

# REVIEW and Herald

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*Is the Sabbath command both positive  
and negative? Why are some people  
made weary by the Sabbath?*

## SABBATHKEEPING and SANCTIFICATION

A Sermon

By Merwin R. Thurber

Book Editor, Review and Herald Publishing Association

**T**HE Bible clearly intimates that the Sabbath and sanctification are closely related. God told Moses, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:13). Here Sabbathkeeping is said to be a sign that God sanctifies man.

The word *sanctify* has two related meanings—to set apart to a sacred use and to make holy. How Sabbathkeeping is associated with the divine process whereby God takes a sinner and makes him holy is not apparent in the text before us. It is necessary to examine the nature of Sabbathkeeping itself in order to discover the connection between the two.

The obvious place to start is the fourth commandment: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor



EWING GALLOWAY

Where are your thoughts during the worship hour—on the sermon or on secular affairs?

thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:8-11).

Even a casual examination of these familiar words reveals that God has a definite plan for the division of time between work and rest. Here He allows man six days each week to do his own work, but on the seventh day He orders rest. On the face of it, the prohibition of work on any particular day seems almost unnecessary. As unpopular as work is, it would seem more reasonable if God had commanded work rather than rest. But all too often work actually becomes an obsession with people.

Obsession is defined as a "persistent and inescapable preoccupation with an idea or emotion," something we cannot let go of. The reason men become obsessed with work is not difficult to discover. Work is the royal road to possession. In order to have food, clothes, shelter, things of beauty and comfort, men have to work. There is nothing wrong in working for these things; but man in his selfishness wishes to accumulate more and more, and so he drives himself to work beyond all reason, to satisfy a selfish desire that can never be satiated. Mrs. E. G. White comments:

"Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve Him. Work, work, work, is the order of the day. All about them are required to labor upon the high-pressure plan. . . . They allow themselves but little time to study the word of life and to meditate and pray."—*Testimonies*, vol. 2, pp. 662, 663.

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# from altar boy to adventist minister

By Claire U. Miller

**T**HIS is the story of Benny Gewargas, a little Iraqi boy, born of Roman Catholic parents, educated by Catholic priests, and surrounded by Moslems, Jews, and devil worshipers. It is the story, too, of how he became dissatisfied, unhappy, and afraid of God; of his search for happiness and peace of mind; and the sorry chain of circumstances through which God led him, until at last he found what he sought and became Ben George, a minister of the Seventh-day Adventist Church.

Benny was the second son of Zaia Gewargas, commanding officer of the British Royal Air Force levies. The family, being British subjects, lived in the British station of Habbiniya. About 75 per cent of the population of Iraq is Moslem, and their beliefs could only add another element of confusion to the puzzling background of the subject of this story.

A small minority of the people were Yezidis, or devil worshipers. This tribe think Satan is just as strong as God, and since he is very cruel, they must do all they can to appease his wrath. So they worship him. Benny often heard Satan answer the Yezidis in whistlelike tones. Satan's "voice" terrified them, though it pleased them that he had deigned to notice them. They lived in constant dread of him. They must never speak his name, which is *Shatän'*, neither must they use any word with the sound *sh* in it.

But Benny enjoyed chanting "*Shatän', Shatän',*" to them in derision, then running swiftly so they could not catch and beat him. They believe Satan hides in obscure places ready to harm them at the slightest opportunity. Once Benny's father invited the chief of the tribe to their home for dinner. Orders were given to the servants that no let-

tuce, cabbage, or similar vegetable be served, since *Shatän'* might be hiding in the enclosure and might wreak his vengeance on the chief.

Another small per cent of the population where Benny lived were Jews. Almost everyone hated them, the Moslem's enmity no doubt dating back to the days of Hagar and Ishmael.

## Afraid of God

Is it surprising that with such a background a conscientious, sensitive lad like Benny should become perplexed and filled with doubts? He was a Catholic and worshiped the God of his father. He and his three brothers attended church regularly, and Benny was very careful to obey all the rules laid down to win God's approval. But try as he would, with penances, prayers, and fastings, he always felt condemned. God, to him, was not a loving, kind, heavenly Father, but a Being he could never hope to please except by becoming a saint. This he felt he could never be. So he tried to avoid Him; but going to church once a week made that impossible.

On the wall of Benny's bedroom hung an icon, or picture of what was purported to be a likeness of God. It was a being with long, white hair and beard, with the features of a man. But, in the center of his breast was a huge piercing eye which Benny was told saw him wherever he went, taking note of all his misdemeanors and reserving in purgatory the punishment for those for which complete confession had not been made on earth.

Every night when Benny said his prayers he looked into that avenging eye; and again in the morning he went forth, not with the blessing of love he craved, but with a sure conviction that he would displease that being who was watching only for mistakes. It was as the sword of Damocles hanging over his head, stifling every breath of soul satisfaction for which he sought. He could never get away from that searching eye—never!

While it is true that Benny didn't get any place with God, he was the favorite son of his father, who showed him great love and kindness. While emphasizing his good points Mr. Gewargas overlooked his mistakes, for which Benny loves and reverences him still. He was a man of authority, well respected and looked up to at home and throughout the country. Mrs. Gewargas was a gentle woman who governed her household of three servants in the prescribed manner of the country. Though she lacked education, she never lacked in love and compassion; her heart was full of it.

Although not Catholic, the school that Benny attended was run by Catholic priests, and their teaching only augmented and made worse that dreadful fear of God. There was no escaping it anywhere. Finally Benny became an altar boy in the church. "Maybe," he told himself, "if I get near to a priest or a saint, God will approve of my doings and I will be closer to Him."

## Peace for a Moment

Once in a while he did feel at peace for a moment, for the ritual was very impressive—especially when, behind the priest, it was his duty to ring the bell as a signal for everyone to bow their heads when the communion cup was elevated. He even considered becoming a priest, and his father encouraged him in this aim. Maybe that would be the way God would reconcile Himself to him; for his belief was that while he wanted God, God did not want him because he was *bad*. God liked only good people, he was taught.

He also loved the rare times when the priests would read a chapter from the Gospels. How he longed to read and understand the Bible. It seemed to satisfy his hidden longing, for it contradicted the distorted picture he had of God.

As he grew older Benny began to question. Why confess his sins to a priest if confession only brought more frustration and condemnation, for he never felt free to confess his worst sins? Surely there must be a better way to satisfy the longing that was driving him relentlessly to and fro.

And, too, Benny was beginning to lose faith in the priests. He saw them at times, drunk and disorderly. And he saw and heard other things that lessened his faith in their integrity. Amazed, he told himself, "Why, they are just *men* like all other men around me. How can they forgive sins when they are sinners themselves?" But, what was he to do with his unconfessed sins now that his faith in the priesthood was shattered?

### A Gang Leader

Finally, in reckless despair, he determined to find or make his own happiness. With characteristic aggressiveness he went to the other extreme. With himself as leader, he organized a teen-age gang, and together they committed all kinds of depredations—true juvenile delinquency, Iraqi style. Benny even reasoned, There are those hated Jews who killed the Saviour. Maybe if I take some sort of vengeance on them God will regard me with a smile of approbation. So he and his gang destroyed their gardens, attacked them, beat them, and took their money. If they resisted they got their teeth knocked out.

Though Benny managed not to get caught, his heart told him this was all wrong and increased his sense of guilt.

Benny says now, "If only I had had something to do—work to occupy my time! But to work with one's hands was the task of servants, not the son of a man who had a high position. I could not disgrace my father by doing anything menial."

Benny was fast becoming unmanageable for his mother, and she knew little about his doings. His father, of necessity, was away from home a great deal, so heard of only a few of his misdeeds. He did so want to keep his father's love and respect, for he knew he was the son upon whom his father counted for great things. He expected him to become an army officer, a priest, or to fill some other position of responsibility of which the family could be proud!

When Benny was 15 Mr. Gewargas took him out of the Catholic school and placed him in a school for boys run by an American educator in Baghdad. The school supposedly offered instruction in Bible, but it was so elementary as to be of little use. Once each day someone came to the classroom and told the pupils a story from the Bible. That was all.

The influence in this school was strongly tainted with the Moslem faith. The close association with Moslem youth and the observation of Friday as a day of worship was bound to influence an impressionable child like Benny. So in desperation, after little more than a year, his father removed him from this school, and the following year he was not in school at all. During this time Ben worked when he could find something that was not beneath his dignity. The rest of his time he spent in an unceasing search for pleasure.

His father looked to the future with dread, perplexed about what to do about Ben's education. He was at his wits' end when one day he met an old friend from Beirut, Lebanon. When he confided to this friend the burden on his heart, the friend suggested: "Why don't you send him to Middle East College in Beirut? It is run by Christian people, and they have high standards of living and education. I'm sending my son there."

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With characteristic zeal Benny organized a teen-age gang and committed all kinds of depredations. People who resisted were severely beaten.

JEANIE MCCOY, ARTIST



Why not, indeed? The idea was like a rope thrown to a drowning man. Do you wonder why this friend did not tell Ben's father this was a Seventh-day Adventist school? The man himself could not understand when questioned about it later. Nor could Mr. Gewargas comprehend why he had not asked what church operated the school. It was not like either man to overlook so important a matter.

But we who are acquainted with the all-wise God who loves His children and wants them to be happy and useful in His vineyard can readily understand why this happened as it did. It was He who had planted that desire for something better in this boy's heart and who had led him and watched over him through a series of events that must culminate in a close acquaintance with Himself.

Mr. Gewargas did not hesitate long. Many times later he wondered why he had not investigated further, and he often exclaimed, "O if I had only known! I never would have sent him there!" But it was too late. Now, with a lighter heart than he had had for many months, he made immediate preparations for his son's entrance to this school. Soon, on a forty-eight-hour trip by bus, Ben was on his way.

And Ben? His father's word was law to him. But he was not prepared for the happy surprise that awaited him. Asked what his first impression was when he reached his destination his answer was, "I thought I had found a little bit of heaven on earth!"

"Why? What impressed you so deeply?"

"First of all, the people. I had never seen such happy people who were so kind and thoughtful of others. And there was no atmosphere of hatred there. Then there was the music, so different from anything I had ever heard. Those hymns told of a God who loved sinners and to whom I could freely confess my sins and know that I was forgiven and cleansed. I could forget that avenging eye; and peace such as I had never known was mine at last. It was what I had been looking for, and I was determined that nothing should ever take it from me.

Best of all, there was that Book I had longed to have as my own, the Bible. How I loved to study it and accept the truths it taught! I feasted on it, filling my soul with the sweetness and sureness of it. My life was completely changed. I had found the Pearl of Great Price, and was done with searching."

"Was it difficult to adapt yourself to such different conditions?"

"No. It seemed to come naturally. I

learned to work with my hands too, though I could never bring myself to tell my father I had actually used a sledge hammer to break stones!"

In a little more than a year Ben was thoroughly rooted and grounded in the faith and was baptized. Then came the ordeal of telling his father of his new-found faith. He tried to do this without hurting, but the fact made this impossible.

### Graduation

At the end of three years Ben graduated from Middle East College and went home. His father was highly pleased with the change in his son. He was a man now of whom he could be proud. But oh, the shame of that Jewish Sabbath! He must be persuaded to abandon it. He couldn't have him giving up one disgraceful practice only to adopt another. So every argument he could think of he brought to bear upon Ben to get him to relinquish his faith.

Finally Mr. Gewargas said, "Cling to the rest of your beliefs if you must, only give up observing Saturday as the Sabbath!"

"Father," Ben replied, "do you want me to be like I used to be? If you take one pillar of my faith from me, I shall be right back where I was when I left home."

This made Mr. Gewargas think seriously. He must be careful. So the priest was called in.

"I cannot confess to you," Ben told him flatly. "You are a man like myself. How can you forgive sins when you too are a sinner?"

With a plain "It is written" Ben met his every argument.

## Have Courage

By Mrs. M. G. Anderson

Have courage, O mother in Israel;  
Hold fast God's promises sweet.  
Soon you and the child God has given  
Will bow in peace at His feet.

The warfare then will be over—  
The strife, the trials, the cares—  
And we shall look in His wonderful face,  
And think nought of our present despairs.

Have courage, O mother in Israel,  
Press to the almighty throne  
Thy tear-stained, broken petition;  
He too fought the battle alone.

With kindest, most loving expression,  
He will lift you to your feet;  
"Well done," He will say very softly.  
"Our work for the lambs is complete."

"All the traditions you hold are not worth one text from this Book," Ben said, holding up the Bible. "This is the Word of God. Traditions are only the commandments of men."

The pressure became so fierce and persistent that Ben finally decided to leave home. His father was crushed at the thought and used all his powers of persuasion to dissuade him. But Ben was adamant. He wrote to the president of Atlantic Union College for assistance in obtaining a student visa.

When his father saw that argument was useless and realized it could only end in unhappiness for all, he gave his consent, though it was a heart-breaking experience for him. Ben understood and sympathized with him deeply. But he could do nothing else. His father not only financed Ben's passage but also his schooling for the first year. Then Ben wrote him that he was oriented now and could work to pay his own expenses. He realized there were two other sons at home who must be educated.

It was not easy for Ben to leave the only home he had ever known and those he loved. He was just 19 when he landed in New York City. A new country, a new language, all so different from his desert home in Iraq! But he soon learned to love his adopted land, and made many friends.

He graduated three years later, then served two years in the United States Army. He was married to Lila Lane, then spent three years in the Seventh-day Adventist Theological Seminary, obtaining the Bachelor of Divinity degree.

During all this time Ben kept in close touch with his parents. Things have changed back in Iraq. His people are not ashamed of him now but are proud that he has done so well. They look to him for counsel and have confidence in his judgment. He is seeking a way of bringing them to this country with strong hope of sharing with them the happiness he has found in the religion of the Bible.

Ben is now a minister of the Colorado Conference. He has two sons. He is a tireless, consecrated worker, always happy to let his light shine to bless others.

"Real happiness," he declares, "is found only in serving the Master." Then, his face aglow, he continues, "Anyone who has this wonderful truth that we possess has no time to waste. There are thousands—perhaps millions—who would gladly follow my steps from darkness into this marvelous light if only someone would invite them."

# ACTIVE SAINTS

By E. E. Cleveland

## Not Sleeping Christians

**A**ND he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Implied in this command is the urgent necessity for every convert to become a convert maker. This was part and parcel of the dynamics of the early church. Every recipient of the gospel is debtor to his neighbor.

"Ye are the light of the world" (Matt. 5:14), Christ told His followers. In the Christian church, the spotlight of Christian service has ever been on the individual. No one is exempt.

That man who by faith accepts the righteousness of Christ as his own, will recognize this obligation. His life will be distinguished by faithful wit-

nessing. Indeed, Christ within becomes an energizing force that cannot be restrained. This was Jeremiah's experience when he said, "I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). Righteousness by faith in Christ constrains man to seek out other men and share with them this blessing.

The subject of righteousness by faith is more than an argument between saints, it is the power that will move the church into the experience of the latter rain. If we are silent now, the very rocks will shout hosannas to the King.

Then let the idle awake to the challenge! The times demand it. Is not this earth's last hour? The human family perishes for lack of the message that we bear. Dare we withhold it from them?

There are some who spend their time and energy criticizing the church and its leaders. This is much easier to do than teaching the message to those who have not heard it. Have you stopped to consider how hard the ministers work at the job of seeking the lost, only to be pierced through and through by the arrows of criticism? Not from the world, mind you, but by people within the church.

How much more would be accomplished if all would aim their witness toward those who know not the gospel! Revival fires would race through our ranks like flames in stubble. Heaven expects of us united attitudes, if not united opinions; kindness, if not agreement. When God sees more of this brotherly concern among us, He will honor His promise and visit us with His power.

### What We Have

To Seventh-day Adventists, God has committed His last message of hope and mercy to a doomed world. This message declares to the world that (1) the investigative judgment has begun

in heaven, (2) Babylon is fallen, (3) God's wrath will be poured upon those who possess the mark of the beast.

The doctrine of the investigative judgment is being proclaimed exclusively by Seventh-day Adventists. We believe that there is a temple in heaven with a holy place and Most Holy Place, and that, since 1844, Christ has presided in the Most Holy Place in a solemn work of judgment. The world must know this. Who but you can tell it?

We Adventists know that organized religion has renounced many of the principles advocated and practiced by the apostolic church. Shall we not define these issues for those who sit in darkness? We Adventists know that Sunday is neither the Sabbath nor the Lord's day. We also know the peril that faces those who finally reject the true Sabbath and choose the counterfeit day of worship.

Dare we let our neighbors face the approaching storm unawares? Light, precious light, has been given this people on healthful living and the care of the body. Selfishness alone would dictate silence on this subject. These truths will become known. Will you tell them?

But, someone argues, I pay my tithe and give to missions; is this not sufficient? The Bible answer is simple, "Go ye." The Scriptures are replete with counsel on stewardship. "Bring ye all the tithes into the storehouse," counsels Malachi. "The liberal soul shall be made fat," adds the wise man. The purpose of our giving is briefly summarized by the apostle Paul thus: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). We are therefore commissioned by God to send His messengers forth, with our means, to tell the gospel story. Let none underestimate the importance of this commission.

But this is not enough. God requires personal participation. Said Jesus, "For I was an hungred, and ye



REVIEW PHOTO

Christ's command to feed the hungry requires personal participation. Proxy service will not suffice.

gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25:35, 36). This is not proxy service; rather, it focuses on individual responsibility.

It is much easier to give than to give and go. It is the popular thing now to do things through organizations and, indeed, some things can be done only this way. This will suffice for fields afar. But your neighborhood requires *you!* "You visited me," "you gave me food," "you took me in," and "you gave me drink," said Jesus. Will this be said of you?

### **"Preach I Would"**

"O ye of little faith, keep your foot off the brake. Who ever heard of God holding us back? He is impatient. He weeps over us as He did over Jerusalem. We have nothing to fear but fear; we shall not fail when God is pushing us. I tell you what we need to fear—fear the way we are not, for we aren't good enough, hot enough, high enough, daring enough, far-visioned enough, for this splendid hour." Dr. Frank Laubach once said, "If I believed what the Christian claims to believe, I would give men no rest, day nor night. I would press my claim if necessary before blind eyes and upon deaf ears, but preach I would."

Yes, and preach we will when the righteousness of Christ becomes ours by faith in Him. For it is more than a label, theory, or doctrine. It is the transforming power of God in the soul. It is the grace that makes active saints out of sleeping Christians. The righteousness of Christ, accepted by faith, turns carping critics into living witnesses to the world. It is much easier to criticize one's fellow church member than to convert a neighbor.

If Christians were busier for Christ, peace would come to their souls and to the church. People who can stare for hours at a television set complain when the minister preaches forty-five minutes. Man is feeding on the "mire" of the surface and losing his spiritual depth.

The command to go involves more than another's welfare. The one who carries God's message shares the blessing, for it is true that "the mule, while plowing, cannot kick." Those who "lose themselves" in service for others have little time or energy to fret or complain. Indeed, they may thereby save their own spiritual life.

But many lack energy or will to witness. Are all such hopeless? No. Revival is the privilege of all who desire it. But it must be worked at. How? (1) Prayer. God is all powerful and can control all nature. Was He not asleep in a boat amid howling

winds, dashing waves, and drenching storm? "And though unmoved by the piercing shrieks of the wind and the hoarse menace of the waves, He awakes at the first cry of the disciples" and whispers, "Peace, be still." And there was a great calm. Cannot this same God revive us in this desperate hour?

Don't look about you—look above you, for the clouds are heavy to bursting. There is sound of "abundance of rain." Don't wait for others, for those who pause now will perish. Pray earnestly for your own soul. There never was a time when everything and everybody was all right in or out of the church. There is no revival in sitting staring at the need—only doubt and discouragement.

How about *you*? Are you about your Father's business? (2) Start work. How? With tracts, books, correspondence course enrollment cards, picture machine, tape recorder, or with Bible in hand. When? Well, will tomorrow be better than today?

Tomorrow is like today,

The weather, fair or foul, each day the same.

Hours? Twenty-four, for joy or shame.

How much alike they are except in name.

Tomorrow is like today,

Except delay breeds more delay—they say.

To do it now would seem the better way.

Who then will haste the breaking of the day?

(End of Series)

## **Sabbathkeeping and Sanctification**

(Continued from page 1)

In this state, men get so that they cannot think of anything other than their work and what they may be able to acquire by it. The story is told of a New England whaling ship captain who attended church one Sunday morning. At the close of the service the minister greeted him at the door and inquired whether he had enjoyed the sermon. With more candor than most churchgoers, the captain replied, "To tell you the truth, pastor, all the time you were preaching I was thinking about where I would be most likely to catch whales. My mind was so full of whales that I didn't hear a word you said." Unfortunately this sea captain is not the only person whose mind is so busily at work on the cares of this life during the holy Sabbath, and right in church, that the entire sermon leaves no impression on his soul.

When Jesus condemned covetousness in the Sermon on the Mount, He

struck the same balance between work and rest and worship that is set forth in the fourth commandment. "'Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all'" (Matt. 6:31-33, R.S.V.).

God is a loving father. He knows about our needs. He does not want us to become obsessed either with work or the worry about things. He has a care for our health and happiness. He knows that "to keep the mind constantly strained on business affairs will injure the health of both body and mind" (*Fundamentals of Christian Education*, p. 154).

"God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand" (*Education*, p. 251).

This should be good news to all of us. We are not required to work all the time. One day is exempted entirely. On this day we may hold communion with our souls and with God.

### **A Balanced Development**

In God's plan for our lives He has provided for a balanced development of our nature—physical, mental, social, and spiritual. We should advance evenly in all four areas as we go through life. Jesus, as our example, "increased in wisdom and stature, and in favour with God and man" (Luke 2:52). *Wisdom* is mental; *stature* is physical, *favor with God* is spiritual, and *favor with man* is social.

Samson, divinely ordained to become physically the strongest man on earth, neglected to develop his spiritual nature, and made a complete wreck of his life. Solomon developed his mental powers but wasted many years when he might have grown spiritually. Absalom became a social giant, winning the hearts of a whole nation, but he died a rebel against the only nation on earth that was ruled by God. The Pharisee, overemphasizing man-made rules of religion and going about to establish his own righteousness, became hardhearted and cold toward his fellow men, and failed to recognize the promised Redeemer when He came to earth.

Proper Sabbathkeeping tends to correct these imbalances that result in so much tragedy. It calls us from our preoccupations each week to re-examine our lives and to get them in tune with God's harmonious plan for us. Jesus gave us the divine rule in Matthew 6:33: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Properly understood, this formula corrects even the mistake of



the Pharisee, since it tells us to seek for God's righteousness, not our own.

Sabbathkeeping is a two-sided seal in more than one way. Notice again the fourth commandment. We are charged to, "remember the sabbath day, to keep it holy." We are also told, "in it thou shalt not do any work." One of these commands is positive; the other is negative. Sabbathkeeping, therefore, has both positive and negative aspects. This was plainly set forth by God through the prophet Isaiah when He attempted to call Israel back to proper Sabbathkeeping: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14). "Call the sabbath a delight," and "honour him" are positive. "Not doing thine own ways" is negative.

While the Sabbath commands recorded in the Bible are both positive and negative, the negative too often outweighs the positive, especially in the minds of children. On Sabbath they tend to think only of those things they can't do. But if our Sabbathkeeping is all negative, it will wear us out.

How many of you have at some time or other experienced a worn-out feeling at the end of the Sabbath, and breathed a sigh of relief that it was over? Did you notice how quickly your energies revived when you turned to your own activities and plans on Saturday night?

### Three Reasons

There are probably several reasons for such a feeling at the close of the Sabbath. I wish to suggest three.

The first is boredom, the boredom of doing nothing. Psychologists place boredom at the top of the list of incitements to weariness. One drowsy summer afternoon as I passed by the switchboard at the Review office the telephone operator said to me, "I'm so tired today; nobody has been making any phone calls." Tired of doing nothing. Negative Sabbathkeeping can and does produce that kind of weariness. No wonder we are glad that the Sabbath is over so we can do something!

The second cause of weariness may be an inner conflict between what we want to do and what our conscience will let us do. When our emotions and our desires are not on the side of our

moral standards we develop a conflict that is most exhausting. Perhaps all day Sabbath we have been working vigorously trying not to break the Sabbath. Every time some secular idea intrudes into our thoughts we say, "No, you can't think that." Like some stern-visaged guardian our conscience sits watch over our thoughts and activities, lest some Sabbathbreaking overtake us. No wonder we are weary of the vigil.

A third reason for weariness is the emotional exhaustion that comes from religious stimulus without corresponding activity and response. Emotion is the trigger to action. The path to an act is covered in three steps: Conviction, emotion, action.

Thus, in the field of religion forgiveness requires three steps on the part of the sinner: conviction that he has sinned, sorrow (an emotion) for the sin, and repentance (a turning from the sin and a determination not to repeat it). As the sinner takes these steps God forgives his sin and imputes to him Christ's righteousness. Here we can see that emotion brings a person to act.

Church services ordinarily are emotionally stimulating. They should be if they are to lead us to accomplish something. But if we continually submit ourselves to religious emotional stimuli on Sabbath without appropriate action following, we will become weary; and eventually we may become weary of Sabbathkeeping altogether. In addition we will be wearing out our spiritual machinery. Our emotions will eventually be unable to trigger us to action.

The negative and positive aspects of Sabbathkeeping present us with a real challenge. We must not confine our Sabbath observance to a series of don'ts. The Sabbath must not create a vacuum in our lives one day each

week. Of course, the mind won't exist as a vacuum, no matter how hard we try. It will be occupied with *something*. We can't stop thinking. And this brings us to the inner heart of Sabbathkeeping.

The Sabbath command forbids work on the Sabbath. But Isaiah 58:13 carries us a little further. We must not go our own ways, seek our own pleasure, or even speak our own words. And since the Bible elsewhere indicates that "out of the abundance of the heart the mouth speaketh," it is clear that we must not even think our own thoughts.

"We should in no case allow burdens and business transactions to divert our minds upon the Sabbath of the Lord, which He has sanctified. We should not allow our minds to dwell upon things of a worldly character even."—*Testimonies*, vol. 2, p. 583.

"God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be *disciplined* to dwell upon sacred themes. . . . Those who are not fully converted to the truth frequently let their minds run freely upon worldly business, and, although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds. . . . All this is Sabbath breaking."—*Ibid.*, p. 703. (Italics supplied.)

Sabbathkeeping, then, requires that we control our minds and our thinking. But we cannot do this by determining *not to think* about certain subjects. The very decision and the very effort will bring the unwanted subject to our minds. The desired result is accomplished by a positive act on our part. We must fill the mind with subjects that are proper for Sabbath contemplation, so that unwanted subjects will find no room to enter.

Proper Sabbathkeeping requires us



## Your Denominational IQ

By Idamae Melendy



This quiz tests your knowledge of the number of institutions of various types operated by the denomination at the end of 1960. Match the number in the right column with the type of institution listed at left. Answers on page 22.

- |  |        |
|--|--------|
| ( ) 1. Hospitals and Sanitariums         | a. 30  |
| ( ) 2. Clinics and Dispensaries          | b. 216 |
| ( ) 3. Old People's Homes and Orphanages | c. 42  |
| ( ) 4. Colleges and Academies            | d. 108 |
| ( ) 5. Food Companies                    | e. 111 |
| ( ) 6. Publishing Houses                 | f. 370 |
|  | g. 26  |

to fill the day with positive things, things that will keep our minds interested and enthusiastic and happy as we keep God's holy day. Worship comes first, then study of God's message to us, visiting those who need our spiritual help, missionary activity. The Bible makes it plain that it is lawful to do well on the Sabbath day.

The answer to negative Sabbath-

keeping is expressed in Romans 12: 21: "Overcome evil with good." Let us fill to overflowing the sacred hours of each Sabbath day with positive good deeds and spiritual communings. Then the negative prohibitions contained in the commandment will hardly come to mind. Who would be tempted to do his own work when he can spend time in communion with

the Creator of the universe? Any worldly activity would seem unattractive in comparison. Enthusiasm in the spiritual life will prevent its becoming boresome, and outgoing activity in behalf of others will take our minds from our own interests. The Sabbath will be a "delight," "the holy of the Lord, honourable."

(Concluded next week)



## The Art of Living.....

when



you're

young

by Miriam Hood

### What About Cheating?—2

**L**AST week we talked about the problem of cheating in school. We continue the discussion this week.

I think we pretty well established the point that your responsibility to yourself requires you *not* to cheat. Primarily, of course, because God's law says, "Thou shalt not bear false witness"—and surely there is no witnessing more "false" than fraudulent schoolwork.

Second, I'm convinced that you can't feel good about anybody else unless you feel good about yourself. And how can you feel good about yourself if you don't even know *who* you are, morally speaking? Believe me, there's nothing more uncomfortable, more disquieting, than the strain of constant dissimulation. A cheater is like an actor who can never take a vacation from the footlights. Twenty-four hours a day, there he is in their blinding glare. The strain's too much; and always there is the constant, nagging fear of being unmasked. There's something so *cleansing* about being yourself—an ordinary person, perhaps, but all *you*. It's like the honest smell of good soap and water, the bracing stimulation of unpolluted mountain air.

Now let's move to the peripheral area of your relationship to students who cheat. I wish I could promise you that they will be speedily discovered, and justice will triumph, but I can't. Sometimes the "mills of God" grind very slowly indeed. Our knowledge of the Bible convinces us that not all evil will be rectified in this world. I'm acquainted with a young professional man whose whole career is based on this kind of fraud, in his case such skillful fraud that proving it would be next to impossible. Thus far, he's flourishing like the proverbial green bay tree. Will he ever be found out and discredited? No one knows.

Specifically, here are a few suggestions, which I don't put forward as a solution to this whole sordid subject, but rather as a working philosophy—a sort of mentally peaceful coexistence that you may achieve.

To refuse to associate with students who cheat is both unrealistic and un-Biblical. You can hardly help others by drawing your clothing tightly around you as you pass them, in order not to become contaminated. But I don't think I'd seek out that kind of student for my closest friend, for obvious reasons. At the same time I'd try to avoid thinking of myself, a non-cheater, as such a superior person that students with less character should worship at my shrine. Cheating is a disgusting sin, but there are other sins perhaps not so obvious but rather unpleasant which may be part of *your* life. You know about casting the first stone.

Certainly I would pray for those students who are enmeshed in this satanic snare, but here again, I'd make it a personal matter between myself and the Lord. I think one has to be careful about saying to those of his own age, "I'm praying for you." There's likely to be a somewhat patronizing air about this statement that can set up a real resistance on the part of the person to whom it is said.

Let me explain quickly that there are undoubtedly times when the quiet, reassuring statement "I'm praying for you" has immense value, but you'll need to study human nature carefully in order to know when this is an acceptable action.

#### Your Responsibility

So, then, you don't cheat; you're friendly, honest, sincere, and deeply concerned about this problem. What is your responsibility to the faculty?

I think we'll have to assume that they're aware of the problem, to some degree. Educators are. Just pick up a magazine in this field and you'll see what I mean. But the faculty members may not sense how widespread it is in your school. Should you document it for them?

If there ever was a time for personal soul searching, this is it. Try to stand outside yourself and mercilessly examine your motives. There's something repugnant about the idea of "tattling," or trying to "get in good" by being an informer. Yet we can't evade our moral obligation easily. In volume 4 of the

*Testimonies*, page 516, there's a really sobering statement: "We are just as accountable for evils that we might have checked in others . . . as if we were guilty of the acts ourselves." You may not be in a position to check this evil—but you may be able to alert those who *can* check it.

I think I'd want to be completely sure of my facts. I think I'd avoid naming names, unless absolutely necessary. I think I'd ask the faculty members to reduce temptation to a minimum by administering tests under proper conditions, by not having copies of tests they use from year to year floating around—and I'd ask the student council (or a similar organization) to study ways whereby the entire student body could be brought up to a higher spiritual level on this point.

But if there are violations so flagrant that names *must* be named, and I had gone through all these other steps, then I'd go to the cheaters involved, and tell them frankly that I could no longer evade my responsibility to God and the student body—that I felt obliged to tell the faculty of the dishonesty. You may disagree with me here. It certainly takes a lot of courage for this sort of confrontation, but isn't it the fair way? From then on, the matter is out of your hands. If the faculty chooses to be more lenient than you feel is right, this should be no concern of yours. Vengeance is not within your thinking, I hope.

To sum it up, cheating is a big problem! I hope you can solve it, or at least learn to live with it, if it exists in your world. Cynicism, disillusionment, anger—none of these will help. But God and you are still a team, and that's what counts.



# Did

By Ernest Lloyd

## Sister White Ever Retire?

**A**FTER nine busy years of pioneer life and work in Australia (1891-1900) helping that field to establish a college, a publishing house, and a medical institution, and writing three books during that period (*The Desire of Ages*, *Christ's Object Lessons*, and *Thoughts From the Mount of Blessing*), Ellen G. White returned to America in the fall of 1900, making her home at Elmhaven, close to the St. Helena Sanitarium, in northern California.

Sister White was then about 72 years old, with a background of 55 years of continuous service that began with her first vision at the age of 17 when living in Portland, Maine. At Elmhaven she lived and worked until the summer of 1915, making a total of 70 years of faithful service as God's special messenger to the church and the world. She was grateful indeed for her pleasant rural home near the sanitarium and Pacific Union College, and frequently expressed her appreciation in letters to friends. She had longed for such a retreat and her heavenly Father provided it.

Was Sister White idle in her "retirement" at Elmhaven? No. She had preached and written regarding the importance and value of people doing worthy things in their advanced years, and she practiced what she preached and wrote. She really enjoyed being occupied with worth-while matters. Elmhaven was often a humming center of happy activity, as I well remember. Sister White's home was a missionary institution. Even her buggy was a missionary vehicle, as every Adventist automobile should be today, if I may express a conviction.

We must recall, too, that Sister White was sometimes impressed to attend camp meetings and other gatherings of our people, for God still gave her messages to deliver to the remnant church from the platform. Between 1902 and 1906 she was particularly burdened concerning the establishment of medical institutions in southern California. This necessitated some traveling, and also considerable correspondence through those years and until about 1910.

Many visitors came to Elmhaven during Sister White's residence there. Among them were General, union,

and local conference officials desiring counsel from Sister White. The long dining room table frequently was surrounded with guests for the noonday meal. All this brought pleasure to Sister White, for she enjoyed having visitors, old and young, and she was thankful to be able to give them good food, and help them with her counsels and prayers.

### Marked by Simplicity

Sister White's home was marked by simplicity. One saw no signs of luxury or extravagance in her home. She was a New Englander, reared in the simple manner of her humble forebears, and she knew that God uses hardships and testings to polish His faithful ones. A life of ease had no appeal for her. When not visiting and counseling with folks she was usually in her large chair in the well-lighted alcove of her workroom with an old-fashioned lapboard for writing, and a stool for her feet, applying herself to the manuscript in hand.

Here, during her last 15 years, she produced nine books for our people

and others. We know of no other woman in history who achieved anything like this between the ages of 72 and 87, nor do we have a record of any other woman who wrote 54 volumes of religious literature in a lifetime. She certainly had earned a retirement of ample rocking-chair ease, but she chose to carry on helpfully even in old age, doing all she could to bless the church. She lived to minister to others and she loved to do so.

True, none of us reading these lines have been given the special work that was assigned to Sister White. But we have each been called to be Christ's witnesses just where He has placed us; and so long as we are able to speak or write or to witness in any way, it is our privilege and bounden duty to share with others the blessings of the Adventist faith, and to do so faithfully to the end. We do well to recall to our minds every day that possessing the great light of present truth for these times places us under obligation to others who are without this blessing. And as we share it our own hearts will glow with abiding joy and satisfaction.

In *The Desire of Ages*, page 329, Sister White tells us "we are called to service as long as life shall last." In her own life she gave us an excellent example of faithfulness to the end. So may it be with each of us.

"God giveth strength,  
He giveth power  
For every need  
And every hour."

### The Wayside Pulpit

"I, even I, am the Lord; and beside me there is no saviour" (Isa. 43:11).



Strange things are taking place in Buddhism. Symbolic of the change are the modern statues of Buddha, "The Enlightened One." No longer are his eyes closed and his arms resting on his cross-legged knees. No longer is his head bent in contemplation. On many altars today he stands erect, a smiling figure with beckoning arms. Buddhist temples ring with words set to the music of "Onward, Christian Soldiers" and other Christian hymns. The preaching of sermons on love, faith, tolerance, and nonviolence is a new vogue in their worship. Though not accepting Christianity, some of their priests are saying, "Call us no longer non-Christian. We believe Jesus was divine."

Not a few religious world leaders hail this new development as a hopeful sign. But we constantly need to remember that Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). A fractional gospel will not do. Lip service to Christian ideals without repentance from sin or faith in the world's Redeemer, has no promise of reward. God accepts no substitute on earth for His Son, "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The only representative of Jesus in the earth is the Holy Spirit, and He will not be found comforting men in their sins, but reproving them "of sin, and of righteousness, and of judgment" (John 16:8).

H. M. TIPPETT



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



*A wise mother helps her children see the difference between real stories and*

## Play Stories

By Ella M. Robinson

OH, BETTY LOU, what's the matter with your hair?" mother asked as she came into the living room where the children were waiting for their evening chat.

"Linda wouldn't comb it for me, and I couldn't get the tangles out myself," complained five-year-old Betty.

"And why wouldn't you comb her hair, Linda?" mother asked, turning to Linda.

"Because Betty Lou told a lie today, and I wouldn't comb her hair until she promised to tell you about that lie—she wouldn't promise."

Mother drew Betty close to her side and whispered in her ear: "Let's go into the other room where we can be alone while you tell me about it."

Betty shook her head.

"Then I'll have to ask Linda to tell me what it was, because you know it's not right to tell lies."

Linda began her recital very solemnly: "We were in the garden this morning, and while we were playing Betty Lou said she saw a big red spider run up a tree and dance around on a branch. Then it jumped down from the tree and landed right at her feet and sang a song for her."

Mother smiled as she drew Betty a little closer. "Linda told me about this because she loves you and wants you always to be a good, truthful girl. But perhaps your story was not as naughty as she thought. Perhaps you *did* see a red spider run up a tree. Perhaps you *did* see it dance. But you didn't see it with your eyes, did you? You saw it only in your mind. When we see things in our mind we say that we im-

agine them. The only naughty thing that you did was to forget to tell Linda that your spider was a *play* spider and that your story about it was a *play* story."

Linda looked puzzled. "I never thought of that," she said.

"Of course you didn't, Linda. I understand; you were trying to help Betty Lou to be a truthful girl."

Mother lifted Betty to a seat beside her on the couch, as she continued, "It's like the story you told me the other day about the birthday party you gave your doll Keturah, when Teddy bear climbed up on the table and scared all the dollies away. You didn't have to tell *me* that was a play

story, because you knew that I would know Teddy couldn't climb around by himself, and dollies couldn't run. But today Linda thought you meant your story about the spider to be a *really-true* story, and you didn't tell her you were only playing. I knew you were playing, as you do when you rock Carol to sleep, and then carry her softly to her bed so she won't wake up."

A fleeting smile on Betty's face said, "Mother knows everything, even the way I feel inside."

### "Play Is Fun"

There was no interruption as mother went on to say, "Play is fun, isn't it, darling? When I pull you and Eddie around the room on a scatter rug, calling stations—Boston, Chicago, San Francisco—you don't really believe you are riding on a train; you imagine you are. What fun it is to



H. A. ROBERTS

A little girl is fortunate to have an understanding mother.

imagine you are buying tickets and going places!"

The worried look on Betty's face had disappeared.

Mother had more to say. "When I was a little girl I played with dolls and doll houses. But now I have real children to take care of and a real house to sweep and clean and make beautiful. You have heard daddy tell how he and his uncle Tom used to play doctor and give out powders and pills. Now they have real people to treat and real medicine to give and sometimes real injections that help real people get well."

Harold, who had entered the room unnoticed, chuckled.

"What funny doctors daddy and Uncle Tom would be if they kept on giving their patients tapioca pills, and cornstarch powders, and tinted-water medicines." They all laughed, and mother continued:

"Yet there are many grown-up folks who live in a make-believe world. They read make-believe stories, go to make-believe shows, and listen to make-believe programs on radio and TV. They are so busy with all these make-believes that they have little time to enjoy the real things and the real people in the world around them."

"Well, I like living in a real world," said Harold. "I'd rather listen to your true stories, Mother, than to the most wonderful 'made-up' tales ever invented."

Linda added, "I'd rather go to a real party than to a doll party any day; and I like mother's real cakes better than the ones Betty Lou serves to her playhouse visitors."

"I'm sure we all agree to that," mother said. "After all, make-believes are fun when we're children and can't always get the real things we would like. But as you grow older you'll love the really-trulies better and better, especially God's really-trulies. When the angel showed the disciple John the beautiful city that God is making for our home, he said, 'Write down all these things that I have told you, John, for every word is true.'"

something terrible had happened. Her mother had died and left her all alone with these friends, the missionaries. Of course, mother had been sick for a long time—nearly a year—but Zenith had prayed so hard that she might live. Zenith's father had died too, when she had been six years old, leaving no one but her mother, whom she loved very much.

The door opened, and in came Margie, the missionary's six-year-old daughter.

"Zenith, why are you crying so hard?" Zenith took Margie in her arms.

"Oh, Margie," she sobbed, "I'll never see my mother again until Jesus comes."

"Yes, I know, Zenith, and I'm sorry, but you shouldn't cry all day about it. Besides, she wasn't your real mother. I just heard my mother tell my father that you were adopted!"

"Adopted! Margie! Are you sure you heard that?" Zenith stared at her little friend in disbelief. "Oh, I don't believe it! It couldn't be true," she cried, fleeing from the room with Margie close on her heels.

"Auntie Martin! Auntie Martin!" she called as she ran.

"Here, dear," answered the missionary's wife from the kitchen. Zenith flew into her arms.

"Oh, Auntie, do tell me it isn't so!"

"What isn't so? I don't know what you mean, dear." Auntie Martin held the sobbing girl tenderly, and stroked her hair back from her forehead.

"Margie just told me that you said I was adopted! Is that true?"

Mrs. Martin glanced at her small daughter standing in the doorway. Margie was almost in tears. She hadn't meant to tell something she shouldn't have told. Tenderly Mrs. Martin reached out and comforted Margie, too, as she held Zenith close.



JOHN GOURLEY, ARTIST

"Oh, Auntie, do tell me it isn't so!" "What isn't so? I don't know what you mean, dear." Auntie Martin held the sobbing girl tenderly.

"Yes, dear," she told Zenith. "I'm sorry you had to think about this just now, but you see you were only a tiny baby when it happened. I really didn't know your mother had never told you. But being adopted isn't bad, dear. You know, we are all adopted into Jesus' family." When Zenith had quit sobbing, she asked, "Do you know how it happened, Auntie Martin? Please tell me about it."

"Well, you know, Zenith, your parents chose you. You were a little orphan, and they saw you and wanted you. One of our missionary nurses found out about you, first. She saw you in the hospital, which was run by another mission, and she asked about you. 'That's the baby we found on the railroad track,' one of the head nurses told her. 'You don't know of a nice couple who would like to adopt her, do you?'"

"Yes, I think I do," answered our missionary nurse promptly, for she was eager to get you into a home where you would grow up to know Jesus in the way we Adventists do. At the time, she couldn't think of anyone who might be able to include you in their family, but she knew that if she prayed about it, the right parents could be found. So she prayed, and asked her friends to pray.

"One morning there was a knock on her door. When she opened it a young couple stood there. They introduced themselves as Yusef and Rashida.

"We have heard that you know of a baby that might be for adoption," they said, with eagerness in their voices. 'We have been married four years, and still God has not sent us a baby, so we would like to adopt one.' The nurse was delighted. She recognized them as the young couple whom the minister had just baptized a few months before. So she took them to the hospital to see you, and from the moment they looked at you they loved you very much. When the papers were finally made out and they could take you home, they were so happy. Your mother always told me that you were the baby that God had sent to them; so you see, dear, they loved you just as much as, or more than, I do my own dear Margie here." She gave her little girl a smile and a squeeze.

"And," added Mrs. Martin, "it's just like that when Jesus adopts us into His family. He loves us even more than our own mothers and fathers ever can love us. He has wanted us to belong to His family ever since we were born."

Zenith smiled and hugged Margie. "Don't worry, Margie. I'm glad you told me, because I never would have realized how much my parents loved me if I hadn't known they chose me to be their child."

"And now," smiled Auntie Martin, "we'd like to choose you to live with us, Zenith, to be a part of our family—to be Margie's big sister until you finish school here in this city and go away to nurse's training as you often speak of doing."

"Oh, you are so kind and good," answered Zenith. "I shall try to help you all I can, even though I am not very old or very big."

And she did.

## A Story FOR THE YOUNGER SET

### Adopted Three Times

By Elizabeth Spalding McFadden

Zenith lay on the bed in her tiny room in the missionary's home, sobbing as if her heart would break. Yesterday had been her fourteenth birthday, but today



The Story of Church Organization—4

## The General Conference Is Organized

When Michigan took its initial step to organize in October, 1861, it set the next annual meeting for one year later. To be exact, it opened in Monterey the "evening after the Sabbath, October 4, 1862," the Sabbath day having been spent in spiritual meetings (*Review and Herald*, Oct. 14, 1862, p. 156). But not all the time was spent in business during this conference. Sunday morning one of the ministers preached, many from the "surrounding neighborhood" pressing in, as well as the delegates. The result was that the meetinghouse was so crowded that "the central support under the floor gave way, allowing that portion to settle some eight inches."

Fortunately, the damage was speedily repaired—so speedily, in fact, that the place was ready for occupancy an hour earlier than anticipated. So, with the brethren waiting about, James White decided to preach to them for an hour. Then the minister who had been preaching in the morning when the floor broke, resumed his preaching at the announced hour of two o'clock. Besides this "there were two social meetings, which were seasons of interest and encouragement. Sister White also spoke several times with usual freedom and power."

The actions taken at this 1862 session of the Michigan State Conference brought into sharper and more detailed focus the functions of a conference. A resolution was passed, for example, "to district the Conference and assign to ministers their respective fields of labor." All this, of course, is now done by what we describe as the local conference committee. They also resolved that the ministers should make a report at the annual conference of their labors each week during the conference year. How different from the hit-and-miss ways that had inevitably marked the course of ministers before there was any organization. Then there was a resolution that a committee of five be appointed "to receive funds from the churches and scattered brethren of Seventh-day Adventists for the support of our ministers and their labors whether it be tent labor or otherwise."

### A Far-reaching Action

And here was an important action. It was noted that "Whereas, Several States are dependent on the Michigan Conference for laborers; . . .

*"Resolved, That it devolves upon the Michigan Conference to direct as to how and where such missionaries shall labor."*

Nothing could better reveal the prominent character of the Michigan Conference. That prominence is even more clearly revealed by the last important resolution voted at the conference. It reads: *"Resolved, That we invite the several State Conferences to meet with us, by delegate, in general conference, at our next annual Conference."* Here is the Michigan Conference calling all other organized State conferences together "in general conference." This term, as we earlier explained, meant in the language of that day simply a general gathering

for a particular time and place. Little did they know that out of this would come the General Conference of Seventh-day Adventists, the continuing, organized body that we know today.

The next annual meeting of the Michigan Conference was set for October of 1863, but in the early spring of that year a note in the *REVIEW* stated that it would be better to have the annual meeting in the spring so that the business of the conference could be cared for and the way left open for tent meetings during the summer. (See *REVIEW*, March 10, 1863, p. 116.)

Early in 1863 an interesting item appeared in the *REVIEW* regarding the delegates who came together to organize the Iowa State Conference. Listen, all of you who ride on the broad highways in comfortable cars: "Bro. Auten was delegate from Knoxville, came on horseback 144 miles, and Bro. Rider from Waukon, came on foot 120 miles, and Bro. Shireman, from West Union, came on foot 80 miles. They think it was the best conference yet held in Iowa. In one social meeting 68 spoke in 68 minutes."—*REVIEW AND HERALD*, Feb. 10, 1863, p. 88. Who will say that history is dry? Certainly not the history of the Advent Movement. Those dear brethren who came on foot and horseback came in the middle of winter. And does anyone think there were snowplows keeping all the roads open?

### The General Conference Created

We come, now, to the meeting held in May, 1863, in Battle Creek. First, there was the general gathering, the "general conference" that convened on May 20. Delegates from six State conferences are listed. The major item of business was the drafting of a constitution that was to make this general gathering truly the General Conference, as we now use that term. The reason given in the preamble for creating such a constitution was "for the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists."—*REVIEW AND HERALD*, May 26, 1863, pp. 204, 205.

The constitution called for "a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one." It is evident that our brethren, emerging from an absence of all organization, quite promptly realized the need of duly appointed officers, beginning with a president. The really interesting point about this item, article two, is that the executive committee consisted of only three persons. But remember, we were very few in number then, about 3,500 in all. The present-day executive committee of the General Conference consists of many brethren, including leaders from all over the world.

The constitution further declared: "Means for missionary operations may be received by donation from State Conferences, churches, or individuals; and the Committee are authorized to call for means when needed." We have improved on that today by our equitable, efficient system of percentages. Exchanges of ministers between State conferences were to be made through the General Conference. The term of office was to be one year, and the time between sessions of the General Conference, one year.

The *REVIEW* rather routinely gave in great detail all discussions of significance on any motion made at any

gathering. Evidently all were agreeable to the proposed constitution, for it was promptly accepted, without debate, according to the record.

### Closing Items of the Conference

Up to this time each State conference as it organized had drafted its own constitution, one differing from the other, at least in part. No sooner had the constitution for the General Conference been voted, than the assembly voted a form of organization for State conferences. The idea of uniformity in our work was rapidly taking shape.

But the conference did not forget that the chief business of Adventists is to proclaim the message. They voted to ask the publishing association to "publish a new prophetic chart," and "to publish a chart of the ten commandments, suitable for public lectures."

A further proof, if further be needed, that the fight for organization was really won when Michigan organized in 1861 is found in one of the closing actions taken by the General Conference gathering. That action was to publish "a pamphlet containing the minutes of this Conference, together with the address on organization, issued by the Battle Creek Conference of Oct. 5 and 6, 1861."

If some are tempted to feel that holding a place of leadership at headquarters does evil things to men, and inevitably makes them desirous of even more power, they should ponder what happened when the brethren endeavored to select the first president of the General Conference. The conference voted unanimously that James White should be president. But he declined. He explained that he had taken such a prominent part in the crusade for organization that he ought not to accept the presidency, certainly not at the outset. Nothing could move him. John Byington was then elected president.

F. D. N.

(To be continued)

## "To Let Fresh Air In"

In Pope John's own words, his reason for convening Vatican Council II was "to let some fresh air into the church"—by which, as a French bishop explained, he meant most particularly the Roman Curia. It is in this central governing and administrative arm of the church, as we have noted, that opposition to reform and renewal and to the new trend toward recognition of the unique authority of the Bible, centers. This tough core of the ultraconservative wing of the Roman hierarchy jealously guards the status quo, including its own centuries-old control of the church. Thus, when the council opened, the stage was set for what one Jesuit observer predicted would be "a pitched battle" between the die-hard conservatives and the progressives, between the traditional advocates of the Bible and tradition as two equally inspired sources of revelation, and the new Bible men who assign tradition a somewhat subordinate role.

According to Father Robert A. Graham, associate editor of the Jesuit weekly *America*, the controversial draft constitution on "The Two Sources of Inspiration," which was presented to the council by Cardinal Ottaviani, leading influence in the Curia and president of the preparatory Theological Commission, "ran into high seas from the very first day." A member of the papal household characterizes Ottaviani as a man who, "seeing a fly on a child's head, might use a baseball bat to kill it, while John would just shoo the fly away." The ensuing debate, says Father Graham, revealed a surprising divergence of opinion in the field of doctrine, "where one would have thought that broad agreement would

be as relatively easy as it is also necessary." This, the "first open clash" between the friends and foes of reform, made evident that a "universal consensus" on the sources of inspiration "clearly is not existing."

The sixth day of rugged debate found the fathers of the council still deadlocked in an argument that appeared doomed to protracted stalemate. On November 20 a motion to close debate, and thus in effect to shelve the controversial document, failed by only a few votes of the two-thirds majority required by the rules of the council—1,368 to 822. This vote provided a temporary victory of sorts for the conservative minority, which could console itself that the progressive majority was still not strong enough to make its will in the matter decisive, and confronted the first round of plenary sessions of the council with its one major crisis.

### Pope John Cuts the Gordian Knot

Next day, however, a papal decree terminated the hopeless debate, achieving by fiat what the majority had been unable to accomplish by parliamentary procedure the day before. Pope John's intervention constituted a polite but decisive rejection of the work of the preparatory Theological Commission and called a halt to the conservative opposition. Commenting on these developments, one non-Roman Catholic observer declared: "For the first time I have seen the advantage of having a Pope."

Simultaneously, the Pope appointed a new commission to redraft the controversial document on the sources of revelation, for consideration when the council reconvenes September 8. Conservative Cardinal Ottaviani and progressive Cardinal Bea are to serve as cochairmen of the new commission, which seems to be weighted slightly in favor of the progressives. Father John B. Sheerin, editor of the *Catholic World*, called the creation of this special commission the "turning point" in the council, and Cardinal Bea spoke of it as "a miracle."

A penetrating analysis in *Newsweek* for December 17 reported that the first session of Vatican Council II had "shaken the Roman Catholic Church at its very core," and that "the great historical truth" of the session was "the growing independence of the bishops from Curia control." Meeting together for the first time in nearly a century, they "had broken free of the tight reins held by the Roman Curia." "The big news," which may have "a revolutionary impact on the future and the image of the Roman Catholic community," said *Newsweek*, "is that a dynamic new force is emerging in the church: A unified body of liberal-minded bishops who are unwilling to follow the will and the word of the conservative Curia."

### "The New Church"

Of primary import is the fact that this rejection of the Curia by the bishops found its most emphatic expression in the controversy over the sources of revelation. The significance of this turn of events, for Biblical scholarship, was reflected in the headline of a full-page article in the Roman metropolitan daily *L'Espresso* of December 2: "La Bibbia Torna a Roma ("The Bible Returns to Rome")." *Newsweek* commented that "the church may never be the same again," and predicted that "the great promise of the next session may well be found in the words of the Indonesian bishop who says proudly, 'This is the new church.'" This "sense of a new church," the analysis added, "was most evident in the clash over the sources of revelation."

Do these developments imply a basic alteration in the Catholic Church that will call for a change in our interpretation of Bible prophecy? To this question we will direct our attention next week.

R. F. C.



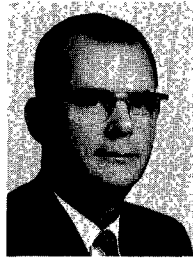
# Reports From Far and Near



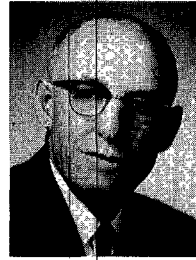
W. J. Hackett  
*Atlantic Union*



J. W. Bothe  
*Canadian Union*



J. L. Dittbner  
*Northern Union*



C. A. Scriven  
*North Pacific Union*



R. R. Bietz  
*Pacific Union*

## PROGRESS ACROSS NORTH AMERICA

First Half of a Two-part Report by the Union Presidents

### Atlantic Union

By W. J. Hackett, *President*

**W**E ARE happy to report that 1962 was another wonderful year. For the three quarters ending September 30 we baptized a total of 1,036. In addition, 105 were baptized in the Bermuda Mission as a result of an evangelistic effort conducted by R. K. Cemer of the Southern Union Conference, assisted by Joseph Melashenko and Reese Jenkins. In view of the fact that many of our evangelists have been in fall evangelistic efforts, the fourth quarter will probably be one of our largest.

The Northeastern Conference has led the way again this year in number of baptisms. They will probably reach a total of more than 500 for 1962. The Greater New York Conference will come next with almost 300 baptisms for the year. We rejoice with these fields in their success.

The tithe for the past four years in the Atlantic Union has witnessed a tremendous increase. Nearly a million dollars extra has come in to the cause of God over the previous four years, and 1962 saw another increase of more than \$200,000.

The Lord has greatly blessed our institutions. Atlantic Union College has shown a fine gain during 1962. The New England Sanitarium has had an excellent year. The spirit and morale of these institutions is high. Parkview Memorial Hospital in Northern New England has received a gift from a non-Adventist amounting to \$65,000, which is helping to add a new wing to that institution. The new Geer Memorial Hospital, operated by Dr. Laurence Senseman and his associates for a year, was recently turned over to the Atlantic Union

Conference. We hope that in time Geer Memorial may become a full-fledged hospital to advance God's work in the western part of Connecticut. Bates Memorial Hospital received its charter during 1962, and final preparations are being made for the opening of this fine institution in Greater New York.

Many beautiful new buildings have been added to our group of growing churches during 1962. Some of these are situated in Pawtucket, Rhode Island; Farmingdale, Maine; Milltown, Maine; Brockton, Massachusetts; New Bedford, Massachusetts; Jackson Heights, New York; and Huntington, New York.

Our mission offerings continue to increase, though not as rapidly as the tithe. We have added another \$30,000 to the mission offering budget.

During 1962 we experimented with a new venture—the Five-Day Plan to help people stop smoking. In areas where it has been conducted, this program puts Adventists in a really favorable light. Many high schools are now asking us to conduct the Plan for their youth. Many of our ministers and doctors are forming teams to further the Plan in their localities. How wonderful it would be if we could be known nationwide as the ones who could help people overcome the smoking habit. This is not only a dream but a reality in certain sections of our union conference. We are glad we can pass on the Plan to the General Conference for further development.

A new record has been set in our union in the number of dollars' worth of literature sold and delivered by our faithful colporteurs. By year's end a total of \$600,000 will have been delivered—a gain of nearly \$150,000 over the previous year. \*

We pay tribute to a dedicated staff of union workers, conference presidents, pastors, Bible instructors, doctors, nurses,

colporteurs, and laymen who make up the working force of our field. The Sunday laws and other last-day developments in our union have stirred our people to a deeper consecration. We join our sister unions in a new dedication for 1963, with renewed zeal for the finishing of God's work.

### Canadian Union

By J. W. Bothe, *President*

Progress in all lines of the work of God was noted in the Canadian Union Conference during 1962. The faithfulness of our people and their deep interest in the advancement of the cause of the Lord is indicated by an ever-increasing liberality in gifts for the furtherance of the work both at home and abroad.

Our conferences find themselves in the midst of a tremendous expansion program, in an endeavor to provide much-needed church homes for the strengthening of our work. During the past year several new churches were dedicated. The Vegreville church in Alberta was presented for dedication four months after ground was broken. Smith Inlet, British Columbia, held a unique church organization and dedication. A building 22 by 70 feet was built on a cedar float and is presently anchored at the GMG Logging Camp in Boswell Inlet. This new floating church has been appropriately named Watcher Isle, bearing the name of a nearby island where the Watcher Isle beacon is located. In Lethbridge, Newfoundland, a new church was organized and dedicated as a result of the evangelistic endeavors of one who had been a worker only a few months.

A number of new churches were of-



ficially opened during the year. For the first time the members and students at Canadian Union College have a beautiful sanctuary in which to worship. Regina, capital of Saskatchewan, has a new church as do Rutland, British Columbia, and Grande Prairie and Edmonton Ukrainian in Alberta.

Evangelistically there is a spirit of optimism. The It Is Written crusade in the Hamilton-Toronto area resulted in a visitation list of 1,400, necessitating the services of nearly the entire ministerial force of the conference. Attendance at the two centers soared to 3,300 in one day. Total offerings at the public meetings amounted to more than \$21,000. Three tons of Bibles were used during the series and the Bible marking classes that followed. In the six weeks following the close of the crusade there were 99 baptisms.

Both Canadian Union College and Oshawa Missionary College are at an all-time enrollment high. A modern barn is under construction at Lacombe, and a woodwork factory with 40,000 feet of floor space was completed at Oshawa. Early in 1963 the new Loma Linda food factory branch at Oshawa will be in full production.

Literature sales in the union will surpass all previous records. By the end of November sales neared the half million mark, to equal the total for the entire

previous year. One literature evangelist will exceed \$35,000 in sales in the 12-month period.

The French Mission in the Province of Quebec has broken ground for the building of a new church in the city of Montreal. The \$115,000 project is scheduled for completion by the summer.

In the month of September, after twelve years of service as president of the Canadian Union Conference, W. A. Nelson retired from active service. Under his leadership every line of work moved steadily forward. The challenge now is to build on the firm foundation already laid.

## Northern Union

By J. L. Dittberner, *President*

God has blessed the consecrated labors of His ministers and people in the Northern Union—beautiful land of ten thousand lakes, tall corn, and waving fields of grain. There has been a good increase in the number of baptisms this year over last. Three of our four conferences, as well as the union, are employing full-time evangelists.

At the present time A. D. Leach and his co-workers are holding meetings in five different towns, one night each week. They report more than 800 definite inter-

ests. This is most unusual, and we feel God's Spirit is being manifested in a special way.

The South Dakota Conference has launched into a more active soul-winning program, with D. W. Schiffbauer engaging in full-time evangelism. In North Dakota M. D. Gordon is giving full time to evangelism. During the summer R. M. Whitsett led out in a school of evangelism in the Twin City area, with fine results.

To the end of November there has been an \$80,000 increase in tithe. With the large December report yet to come in, this increase will be even greater. We are also happy to report that percentage-wise our missions offerings have more than kept pace with the increase in tithe.

The North Dakota Conference has launched a program of placing *The Marked Bible* in every home within the borders of the conference. This project is well on its way and seems to be well accepted. The brethren are also planning a major renovation of the dormitories at Sheyenne River Academy. The Minnesota Conference is completing a \$300,000 girls' dormitory at Maplewood Academy. The academies in Iowa and South Dakota report large increases in enrollment for this school year.

New church buildings are replacing old ones throughout the conferences of the Northern Union, the latest dedication being at Dubuque, Iowa. At a recent conference committee meeting in South Dakota, action was taken to establish a church at Eagle Butte for our Indian believers on the large new Indian reservation.

At the coming union session, plans will be laid to reach every home in the Northern Union with our message-filled books, in an effort to bring light to every dark county. In the Northern Union where the material bounties of God's love are manifest on every side, the leaders and church members are of good courage and are determined to be more effective collaborators with the Lord for the finishing of His work.

## North Philippine Beginners' Institute

A class for approximately 30 new literature evangelists and leaders was conducted in the chapel of the Philippine Publishing House at Baesa, November 25-28. This was the first union-wide training school ever held in the Philippines for new recruits. Each of the five local missions was represented by several new recruits. They were selected on the basis of having completed a minimum of a month's work in the field, having memorized their sales talk, and the purpose to serve as full-time workers. It is our plan to hold more beginners' classes during 1963.

J. T. Mason, union publishing department secretary, is in the center of the second row. His assistant, Mrs. Emralino, sits to his left. Next to her is W. D. Jemson, manager of the publishing house. T. A. Davis, house editor, is second from the right. Others in the second row are publishing department leaders in the local missions.

J. T. MASON, *Departmental Secretary*  
North Philippine Union Mission



## North Pacific Union

By C. A. Scriven, *President*

It is time for a brief report of activities during 1962 and a look at the prospects for 1963. Although statistics for the year have not been fully assembled at this time, we do have a fairly complete picture to present. Those received into membership during the past two years number 4,500, bringing our membership up to the 41,000 mark. A strong emphasis on evangelism by workers and laity has made this possible.

The interest of our believers in world missions is indicated by their substantial Sabbath school offerings. In 1961 the per capita giving through the Sabbath school was \$.498. At the close of November we were well ahead of last year and are hopeful that for the first time in the history of any union in the North American Division, the North Pacific Union will have passed the 50 cent per member average goal for an entire year.

Christian education is dear to the hearts of believers in this section of the vine-

yard, as evidenced by the 10,000 boys and girls enrolled in our denominational schools. Walla Walla College opened with the largest enrollment in its history. In the month of October the college church moved into their new auditorium. This beautiful new church has the largest seating capacity of any in the denomination—more than 2,500. A number of other new churches have been completed or are nearing completion.

Among other prominent programs in 1962 was our great youth congress, held in the Memorial Coliseum in Portland. On the Sabbath the attendance reached 14,000, the largest number ever to assemble in the coliseum for any occasion.

Another project that met with a favorable reception was our exhibit at Seattle's Centennial World Fair. Thousands of people stopped to examine it. Hundreds of them manifested an interest in our work.

The building program goes on unabated, with a fine new boys' dormitory accommodating 180 now in use at Auburn Academy. Building activities continue at our other academies. The new boarding academy at Caldwell, Idaho, opened in September. This school provides for more than 200 of our youth. Plans have been made to erect a new day academy in the Walla Walla Valley at College Place, Washington. At the college the new engineering, physics, and mathematics building, costing more than \$600,000, will soon be completed.

Harris Pine Mills, which is located in our territory, has had another good year, 1962 being the best year in its history. Assembly plants are located at seven of our schools, giving employment to several hundred students.

In all of these activities our people have manifested a deep interest in the cause of God, giving evidence of their determination to do their part in preparation for the return of our Lord.

## Pacific Union

By R. R. Bietz, President

The work of the church is progressing with dynamic force here in the Pacific Union. Every facet of God's cause is vibrant with life. Evangelism is our keyword, but by "evangelism" we mean more than public evangelism. It includes the saving of souls through Christian homes, the work of our pastors, our church schools, academies, colleges, Sabbath schools, our Missionary Volunteer societies, colporteur evangelists, our Bible instructors, our lay activities, radio, television, our sanitariums and hospitals, and every other program of the church.

We expect that final figures will show that through these combined efforts we have gone well over the 4,000 mark in baptisms for 1962, bringing our total membership to more than 82,000. Several new educational institutions were built in 1962. The Rio Lindo Academy opened its doors and admitted 340 students. Castle Memorial Hospital, a 2-million-dollar project in Hawaii, opened its doors early in January. Many new churches and church schools have been built. We now have 12,811 elementary students enrolled, 5,260 secondary students, and 2,432 college students, making a total of 20,503. Both our colleges are filled to overflowing. The two new dormitories built in 1962 do not meet the demand for space. The needs for further capital improvements are far beyond our present resources; however we are moving forward in faith. We must not disappoint our young people.

The year just closed has witnessed a strong program of lay and public evangelism. The It Is Written program in the Southern and Southeastern California conferences has been a major evangelistic endeavor. Although this program is in its third month of operation, indications are that hundreds of people will be won to

the message as a result of the combined efforts of our laymen, pastors, and evangelists. Other conferences in the union are also carrying on a strong program of evangelism, and without exception there is "a going in the tops of the mulberry trees."

Plans for 1963 call for an even greater expenditure of funds and effort to keep pace with the needs and the opportunities in this part of the Lord's vineyard.

[Part 2 will appear next week.—Eds.]

## Relief for the Mangyans on Mindoro

By Mrs. P. H. Romulo

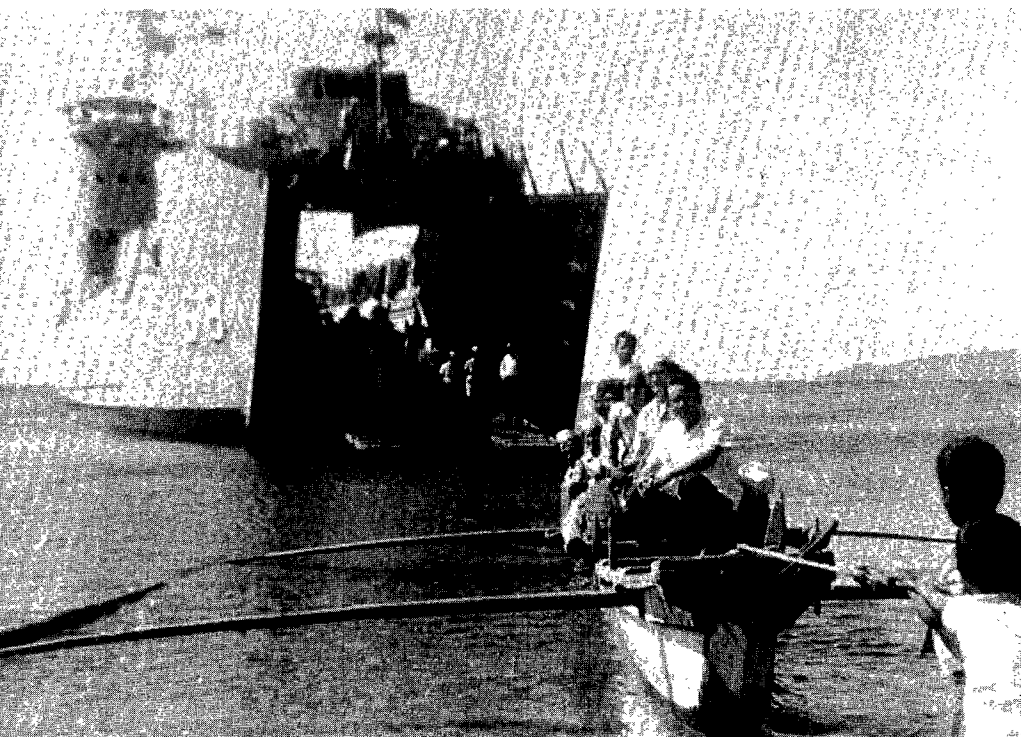
Last August a severe typhoon destroyed all the crops of the Mangyans of Olasan, Paluan, in Occidental Mindoro, where our mission school is located. This school is a regular recipient of commodities donated by the people of the United States. The Seventh-day Adventist Welfare Service (SAWS) office ordered a large shipment of relief foods. Because of inadequate transportation facilities the SAWS secretary arranged for a Philippine Navy boat to deliver the order.

In due time a large navy boat, the LSM 68, appeared with 58,585 pounds of food designated for three areas—Olasan, Paluan, and San José. A team of 17, composed of Drs. Eliseo Bautista and Fe Fabro from the Manila Sanitarium and Hospital; two nurses, Miss Flor Aguilar and Mr. Norel Cuvín; the hospital chaplain; the SAWS secretary; two representatives of the local mission; and nine welfare volunteers from the nearby churches in Manila, went to work. Free consultations along with the free medicines and free food are certain to win good will.

Next morning the group disembarking at Paluan had to walk for an hour and a half over a blazing sandy beach and then up the mountainside. Fortunately for them, upon receiving the telegram notifying them of the arrival of the navy boat with relief supplies, the Mangyans spent three days clearing a trail. Otherwise the relief group would have scratched their faces and legs along the trail. Even so, the walk was exhausting.

When the Mangyans came down from the mountains with their children, we realized that there was an epidemic of coughing. Here and there we heard choruses of coughs. There were eruptions around the mouths of the grownups that the doctors said were due to a lack of vitamins. We learned that since the typhoon the people had had practically nothing to eat, and were badly undernourished. We were thankful that we had enough vitamins, cough medicines, and other items, sent by the General Conference Medical Department. The success of our medical-welfare services in the Philippines depends much on the medical and food supplies we receive from abroad.

The SAWS medical-welfare team leaving the Philippine Navy LSM on its way to bring relief supplies and medical assistance to the storm-stricken Mangyan people.



While the medical team was busy in one corner of the school grounds, welfare volunteers took charge of the food distribution program. Under the shade of a big mango tree three other volunteers taught the children songs and finger plays and told them stories with the aid of colored pictures on a flannel board. They were remarkably quiet, attentive, and respectful.

As the Mangyans crowded around us, we noticed that their clothing lacked the common foul smell. We learned that since listening to a health lecture by Dr. E. C. Hedrick, medical director of the Manila Sanitarium and Hospital, last year they had been taking baths and washing their clothes daily. They have no soap, but rinse their clothes and then dry them in the sun. The three bales of clothing we brought were desperately needed. The group returned to the boat at about nine that evening. The captain and executive officer met us and asked about our trip to Olan. They had been following us with their field glasses as we hiked up the mountains, and knew how hard and long we had walked. "What self-sacrificing people you are!" they commented.

We observed morning and evening worship regularly. At the last evening worship the executive officer and some of the crew joined us in the singing and listened to the study of the Sabbath school lesson.

At breakfast the next day we invited the captain and his executive officer to sit with us and taste the whole-wheat bread baked in the dietary department of the Manila Sanitarium and Hospital. They liked it very much and asked how they could get more. During our conversation the captain said, "You know, of all the many people we have carried aboard this boat you are the only group that has not caused us any problem. The others drank and expected so much service from the kitchen and the crew. They had to be watched lest they smuggle questionable items aboard or damage the boat."

We hope the seeds of truth sown in the hearts of those navy men will bear fruit for God's kingdom.

## The "Right Arm" Helps a Stranger in Trinidad

By Naomi Chapman

Mrs. Wilson had been in the Piarco airport terminal building in Trinidad for nearly four hours, waiting for the Pan American office to open. Only ten more minutes to wait. As she waited she earnestly prayed that arrangements might be made to send her sick husband to Miami for medical help the following morning. Then three women and a gentleman came in and sat down next to her. They looked like missionaries—no lipstick, no rings or jewelry. She soon got up courage to ask them whether they were missionaries, and for what denomination.

Yes, they were missionaries, connected with a Seventh-day Adventist medical



## Brockton, Massachusetts, Dedication

W. J. Hackett, president of the Atlantic Union Conference, and M. L. Mills, president of the Southern New England Conference, were the principal speakers at dedication services for the Brockton, Massachusetts, church on November 3, 1962. The church, which was purchased in 1958, has been completely renovated inside and out. It stands as a light on Main Street, the most traveled street in the city. Richard C. Gage is the pastor.

S. A. YAKUSH, *Departmental Secretary*  
Southern New England Conference

institution—the Port-of-Spain Community Hospital. It did not take her long to tell them of her husband's serious illness. Her husband, who is in charge of the work of another Protestant mission in Trinidad, had undergone an emergency operation a few weeks before, but had never satisfactorily recovered. For the past month he had been feeling weaker and weaker, with fever and continual pain. They had returned to the surgeon a number of times, but did not feel that they were receiving satisfactory medical help. Her husband could no longer endure the pain and was getting weaker each day. The only solution they could see was to return to the homeland immediately.

As they were talking, an airport employee arrived and told her that the office would open at 8:00 A.M., not 8:00 P.M. Mrs. Wilson did not regret the time she had spent waiting for the office to open, however, and sincerely believed that God's hand was guiding her. She made arrangements for admitting her husband to the community hospital the following morning.

Next morning Pastor Wilson was admitted to the Port-of-Spain Community Hospital and taken to his room by stretcher. Obviously he was a very sick man, and was suffering excruciating pain. Soon after his admission he was taken to surgery, where Drs. Trygve Opsahl and Victor Soloniuk rendered skilled and effective attention.

The next day Pastor Wilson appeared to be cheerful and was feeling much improved. Commenting on his marked improvement, he said, "There is nothing coincidental about this experience. It is an act of God. He was the one that made the arrangements for my wife to meet the workers of this institution."

During the time Pastor Wilson was a patient in Port-of-Spain he learned to enjoy the nonflesh diet, and before his departure he asked where he could secure a book with vegetarian recipes. Again the right arm of the message had brought help to a sufferer and found a way to his heart.

## An Unusual Ingathering Contact

By J. Ernest Edwards, *Secretary*  
GC Home Missionary Department

From E. E. Hagen, home missionary secretary of the Central Union, comes a thrilling story that illustrates the fact that "many are on the verge of the kingdom, waiting only to be gathered in" (*Christian Service*, p. 143). David Wolkwitz, a 19-year-old theology student, tells what happened:

"I was in one of eight cars of students who went to Omaha on Union College Ingathering field day. We went for both money and souls. We had good territory,

but the people didn't respond as we would have liked. Once during the day I went for an hour without an offering, but I prayed and promised the Lord I would keep on working. Shortly after this I met a woman who looked at the *These Times* Ingathering magazine and inquired 'Are you a Seventh-day Adventist?' When I answered Yes, she invited me in, telling me that this was a Catholic home. She gave me a dollar bill, then showed me a copy of *These Times* she had just received in the mail. She mentioned that her granddaughter had married a Seventh-day Adventist and that they were sending her the magazine, then commented, 'You know, they are trying to convert me!'

"Recognizing that this was not an ordinary call, I silently prayed for special guidance and began tactfully to question her to discover what she knew about our message. She understood much of Bible truth. Then I asked whether our minister might get in touch with her. She agreed, and we knelt for prayer. As I prepared to leave I said, 'God wants you to be a Seventh-day Adventist.' She replied, 'I believe that, and I would like to be in church next Sabbath morning.' Never will I forget her final words: 'I have thought of becoming an Adventist for some time, but no one ever visited me.'"

May we all realize that "there are in our world many who are nearer the kingdom of God than we suppose. . . . Everywhere there are those who will take their stand for Christ" (*The Acts of the Apostles*, p. 140). Let us go forth willingly for Christ, diligently searching for lost souls.

## Sligo Church Sponsors Adult Education

By Myrle Tabler

As a part of its education program the Sligo church of Takoma Park, Maryland, is sponsoring a Prophetic Guidance Course taught by D. A. Delafeld, associate secretary of the Ellen G. White Estate. With 431 enrolled, this is probably the largest class in the history of the denomination. Each lesson begins with a 15-minute talk on fulfilling prophecy.

Another class is intermediate Greek, taught by D. F. Neufeld, associate book editor of the Review and Herald Publishing Association. Those enrolled were students in Elder Neufeld's beginning Greek class last year.

Lloyd W. Mauldin teaches a class in child growth and development. Parents, says Dr. Mauldin, often have guilt feelings that result from fear that they have not handled a situation correctly. This class is designed to help good parents become better parents.

Norman Krogstad reports high interest in his class in music appreciation. Some members are non-Adventists. This class focuses on Sabbath music and the selection of music in general.

Mrs. Lois Carr and Mrs. Evelyn Russell teach a class in hat making, with an average attendance of 15, including four non-Adventists and a man-and-wife team.

Emphasis is on good taste with economy.

The pastors of Sligo church believe that these adventures in learning will help the church serve the community more effectively.

## New Guinea—Stone Age Frontier

By T. R. Flaiz, M.D., Secretary  
General Conference Medical Department

While inquisitive man is preparing to explore the moon and neighboring planets, sizable areas in the continent-sized island of New Guinea remain unexplored. Extending a thousand miles east and west, and half as much north and south, this country presents a variety of climates and terrain. The coastal areas are hot and wet on the north, and hot and comparatively dry on the south, while the highlands of the interior, four to eight thousand feet in altitude, present a cool, temperate climate. Much of the interior, particularly on the well-watered northern side, is covered with heavy tropical forests from which flow such streams as the mighty Lepir River.

For many years the outside world has had commercial contact with people living in the coastal lowlands, but it had been taken for granted that the great rugged interior was essentially uninhabited. Only in the past three decades has there been a progressive opening up of this interior. This country is under the civil administration of Australia. When a large Stone Age, cannibalistic, primitive population was discovered in the high-

lands, the Australian Government began cautiously to explore the area.

Various mission bodies, including Seventh-day Adventists, laid immediate plans to occupy the land for Christ. Our missionaries were well in the forefront of this advance into new territory, and have continued to pioneer into new areas. Adventist work is more widely distributed over the island than any other, though two or three societies have a substantially larger membership. There are still large areas of so-called uncontrolled territory, particularly toward the central western portion of the island, up near the territorial border. The western end of the island formerly controlled by Holland has been ceded to Indonesia, though it is presently administered by a United Nations commission.

A recital of the advance of Adventist work into this field would require volumes, and the story is far from ended. From time to time patrols are moving out into new communities. Only reluctantly does the government permit unarmed missionaries to go into some of these areas.

From the very first our workers sensed the importance of educating these people to work for their fellow countrymen. Our training college near Goroka is recognized as the best in New Guinea. Here teachers are prepared to man schools in the highlands and teach the people about Christ. The government operates an embryonic medical school at Port Moresby on the southern side of the island. In this school several Adventist young men are studying medicine, preparatory to establishing a strong medical work among their own people.

## Dubuque, Iowa, Dedication

The new Dubuque, Iowa, church was dedicated on November 17, 1962. J. L. Dittberner, Northern Union president, was guest speaker; and the conference president, M. D. Howard; the secretary-treasurer, J. O. McLeod; and a former pastor, L. M. Heifner, also took part. This lovely building has brought great courage to the Dubuque members. The week before the dedicatory services ten were baptized.

M. D. HOWARD, President  
Iowa Conference







Inspecting the new girls' dormitory of Korean Union College are (left to right): Im Pyong Wee, college business manager; T. V. Zytoskee, president; Cho Pyong Suh, dean of students; Cecil Williams, acting president of Korean Union Mission; Boyd Olson, Far Eastern Division education secretary; Rudy Klimes, Korean Union Mission education secretary; and Lee Chang Kyu, academic dean of the college. In the background are four dormitory residents.

Leprosy is a major health problem here. The principal leprosarium of the island is owned by the government but operated by Seventh-day Adventists just as they operate any other mission hospital. The great need here is for a well-trained surgeon to conduct surgical rehabilitation for cured but still disabled lepers. This type of rehabilitation has been developed by Dr. P. W. Brand of the Vellore Medical College for the lepers of India. Someone must be found for this new type of therapy for restoring function to the disabled hands of former lepers. It will be little short of tragic for our work if the surgeon is not one of our own men. Among the hundreds of qualified Adventist surgeons we believe one will surely accept this challenge to a highly significant service.

We also have a general mission hospital in the highlands near Wabag, which will be completed and ready to receive patients by about April. Study of the needs of this field indicate the desirability of developing a preventive medicine, health education, infant, and maternity welfare work in this area, to be based at this hospital. The plan would be to assign two public health nurses and a physician to carry this type of medical service into the homes and villages of these highlands. What finer point of contact could the teacher of Christianity have than home visitation with health instruction and medical service. It would not only strengthen existing work but would open areas not yet touched by Christian missions.

With the exception of a few places in Africa, and possibly some on the Upper Amazon, these peoples of the New Guinea Highlands are the most primitive and underdeveloped race in the world. Anthropological studies have not related

them by language, or otherwise, to any other race. Missionaries have learned their language, and efforts at Christianization have been decidedly fruitful. Among people of such primitive living habits, with filth, disease, and malnutrition unimaginable, Adventist standards of Christian living make the change from their former condition most marked.

Recently, under pressure from a United Nations commission, the government has removed the ban on liquor for these people, the reason offered being that prohibition is a form of racial discrimination. Thus so-called civilization has opened to these people an unmitigated curse which only adds to the problem of converting them to Christianity. Withal, the gospel is being preached to these people, and hundreds, yes thousands, are finding their way from the gloomy shades of hopeless paganism to the light, joy, and more abundant life in Christ.

## New Buildings at Korean Union College

By Mrs. R. M. Johnston

Recently Korean Union College dedicated four impressive new buildings to the cause of Christian education. These were necessitated by a rapidly expanding enrollment. Included are a modern library, a women's dormitory, a men's dormitory, and a service center. The latter houses the school store, barber and beauty shops, dispensary, and Dorcas rooms.

At the dedication service, held in front of the library, Cecil Williams and Rudy Klimes of the Korean Union Mission, and Boyd Olson of the Far Eastern Divi-

sion, congratulated the students and faculty on the growth of the college.

College president T. V. Zytoskee also spoke, and the college choir under the direction of Pak Shin Kwan sang two numbers. Dean Lee Chang Kyu led the congregation in the Act of Dedication.

In part, the new library was made possible by the generous contributions of Mrs. Laura Kinch of California. She and her friends sent nearly 2,000 books, hundreds of issues of twenty different magazines, and most of the *National Geographic* from 1932 to 1960.

The students, faculty, parents, and other friends of Korean Union College are thankful for these new facilities, each of which will play an important part in training Korean young people for the Lord's work.

## MV's on the Move in North Brazil

By Melvin E. Northrup, *Departmental Secretary, North Brazil Union*

Francisco N. Siqueira, MV secretary of the South American Division, visited the North Coast Mission of the North Brazil Union. He and the author directed three youth rallies in the widely separated capital cities of the three-state territory of Ceará, Piauí, and Maranhão.

Using the theme "Spotlight on the Bible," Elder Siqueira also spoke to over-capacity audiences of members and visitors, in addition to the practical, informal classes in which he discussed the social and recreational problems of Adventist youth. In this area where a large

Boyd Olson speaking at the dedication service for four new buildings at Korean Union College, with Lee Yong Nin, professor in the college Bible department, translating.



percentage of the population is illiterate, his counsel was especially appreciated.

Elder Siqueira congratulated the youth of the North Coast Mission for their active Voice of Youth program, Pathfinder Club, Youth Club, personal missionary work, baptisms, and the firm stand students have taken with respect to Sabbath classes and examinations. The MV's of North Brazil are on the move, taking the light to their neighboring villages.

## Kwa Machu, South Africa Dedication

By J. D. Harcombe  
Vice-President Group II  
South African Union Conference

Kwa Machu, one of the new African townships, is 12 miles from the beautiful coastal city of Durban. Soon after its settlement a small group of African church members began holding Sabbath services in a home. As time elapsed this little group of earnest believers shared their faith with others and the Lord blessed the seed sown.

As the company grew larger and stronger it had to face the problem of a place where all could meet. After moving about from place to place they began to plan and work and sacrifice in order to build their own house of worship. Finally they applied to the mission for a church site and began raising funds. In addition to liberal appropriations from the division and union conferences, all the churches in the Natal-Zululand Field were asked to assist.

On November 11, 1962, a large representative church in Kwa Machu, seating 500, was dedicated. At this memorable service representatives from our African churches of the area were present, and a large number from the Indian and Coloured churches of Durban as well.



The Voice of Youth choir of São Luis, Maranhão, rehearses before singing at the youth rally.

Guest speaker at the dedicatory service was G. S. Stevenson, South African Union Conference president. Others taking part were M. M. Webster; J. D. Harcombe; P. Mabena, president of the Natal-Zululand Field; the secretary-treasurer, B. Tsukudu; and H. P. Charles, district leader of the Indian Field.



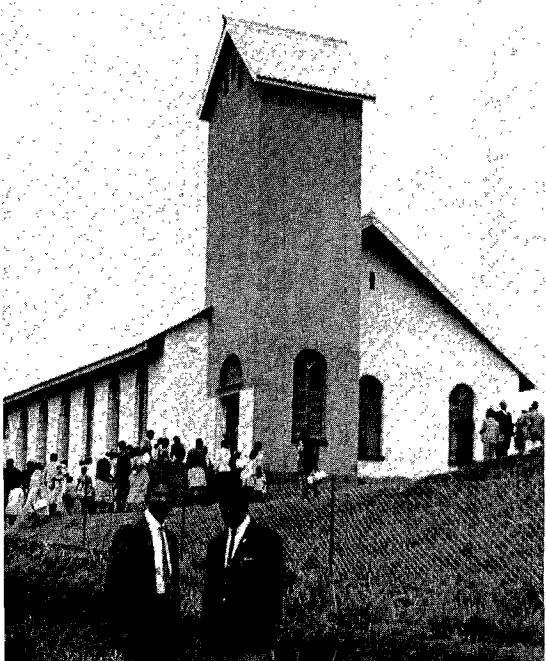
Elder and Mrs. Andres H. Riffel and son, who have spent a part of their furlough in Argentina, arrived in Colombia

on November 22. Prior to furlough, Brother Riffel was president of the Puerto Rico Conference. He has recently been elected as president of the Colombia-Venezuela Union Mission.

Elder and Mrs. Royce C. Williams and four children left San Francisco, California, December 11, returning to the Philippines after furlough. Brother Williams is director of the Manila Center, in the North Philippine Union Mission.

Elder and Mrs. Derwood L. Chappell and son, of Madison, Tennessee, sailed from New York City on the S.S. *Steel Fabricator*, December 15, for Beirut, Lebanon. At the General Conference session in San Francisco, California, Brother Chappell was elected publishing secretary for the Middle East Division.

E. W. DUNBAR



Kwa Machu church, dedicated November 11, 1962.

## Brief News OF MEN AND EVENTS



### Canadian Union

Reported by  
Evelyn M. Bowles

► As a result of the It Is Written crusade in the Toronto-Hamilton area, some 99 souls have been baptized thus far, with other baptisms scheduled for the next few weeks.

► The Loyalist church in Alberta, under the direction of its home missionary and Sabbath school departments, prepared a float for the celebration of the Consort Jubilee Anniversary, showing what the church is doing for the world. The judges awarded the Loyalist church second place for its attractive float.

► The new church at Lethbridge, Bonavista Bay, Newfoundland, was dedicated

on December 2, with J. W. Bothe, president of the Canadian Union Conference, giving the dedication sermon. Later that day the church was organized with 18 charter members, 15 of whom were baptized last summer. In the evening D. S. Crook opened his new series of evangelistic meetings entitled "Courage for the Crisis." A large audience was present.

► Fourteen teachers of Newfoundland church schools met at St. John's Academy for the annual teachers' convention, November 30 to December 1. Instructors for the three-day meet included Dr. J. W. Rhodes, dean of Oshawa Missionary College; Mrs. Dorothy Alfke, director elementary education, Browning Memorial School, South Lancaster; F. B. Wells, secretary department of education, Canadian Union Conference; and R. L. Dawe, as-



sistant superintendent of education for the province of Newfoundland.



## Central Union

Reported by  
Mrs. Clara Anderson

- M. M. Voegelé has recently transferred from the South Sioux City area to the Fremont, Nebraska, district.
- Paul Nystrom, an intern in the Nebraska Conference, is now located in the South Sioux City, Nebraska, area.
- Gordon W. Frederick and his family, from Ohio, are located in North Platte, Nebraska. He fills the vacancy left by the transfer of E. B. Boyd to Heppner, Oregon.
- Gene Gerdtz led the Goodland, Kansas, district over the top in Ingathering before the official opening of the campaign. His caroling season is bringing in added funds for the cause of God.
- The Community Service Band of the College View MV Society in Lincoln, Nebraska, delivered more than 80 food baskets during the holiday season. Food and cash were donated by the students, faculty, and community church members. The families were selected by Mrs. Hulda Roper of the Lincoln police department and a member of the College View church. Twenty-seven fruit baskets were taken to the elderly and shut-in members of the church by the College View Dorcas Society. Sharon Chatfield is faculty sponsor of the Community Service Band with Gaylene Kaasa, secretary, and David Wolkwitz, leader. The MV Society under the leadership of Mitchell Tynar worked closely with this band.



## Lake Union

Reported by  
Mrs. Mildred Wade

- The Idlewild, Michigan, church of the Lake Region Conference was dedicated Sabbath, October 27. Jere D. Smith, president of the Lake Union, gave the dedicatory sermon; C. E. Bradford, Lake Region president, offered prayer; the Act of Dedication was by the pastor, L. O. Anderson; the dedication prayer by M. C. Van Putten, Lake Region Conference treasurer.
- The remains of a Jefferson mammoth were excavated recently near Andrews University in Michigan, by university scientists and students along with University of Michigan paleontologists. The bones of this huge mammoth were found eight feet beneath the surface on the Wesley Prillwitz farm between Berrien Springs and Eau Clair. The skeleton is one of the two best of the 32 that have been found in Michigan. It would have stood eight to nine feet high at the shoulder and weighed nearly four tons. After careful study the skeletal remains will be assembled for display at Andrews University.
- Arrangements have been completed to bring the Walter-Jones evangelistic team to the Indiana Conference on a permanent basis. Their first effort commenced at

Evansville on December 29. Seven campaigns and one revival are planned for 1963. The Walter family come from Arizona, and the Jones family from Oregon.

- The 3-week evangelistic campaign recently conducted in the Battle Creek Tabernacle by the Walter-Henderson team proved to be one of the most successful ever held in Michigan. As a result of the effort and one week of follow-up work, 112 joined the Tabernacle church and other churches in the area.
- Thursday, October 18, the fiftieth welfare center in the Michigan Conference was opened at Ludington. This was made possible by the enthusiastic support of the small membership, under the leadership of Arthur Haynor, Michigan's Layman of the Year 1962. Present for the occasion were the home missionary secretaries of the Lake Union and Michigan Conferences, Vernon Flory and W. M. Buckman, respectively; the church pastor, Fred Thompson; Mrs. Jeremia Florea, president of the Western Michigan Dorcas Federation. C. Evert Johnson, mayor of the city of Ludington, officially cut the ribbon.



## Northern Union

Reported by  
L. H. Netteburg

- The Batesland, South Dakota, church has done considerable remodeling of their building. The old coal room has been made into two rest-rooms. Two new oak doors have been placed in the main entrance, a well has been dug, and stained glass has been put into the windows.

► F. W. Bieber, M. L. Hale, and C. A. Lindquist drove to LaPlante and Eagle Butte, South Dakota, on November 28 to look over sites and buildings that might be purchased in order to develop the work among the Indians in these places. They report excellent possibilities.

► Louise Meyer, of the General Conference Sabbath School Department, conducted three workshops in the Twin City area, Wadena, and Thief River Falls, Minnesota. Approximately 100 children's workers attended.

► Bismarck, North Dakota, church members and friends enthusiastically supported the Building Fund Canvass under the leadership of R. M. Whitsett. As of November 18, \$46,664 had been committed and it is hoped that more than \$8,000 will be contributed for a new church and school before the close of the canvass program.

► The City Council of Winona, Minnesota, recently voted unanimously against the adoption of a proposed Sunday closing ordinance. This constitutes an unprecedented singular victory in the Minnesota Conference.

► A remodeling program at Sheyenne River Academy in the North Dakota Conference will provide new rest-rooms and a new entryway and parlor for the boys' dormitory.

► Twenty-nine people were baptized in South Dakota during the month of November. These were largely a result of the special evangelistic efforts conducted in the fall.



## Central California Ordination

Four young workers were ordained to the gospel ministry at the Central California Conference camp meeting. Officiating in the service were R. R. Bietz, president of the Pacific Union (second right); E. W. Dunbar, associate secretary of the General Conference (not shown); and D. E. Venden, president of the Central California Conference (right). Those ordained were Frederick Diaz, Ted T. Jones, Ronald W. Torrano, and Gustav G. Tobler.

D. E. VENDEN



## MV Leadership in Canada

The young people of Canada are enthusiastic Missionary Volunteers. Pictured is F. B. Wells, union MV secretary, interviewing Linda Nawalkowski at an MV rally in Winnipeg, Manitoba. Linda is especially interested in Master Guide leadership activities.

In the interview Linda told of her experiences as a student at Walla Walla College in Missionary Volunteering and as leader of the Master Guide Club. She plans to organize a Master Guide Club in the greater Winnipeg area. We thank God for the many fine young people of the Canadian Union.

F. B. WELLS



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► In the November 10 baptismal service in Eugene, Oregon, eight persons, including an entire family of five, united with the church. In the Montana Conference on the same Sabbath, nine people were added to the church membership in Havre by baptism.

► Mrs. J. Paul Grove, teacher of the second-grade room at Rogers Elementary School in College Place, was granted a study leave for the remainder of the academic year. Replacing Mrs. Grove is Mrs. C. L. Emmerson, recently of White Sulphur Springs, Montana. Mrs. Emmerson has taught for several years.

► Recently the churches of the Walla Walla Valley selected a 20-acre site on the outskirts of College Place, Washington,

for the Walla Walla College Academy. The Academy Student Association launched a campaign to raise \$3,000 for their offices and for a student prayer room. In two weeks' time they surpassed their goal by more than \$400. The academy has again met approval of the Northwest Association, for the twenty-fifth consecutive year.



## Southern Union

Reported by  
Oscar L. Heinrich

► A new 20-thousand-gallon tank on a 54-foot tower has been recently completed at Little Creek school. This improvement doubles water pressure throughout the campus and doubles water reserve capacity. The project was carried out by students under supervision of two instructors, Ed Williams and Bill Foster.

► At the conclusion of a 12-session nutrition course conducted at the Atlanta Kirkwood church, 24 people received General Conference nutrition class certificates. Mrs. Doub, who operates the Atlanta Battle Creek Treatment Rooms, conducted the course.

► Watkins Memorial Hospital student practical nurses of the class of 1963 received their caps recently at a ceremony at the hospital.

► Ten new members were added by baptism at the Rome, Georgia, church following the Open Bible Crusade conducted by A. Bob Thrower and Paul D. Gates.

## NOTICE

### How to Become a Perpetual Subscriber

It is essential to the successful operation of the perpetual plan that the following procedures be observed by the subscriber:

1. Send to your Book and Bible House your order or request to be placed on the perpetual plan. Do NOT send orders or payments to the publishing house.
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REVIEW AND HERALD PUBLISHING ASSN.  
Periodical Department

### ANSWERS TO

## Your Denominational IQ

(Page 7)

Answers: 1-d; 2-e; 3-a; 4-f; 5-g; 6-c.

## Church Calendar

Home Missionary Day	February 2
Church Missionary Offering	February 2
Faith for Today Offering	February 9
Christian Home and Family Altar	February 16
Christian Home Week	February 16-23
Temperance Commitment Day	February 23
Literature Crusade	March 2
Church Missionary Offering	March 2
Sabbath School Rally Day	March 9
Missions Advance Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering (Australasian Division)	March 30
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 6
Medical Work of Loma Linda University	April 13
Bible Correspondence School Enrollment Day	April 27
Health and Welfare Evangelism	May 4
Church Missionary Offering	May 4
Disaster and Famine Relief Offering	May 11
Spirit of Prophecy Day	May 18
Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirteenth Sabbath Offering (Inter-American Division)	June 29
Medical Missionary Day	July 6
Church Medical Missionary Offering	July 6
Midsummer Missions Service and Offering	July 13
Pioneer Evangelism (Dark County)	August 3
Church Missionary Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary Offering	August 17
Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
MV Pathfinder Day	September 21
Review and Herald Campaign	Sept. 14-Oct. 12
Thirteenth Sabbath Offering (Middle East Division)	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5
Voice of Prophecy Offering	October 12
Sabbath School Visitors' Day	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26
Witnessing Laymen	November 2
Church Missionary Offering	November 2
Week of Prayer	November 16-23

## REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was 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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REVIEW AND HERALD, January 24, 1963

# Junior

## CALAMITY JANE *by Sam Campbell*

A delightful tale of a mother raccoon and her four babies, as only Sam Campbell can tell it. **Price, \$3.00**

## FIRE ON THE MOUNTAIN *by Norma Youngberg*

After hearing of Christ's love for him, young Saksee wins his freedom from the evil influence of the village witch doctor. **Price, \$3.75**

## THAT'S WHY, BIM! *by Marjorie Anderson*

Fascinating, appealing stories for junior youth about African boys and girls; not only interesting but instructive, as well. **Price, \$3.50**

## NO NEED FOR A MAGIC CARPET *by Ivy R. Doherty*

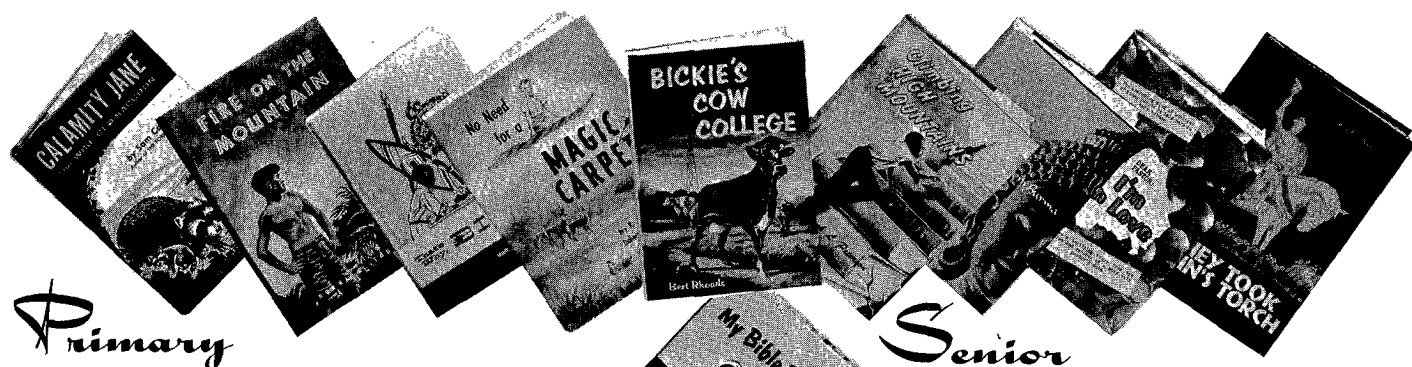
A new world of nature comes alive for every junior youth in this nontechnical description of woods lore. **Price, \$2.75**

## BICKIE'S COW COLLEGE *by Bert Rhoads*

Follow the further adventures of Bickie Ross as he learns important lessons of life while herding cows during a summer vacation. **Price, \$3.75**

**TOTAL, \$16.75**

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# Primary

## MY BIBLE FRIENDS

*by Etta B. Degering*

The story of Joseph so beautifully told in word and picture that it will captivate every child. **Price, \$3.00**

## FARM LIFE WITH DANNY

*by Beatrice E. Peterson*

A pet raccoon and Francis the burro provide excitement and good lessons in these stories of life on the farm. **Price, \$3.75**

## NICKU—Little Orphan Puppy

*by Elsie Lewis Rawson*

Life and missions in India as seen through the eyes of Nicku the puppy. **Price, \$2.75**

## MY BOOK ABOUT JESUS

*by Ethel Johnson*

Episodes of the Saviour's life in simple narratives that will make indelible impressions on the child mind. **Price, \$2.50**

**TOTAL, \$12.00**

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# Senior

## CLIMBING HIGH MOUNTAINS

*by Frank L. Peterson*

Inspiring biographies of men and women who have achieved success in spite of every handicap and obstacle. **Price, \$3.50**

## GOLDEN BOATS FROM BURMA

*by Gordon Langley Hall*

A romantic story of mission life in Burma that will inspire every youth to a life of noble service for others. **Price, \$3.75**

## DEAR PASTOR, I'M IN LOVE

*by O. J. Ritz*

A practical guide to young people in love evolving from the author's long experience in counseling youth in affairs of the heart. **Price, \$4.50**

## THEY TOOK JOHN'S TORCH

*by Maud O'Neil*

Here are inspiring stories of early church missionaries whose lives deserve to be much better known than they are. **Price, \$4.00**

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# News of Note

## Please Sign Reports

We are happy that reports keep coming to us steadily from all parts of America and from overseas, for we want the REVIEW to be the faithful chronicler of all the major happenings in the Advent Movement. Occasionally a report comes in to us without anyone's name signed to it. Evidently the writer feels that the conference or church stationery on which it comes is sufficient identification for it. But we feel that in the interest of the greatest accuracy the name of the writer should always be on the report he sends. At times it is necessary to correspond with him about some detail. We do not publish unsigned reports. Please remember also that the REVIEW can accept for publication only reports written exclusively for it.

Keep sending in the reports. We want all parts of North America and overseas represented in the REVIEW. When feasible, send in a representative picture also.

## Columbia Union Sets Sales Record

The literature evangelists of the Columbia Union Conference set a new world sales record in 1962. At the recent annual institute of the Columbia Union Conference at Mount Pocono, Pennsylvania, the final tabulation revealed a total of \$1,419,720.55 for the year, a new high for any union conference in the world. This is the fourth consecutive year that union sales have passed the million-dollar mark. It was my pleasure to meet and speak to the group, and to see their enthusiasm, dedication, and consecration. Their accomplishment truly is noteworthy. May God richly bless all our literature evangelists in North America and throughout the world during 1963.

T. R. CARCICH

## Colporteur Evangelism in Malaya

In a recent letter John Bernet, publishing department secretary of the Southeast Asia Union, tells of consecrated literature evangelists winning lost men and women to the message. He writes:

"A successful and inspiring institute was recently conducted at Golden Sands. Nearly all the literature evangelists of the Malaya Mission attended, and many heartening testimonials were given. One worker, Yap Ming, told of winning 14 souls to Christ. Mrs. Wong Fong Kiew, one of the 14 won by Brother Yap Ming, was present. She told of winning three persons to the Lord since she entered the colporteur ministry. Mrs. Khng also presented a trophy for Jesus. One fine young man stood as Mrs. Khng told how she had won him to Christ. Brother Yap Ying Choong was also beaming with joy be-

cause he had won two people to Jesus during the year."

Remember the consecrated soldiers of the printed page in your personal devotions, as they travel the highways and byways of the world. GEORGE A. HUSE

## Iowa Ingathering Record

Iowa began its second hundred years as a conference organization with a record Ingathering report. The total raised by January 2, 1963, was \$64,427.46, which is well in excess of the goal.

M. D. HOWARD

## Colleges Report Progress

C. N. Rees, president of Southern Missionary College, reports that the National League of Nursing has accredited the Southern Missionary College School of Nursing. Full accreditation has been given for both the baccalaureate program and instruction in public health as well as the complete nursing program. As a result, Southern Missionary College is now fully accredited.

P. W. Christian, president of Walla Walla College, reports that the college has passed the 1,500 mark in enrollment. It now stands at 1,534. This is the first time one of our colleges has exceeded the 1,500 mark. We rejoice to see this large army of young people preparing for service in the cause of God.

E. E. COSSENTINE



Selected from Religious News Service.

MOSCOW—Six members of the staff of the World Council of Churches left here after visiting Russia for ten days to become more familiar with the religious life of this country. This was the second such World Council group to visit Russia at the invitation of the Russian Orthodox Church. The first 12-member delegation was here in June.

MILWAUKEE, Wis.—Merger of the Lutheran Free Church with the two-year-old American Lutheran Church was approved by the ALC's first biennial General Convention here. With the addition of the LFC's 90,000 members, the ALC increased its membership to 2,455,000, making it the third largest Lutheran body in North America. The ALC is now exceeded in size only by the Lutheran Church in America, which has a 3,200,000 membership, and the Lutheran Church—Missouri Synod, with 2,545,000 members. The three

## Ingathering Funds Surpass 1962 Total

At the close of the sixth Ingathering week \$5,407,386 had been raised here in North America. This is almost \$400,000 ahead of the same week last year and equals the Ingathering total raised last year through May. This has been the best campaign in history, for more members have participated, have found more interest, and have exceeded their goal in a shorter time. We thank God for His leading and the loyal devotion of workers and members, which motivated them to second-mile service.

J. E. EDWARDS

## MV Youth Camps, 1962

Records show that 1962 was a good year for Adventist youth camps. In 172 camps 14,764 junior youth followed a program of worship, recreation, and character guidance. There were 36 senior youth camps attended by 2,894 youth. Much credit should be given to the hundreds of counselors who shared their time and influence with these young people. It is gratifying that a number of conferences are now developing new camp facilities or recently purchased property. The evangelistic phase of the camping program is reflected in the fact that during the past summer 4,292 young people and junior youth decided to follow Christ and prepare for baptism.

We find it quite common today, in talking with senior youth, to have them point back to some experience in the summer camp program as a turning point in their lives. We are thankful to a kind Providence for protection from major accidents of any kind during this past camping season.

L. A. SKINNER

bodies represent more than 95 per cent of the some 8.5 million Lutherans in North America.

JERUSALEM—Israeli officials here said Dr. Shaul Colby, head of the Department of Christian Communities, in the Ministry of Religion, had been "authoritatively informed" that proposed calendar reforms had been "indefinitely postponed" by the Vatican. Dr. Colby had attended the opening ceremony of the Second Vatican Council as a member of the official Israeli delegation. Many Jewish leaders had expressed apprehension that calendar reforms reportedly recommended to the council would have "endangered the continuity of the Jewish Sabbath."

WASHINGTON, D.C.—The United States Supreme Court has been asked to rule on the constitutional question of whether juvenile courts may order parents to permit blood transfusions for their children which they opposed on religious grounds. An appeal has been filed with the Court by John and Mary Piccione of Newark, New Jersey, against an order of New Jersey State courts appointing a guardian for their infant child, John, in order that permission could be given for a blood transfusion to correct a "blue baby" condition.