying that the opponents of Sunday laws were causing Americans to "become more closely aligned as a nation to the philosophy of atheistic Communism, which sees Sunday only as another routine day of work or a holiday."

M. E. LOEWEN

## Recent Worker Changes

Harry E. Schneider, secretary-treasurer of the Southwestern Union Conference, recently accepted a call to the South-eastern California Conference as secretary-treasurer. On December 5 the Southwestern Union Conference committee met and placed a call for H. W. Klaser to fill this vacancy. Brother Klaser has served as statistical secretary of the General Conference for some years. We wish both of these men God's blessing in their new responsibilities.

W. B. OCHS

## A Banner Year for South America

[The General Conference president sends this air-mailed report from South America.—EDITORS.]

The year 1961 is proving, in many ways, to be a banner year for our work in South America. Last year witnessed a record ingathering of souls. This year promises to be even better. Though the year is not yet ended as this is being written, every indication is that baptisms will reach and pass the 12,000 mark. Tithes and offerings surpass those of last year. Ingathering shows a good increase.

Last year, through our colporteurs, 1,174 souls were baptized. This represents approximately 10 per cent of all who were won to the truth during that period. Six hundred student colporteurs join the 800 regular colporteurs during vacation, making a total colporteur army of 1,400. This year the sales are 15 per cent above those of last year.

It is most encouraging to see the results of our literature distribution. A colporteur in the state of Bahia found 100 persons keeping the Sabbath as a result of reading our books. In another place he found 12. Shortly afterward he wrote, "I have 50 persons ready for baptism and hope to have 60 more by the end of the year."

By General Conference time it is expected that the membership of this division will be 125,000. The annual rate of baptisms is about one to every ten church members.

F. L. Peterson and I are greatly enjoy-

ing our association with our people and workers of this growing division. The more we hear and see, the more we are confirmed in our belief that the Lord is hastening on to glorious completion His work in South America.

R. R. FIGUEROA

## VOP Work Grows in the Philippines

Fifteen years ago the Voice of Prophecy Bible Correspondence School was organized in the Philippine Islands, and one lone radio outlet in Manila released the Voice of Prophecy program in English. Sixteen stations now broadcast the program each week—six in English and ten in one or more of the four major dialects of the islands.

Since the Bible school was organized, more than 300,000 Filipino homes have received the Bible lessons, which are now offered in six languages—Tagalog, Ilokano, Cebuano, Panayan, Chinese, and English. Within a recent six-month period 500 students in the Manila area alone completed the 40-lesson Faith Bible Course.

E. R. WALDE

## Prophetic Guidance Course in Australia

Australasia is the first overseas division to launch the Prophetic Guidance Correspondence Course, which in North America is now so much sought after. With no language barrier, American printings of the *Treasure Chest* textbook, the lessons, and quiz sheets are used. The reports from the division-operated Voice of Prophecy School in Sydney indicate an ever-increasing interest since the initial announcement in July.

W. R. L. Scragg, Australian director, reports: "The number of applicants for the Prophetic Guidance Course continues to rise and has now gone well over the 2,000 mark. We are all truly encouraged by the reaction of our students to the new course. It is sure to prove a great blessing here in this field."

ARTHUR L. WHITE

## Southern Africa Aims for 200,000 Members

The Southern African Division has set its sights on a membership goal of 200,000 during 1962. "We feel that with God's help we shall reach it by General Conference time," writes Robert H. Pierson, president of the division.

Elder Pierson reports unusual success with the audio-visual soul-winning program being conducted by the lay members of South Africa. "It seems that with this equipment the brethren have caught a new vision of soul winning. . . . We are praying for these lay brethren, that God will give them the health and strength that they need to do the work, and that He will show them how to raise the funds for the necessary projectors, et cetera. We believe we are going to see wonderful results!"