

REVIEW

and Herald

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Looking Back on *the First Session of* Vatican Council II



By **B. B. Beach**

[Our subscribers have read with keen interest the timely on-the-spot reports that Dr. Beach provided, week by week, while the first session of Vatican Council II was meeting. The REVIEW borrowed Dr. Beach from the Northern European Division office in London and sent him to Rome, because we wished our readers to see the council through Adventist eyes. Now with the pomp and glitter of the first session in the past, Dr. Beach provides us two articles in comment on the import of developments to date.—EDITORS.]

AFTER continuing almost two months, the first session of the Vatican Council II closed on December 8, the same date on which the First Vatican Council began in 1869. Before the opening of the council, several members of the Catholic hierarchy warned the world not to expect spectacular and immediate results from this council. Nevertheless, there is no question about the historic importance of this first session. Already some writers are talking about the end of the "age of the Counter Reformation." Some have even talked about the "end of the post-Constantine era."

So far the council has accomplished a work of examination, rather than committing itself definitely regarding the proposed schemata. Pope John has unleashed some powerful, and perhaps surprising, forces within the Roman Catholic world. How strong and lasting will these forces be? is the question we cannot yet answer.

It must not be forgotten that none of the questions examined at the council so far have been settled, none of the proposals have been finally approved. Though the tangible results seem quite meager, we know that a mass of theological material has been put in motion. As one of the Protestant observer-delegates wrote me in answer to the question what he thought had been accomplished in St. Peter's thus far:

"Not very much in concrete terms as yet, but very much in setting the kettle to the boil. Even if the present Pope died and his successor would jam on the brakes or even put in the reverse gear, something has already

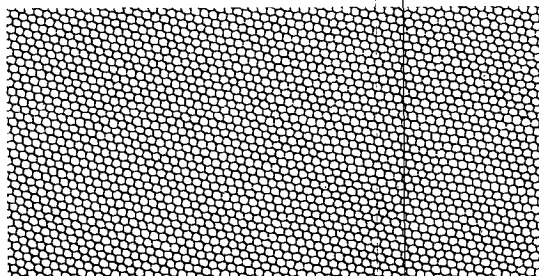
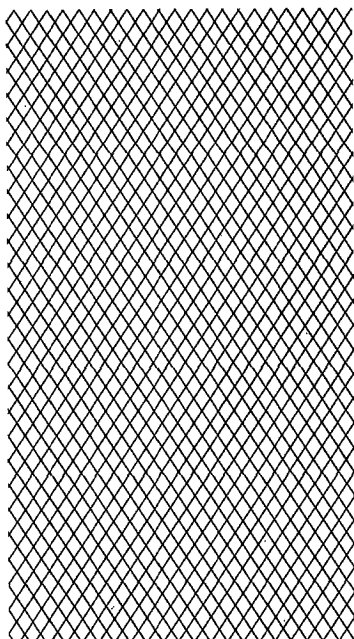
FELICI OF ROME

Official Protestant observer-delegates attending Vatican Council II. Among those pictured are, right to left (front row): Dr. R. Ullmann, Dr. J. Lindbeck, Dr. O. W. O. Shaw, Dr. J. Bader; (second row): Dr. J. H. Williams.

happened that cannot be undone. Either the wisdom of Rome helps in a process of devolution and thereby maintains a leading influence, or it tries to stem developments, and then it would promote a process of disintegration."

Let us try to obtain a bird's-eye view of happenings in Rome during this first session. That is all we can do, for a close-up or inside view of the debates in St. Peter's council hall are not available to us at the present time.

The raw material for the session was composed of some 20 volumes
(Turn to page 8)



REFORMATION

By Clifford F. Black, *Minister, Willoughby, Ohio*

"God is at the head of the work, and He will set everything in order."—Selected Messages, book 2, p. 390.

IT WAS just a short conversation—typical of those that one often overhears without intending to eavesdrop. I was standing nearby when one of the women in a group working at the church expressed some attitude of deference toward ministers of the gospel. It was a perfectly proper remark, but one of the others, with an air that seemed to suggest disdain, retorted, "They're only men!" It was clear that this sister felt that any deference paid to a minister is out of place, inasmuch as the minister is no more divine than the layman.

Perhaps I am mistaken, but it seems to me that this concept prevails rather widely among both the clergy and the laity, and often results in the undermining of the work that the Spirit of God has labored so hard to build up.

Our roots are deep in the great Protestant Reformation, hence we believe in the universal priesthood of believers. We are not awe struck in the presence of ministers, nor do we feel that they possess keys of power unavailable to the rest of the church. These attitudes are right and proper so long as they are not carried to extremes.

One of the most evident facts of human conduct is that mankind rarely finds the middle of the road in his thinking. This is especially true in religion. Over and over again it has been demonstrated, both in our history as a church and in our experience as individuals, that if Satan cannot lead us into icy indifference he attempts to drive us into the fires of fanaticism. It is a favorite tactic of the enemy to cause us to carry good, common-sense principles to extremes.

Our attitude toward our ministers is a case in point. It can be stated without qualification that no man or woman

on earth feels the encumbrance of humanity more deeply than does the gospel minister. The conflict and contrast between his divine work and his status as a member of the fallen human family is with him constantly. He cannot escape it. It is truly said: "They're only men!"

But let us find a proper balance here. If we believe the Bible, we must believe that the minister of the gospel is different from other men. He is a man upon whom God has laid His hand. He is a chosen man.

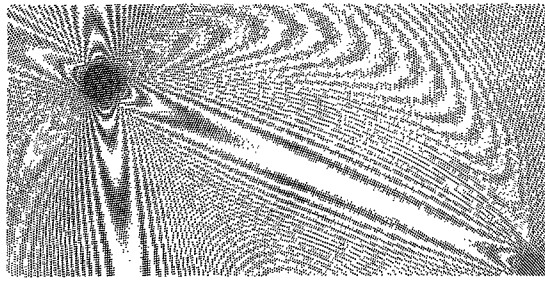
A Climate of Reform

Our movement was born in a climate of reform. It began at a time in history when reforms of all kinds were being urged. As a result reform is a way of life with us. The messenger to the remnant church says, simply, "We are reformers."—*Testimonies*, vol. 3, p. 159.

It is not too difficult for us, as we view the world scene, to get the impression—that feeling which Elijah once had—that we are, indeed, the only group that still holds to the spirit of the Reformation. We look about us anxiously, and in vain, for that strong spirit of dissent from Roman apostasy that once characterized the churches of Protestantism. Further, many, if not most, of the churches today have bound themselves with creeds, thus indicating that they do not welcome new light. We have refused to do this. Our cry is, "More light!" It is our purpose to be led onward and upward by the Spirit of God. This is the spirit of the Reformation, and this, we fondly hope, is the spirit of every Seventh-day Adventist. But, let us avoid, at all costs, being led from the center to either one side or the other of this road of reformation.

The new Webster's Unabridged Dictionary defines the word *reformism* much as it does *reformation*, but for the purposes of this article I shall use "reformism" to represent what we might call "professional reformation." The time has come for God's people to be aroused, hence it is not surprising that Satan is endeavoring to thwart this work and confuse God's people by raising up self-appointed reformists. Long ago we were told, "God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat."—*Testimonies*, vol. 5, p. 707.

Individuals and groups are springing up here and



Or REFORMISM?

there, claiming to have new light and calling for reforms of one kind or another within the denomination. Adventists' mailboxes are more and more frequently being stuffed with the divisive literature sent forth by these reformists. These persons are not reformers, however noble their appearance or claims. They are reformists.

Reform of some kind—any kind—is an end in itself with these people. One gets the distinct impression that these reformists engage in their work largely for the personal satisfaction it brings to themselves. It is their hobby, their pastime. This is one of the unpleasant consequences of carrying the spirit of the Reformation to an extreme. Somehow the idea takes hold of certain persons that since each member of the remnant church is, of necessity, a reformer, the duty devolves upon said member to take a stand such as Martin Luther took before the Diet of Worms.

The reformist will not long lack a definite issue on which to take his stand. He will cast about until he finds something to speak out upon, hoping to incur the wrath of the "denominational dragon." Having done this, he inwardly (and sometimes outwardly) assumes the stance of a hero—one of the long line of faithful reformers in God's church.

God Must Call

But let it be clear in our minds—we are not reformers, as individuals, unless God has called us to that office. We are not expected to take the stand that Luther took unless we are called to do the work that Luther did. We contribute best to the work of the Reformation as we support the Advent Movement. Any action that divides the church or lessens the influence of that movement is an action directly *contrary to the work of reform*.

Together—reformists and reformers—we belong to a church that is "wretched, and miserable, and poor, and blind, and naked." Every sincere Adventist confesses that a need for reform exists, but who is the man among us who will dare to claim that he has the ability to proceed with a work of reformation because he knows precisely where the trouble lies and exactly how to deal with it? If such a man exists, he will bear credentials from Heaven that will be acknowledged by the church. Show me such a

man lacking these credentials and I will show you a man who is supremely egotistical and needs to be converted. There is no blessing in supposed reform movements that lack the leadership of God. Mankind is too mistake prone. No good will come from any such movement undertaken by man according to his own will and directed by his capricious notions concerning what is right and what is wrong.

This being true, someone may ask: How then could there ever have been a movement such as the Protestant Reformation, and, more important to us, who will lead us out of our Laodicean blindness and misery into the full light of truth and the right path for our feet?

The answers ought to be obvious. The church has ever had only one Leader. Let it be strongly emphasized that no man has ever been the leader of the church, whether in movements of reform or otherwise. God has seen fit to use men to accomplish His purposes, but no man should attempt to use God to accomplish things that *he* thinks need doing. This is the fundamental and distinct difference in approach between the reformer and the reformist.

Can we possibly think that Wycliffe, Huss, Jerome, Luther, Calvin, or Knox coveted or chose the work of a reformer? If we have that notion, we should do some reading in church history—especially in *The Great Controversy*. These men were led by the Spirit of God to a work from which they shrank, and they were compelled by circumstances to take the positions that they took. You will not find in them any justification for the spirit so prevalent today that leads men to undertake reforms without counseling with God to see whether these are genuine reforms or just matters of personal concern that will cause division and weakness.

It is common to find the reformists entering upon their work with a kind of sadistic glee. This spirit is revealed in their choice of words, and in the content of their writings. It is clear to every candid observer that they relish the office of reformer. How strange! How foreign to the true spirit of the Reformation!

There is another type of reformism in our midst. This too is the result of extravagant abuse of one of the lofty principles of the Reformation—liberty. It is sad,

but nevertheless true, that some Adventists see nothing wrong in spending an evening criticizing the church leadership or policies. Certain cliques regard it as a spiritually rewarding experience to talk, whenever they get together, about the ills and sins of the church.

They complain about the leadership of the denomination, and express great sorrow over the "worldliness" of the leaders. Our institutions, according to these reformists, are almost entirely under the devil's control. Our fine schools come in for a liberal portion of the venom engendered in the evening's conversation. And, of course, our youth are criticized. The way they live and the activities they engage in are a disgrace to the principles upon which this movement was founded, say these critics. This type of reformism is sin of the worst kind. To think that professed Christians would so closely ally themselves with the enemy of righteousness that they too become accusers of the brethren!

These criticisms are almost always based upon ignorance of facts, and they do great damage to the religious experience of the persons involved. What has such a conversation accomplished? Has it brought about any semblance of genuine reform? If great sins actually exist in the church, has the situation been improved in any way by the hours spent in stirring up the mud? The answer is obvious.

Since nothing of a positive, or beneficial, nature has been achieved, let us ask whether anything of a negative, or hurtful, nature was produced. Again the answer is obvious. As the conversation began we had a group of Adventists who were discontented, but as a result of the discussions of the evening we now have that discontent multiplied! What can be the end of such talk, except eventual apostasy for the participants—unless they change their pattern of thinking? At the beginning of the evening we had a group of Adventists who lacked confidence in the leadership of the Movement; now, as the evening draws to a close, this feeling has been deepened. Can this end in anything but apostasy?

Such reformists would be greatly benefited and reassured by certain statements in the Spirit of Prophecy. Let them read such statements as this from *Selected Messages*, book 2, page 390: "There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. *If matters need adjusting at*

the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port." (Italics supplied.) Time spent in consideration of assurances such as this will result in increased strength.

Christ Is More Interested

Are we eager and anxious to be a perfect church? There is One whose interest far surpasses our own. "Let God take care of His own work."—*Ibid.*, p. 391. Who would have it otherwise? Just as surely as sheep are likely to stray, the church will have a tendency to deviate from the path of perfect rectitude. Because of this fact, *Heaven-inspired* reforms will be necessary from time to time. But is it up to us to choose the time and the method of attack when reforming needs to be done? How could any responsible person answer Yes?

"There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power, which no one can be justified in disregarding and despising; for he who does this despises the voice of God."—*The Acts of the Apostles*, pp. 163, 164.

Surely it must be clear from this statement that simply because our church leadership is not a hierarchy

and our church government is not authoritarian, we are not then at liberty to indulge these reformist attitudes unrestrained. The democratic structure of our church, produced, in part at least, by our connection with the great Protestant Reformation, does not make the church any less the voice of God on earth.

Reformism, as it has been defined in this article, is a plague to the church, but let us emphasize again the contrast of this with reformation. We need reformation. The True Witness makes this plain. Then let us vow to be true reformers. Let us earnestly pray and labor that God's church will become exactly what He wants it to be, in all lines and departments, and in each heart.

Let us determine at this moment that we will make any personal sacrifice, including the giving of our lives if need be, that this end may be realized. If we are willing to be sacrificed in order to see reformation, we will also be willing to be sacrificed rather than to be a divisive influence. We will be willing to die rather than to undertake a work to which God has not called us.

It cannot be too strongly emphasized that reformation is a work that only Omniscience is qualified to undertake! Only the mind that cannot err, only the great Being who knows all is in a position to know just what constitutes reform and what is only delusion. It is our privilege to cooperate with and associate with our Creator in all that He does in the way of reformation, but let us not go into battle on our own initiative. It is ours to respond to the insistence of God that a work of reform be accomplished; it is not ours to determine what direction that work shall take.

Fellowship of Prayer

Victory Over Tobacco

"Last March or April I wrote asking you to join me in prayer for several members of our family. The first name on my list was my son-in-law. He was baptized on December 1. He has given up cigarettes and doesn't work any more on Sabbath. It is wonderful what God can do, and we are so very thankful."—Mrs. H., of Michigan.

"About a month ago I wrote you to pray for my boy. I just had to share the good news with you. He was in our home church last Sabbath. I see he is supplied with a *Sabbath School Quarterly*. He has had no smell of tobacco on him for some time. I surely thank you for placing his name on your prayer list."—Mrs. B., of Ohio.

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

IS THE Bible absolutely fundamental to the teachings of the Mormon Church? Is it the source of LDS doctrine? These questions we will answer from major LDS books, some of which are: *Book of Mormon*, *Doctrine and Covenants*, *Pearl of Great Price*, the Joseph Fielding Smith library, and *The Articles of Faith*, by James E. Talmadge. The books here named are the main foundational sources of LDS doctrine.

At this point let us become acquainted with Joseph Fielding Smith, president of the "Twelve Apostles," and without doubt the LDS Church's most prolific modern author and writer. The publishers of his *Doctrines of Salvation*, volumes 1, 2, and 3, say of him: "Joseph Fielding Smith, a prophet and an apostle of Jesus Christ, is honored throughout the whole Church for his unbending devotion to the revealed word of God. . . . He is universally esteemed as the chief doctrinal authority of the Church."

What does Joseph Fielding Smith designate as "the Scriptures"? We read from page 276 of his book *Man: His Origin and Destiny* (copyright 1954): "You cannot be a faithful member and reject the scriptures—Bible, *Book of Mormon*, *Doctrine and Covenants* and *Pearl of Great Price*—for these are the standards of our faith."

The Book of Mormon

The *Book of Mormon* is doubtless the most widely known of all Mormon literature. Of this volume Richard L. Evans, member of the Council of Twelve, and editor of *Improvement Era*, LDS Church publication, writes in *A Guide to the Religions of America*,* pages 94, 95: "The book of Mormon is not the 'Mormon Bible,' as is sometimes supposed. It is one of the complementary works that the 'Mormon' accepts as scripture. The 'Mormon' does not believe that the revelations of God were confined to ancient Israel. . . .

"The *Book of Mormon* is part of a record, both sacred and secular, of prophets and peoples who (with supplementary groups) were among the ancestors of the American 'Indians.' It covers principally the peoples of the period from about 600 B.C. to 421 A.D. These peoples were of Asiatic origin, of the House of Israel, and left Jerusalem during the reign of King Zedekiah, eventually to cross the sea to the Western world, where they

built great cities and civilizations. Ultimately, they all but destroyed themselves in warring with one another.

"They brought with them certain records of the Old Testament. In addition, their historians, statesmen, and prophets kept records of important events of their own civilization, some of which were engraved on gold plates. It was from such plates '*preserved by the gift and power of God*' that Joseph Smith translated the *Book of Mormon* (first published in 1830). [Italics supplied.]

"The book takes its title from a man whose name was Mormon, who was one of the later prophets of the thousand-year period, and who was not greatly different from the prophets of Old and New Testament times, except that he lived in the Western

answer to his prayer he was told to join none of the existing churches for they were all wrong. . . . This story is either true or else it is the greatest fraud. No middle ground is possible. Joseph Smith did not imagine it."

I heartily agree that either this story of Joseph Smith and the *Book of Mormon* is true or else it is one of the greatest frauds of the past 150 years. We quote further from pages 85 to 87 a striking statement of Orson Pratt, one of the twelve apostles with Joseph Smith and Brigham Young:

"The book [of Mormon] must be either true or false. . . . The nature of the message in the *Book of Mormon* is such that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it. . . . If, after a rigid examina-

The Sources of Mormon Teachings

Hemisphere among some of the Savior's 'other sheep' (John 10:16). The Book of Mormon witnesses that Jesus the Christ visited the inhabitants of this hemisphere after His ascension."

The president of the Mormon Church is not only president but, according to Mormon belief, is in his own right a "prophet, seer, and revelator," and may receive revelations, as did Joseph Smith.

Smith's First Vision

The account of Joseph Smith's first vision is given by Joseph Fielding Smith in *The Restoration of All Things*, under the heading "The Prophet's Vision," pages 30 and 32:

"In the midst of religious confusion, with the world filled with sects and churches, some crying 'Lo here is Christ!' and others 'Lo there,' a youth sought the Lord in humble prayer desiring to know what he should do to be saved, for in the midst of all the confusion and conflicting doctrines, he knew not what to do. He declared that the result of this prayer was a glorious visitation in which appeared both the Father and the Son. In an-

tion, it be found an imposition, it should be extensively published to the world as such. . . . But on the other hand, if investigation should prove the *Book of Mormon* true and of divine origin, then the importance of the message is so great, and the consequences of receiving or rejecting it so overwhelming, that the various nations—to whom it is now sent, and in whose languages it is now published, should speedily repent of all their sins, and renounce all the wicked traditions of their fathers, as they are imperatively commanded to do in the message."

Just such an "examination" has been made, and the time has now come when I must follow this counsel of my great-grandfather, Orson Pratt.

Doctrine and Covenants

Contrary to common belief, most primary doctrines of the LDS Church are found, not in the *Book of Mormon*, but in *Doctrine and Covenants*. Of course, doctrine is found in the *Book of Mormon*, but *Doctrine and Covenants* contains numerous "revelations" that Joseph Smith

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claimed God gave to him specifically for the latter-day church.

Joseph Fielding Smith declares:

"In my judgment there is no book on earth yet come to man as important as the book known as the *Doctrine and Covenants*, with all due respect to the *Book of Mormon*, and the *Bible*, and the *Pearl of Great Price*, which we say are our standards in doctrine. The book of *Doctrine and Covenants* to us stands in a peculiar position above them all."—*Doctrines of Salvation*, vol. 3, pp. 198, 199. (Italics his.)

The *Pearl of Great Price* contains two small books, the *Book of Moses*, and the *Book of Abraham*. Of the latter, Joseph Fielding Smith states on page 183 of *Essentials in Church History*:

"The Book of Abraham—On the 3rd of July, 1835, Michael H. Chandler, came to Kirtland exhibiting four mummies and some rolls of papyrus covered with hieroglyphic figures. Mr. Chandler had been directed to the Prophet Joseph Smith as one who could translate the characters for him. At his request Joseph Smith gave a translation of a few of them which Mr. Chandler stated agreed with the decipherings of learned men who had examined them. He gave the Prophet a certificate to this effect. Shortly after this interview some of the Saints of Kirtland purchased the mummies and the manuscripts, and, with Oliver Cowdery and Wm. W. Phelps as scribes, the Prophet commenced to translate these records. To their great joy they discovered that one of these rolls contained writings of Abraham, or instructions given to him in Egypt from the Lord. The other contained writings of Joseph, son of Jacob. During the summer the Prophet prepared for the complete translation of the Book of Abraham, as it is called, which now appears in the *Pearl of Great Price*, one of the accepted standard works of the Church. . . . This Book of Abraham, like the Book of Moses, which also appears in the *Pearl of Great Price*, is another addition to our collection of lost scripture which the Lord, through his wisdom, has restored."

As we progress in our examination of LDS teachings in the light of the Bible, we must leave it to the judgment of every reader to determine for himself the source of the *Book of Mormon*, the *Doctrine and Covenants*, and the *Pearl of Great Price*. However, there is one important question that is difficult to answer, in view of Apostle Richard L. Evans' quote that the "gold plates" were "preserved by the gift and power of God." If God's power could preserve the plates on which the record found

in the *Book of Mormon* was inscribed, why did not the same power in similar manner preserve God's Book, the Bible, through the same centuries?

Mormons hold thirteen Articles of Faith. The eighth reads: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

Still Holds This Belief

Does the LDS Church still hold to its belief as stated in this eighth article of faith? Yes. On page 349 of the volume, *Man: His Origin and Destiny* (copyright 1954), Joseph Fielding Smith declares:

"The creation was two-fold, first spiritual, secondly temporal. This truth, also Moses [referring to the "Book of Moses" in the *Pearl of Great Price*] plainly taught—much more plainly than it has come down to us in the imperfect translations of the Bible that are now in use. Therein the fact of a spiritual creation, antedating the temporal creation, is strongly implied, but the proof of it is not so clear and conclusive as in other records held by the Latter-day Saints to be of equal authority with the Jewish Scriptures."

It is clear from this statement that the Mormons place the *Book of Mormon*, the *Doctrine and Covenants*, and *Pearl of Great Price* on an equality with the Holy Bible, or even above it.

Again we quote from Joseph Fielding Smith:

"We are all aware that there are errors in the Bible due to faulty translations and ignorance on the part of translators; but the hand of the Lord has been over this volume of scripture nevertheless, and it is remarkable that it has come down to us in the excellent condition in which we find it."

Now take special note of one of

Individuality

By Weldon Taylor Hammond

Since you are you, and I am me,
And otherwise it cannot be,
Your individuality
Is lost if you should mimic me.

Since I am me, and you are you,
The opposite is likewise true—
My individuality
Is lost if I should mimic you.

So you be you, and I'll be me,
As God intended us to be.
Our individuality
He'll use in selfless ministry.

Apostle Smith's statements as he continues: "Guided by the *Book of Mormon*, *Doctrine and Covenants*, and the Spirit of the Lord, it is not difficult for one to discern the errors in the Bible."—*Doctrines of Salvation*, vol. 3, p. 191.

Strange, is it not! God's Holy Book, the Bible, has for long centuries stood its ground against the greatest atheistic minds the world could produce; has come off victorious against every foe; has been translated into more than a thousand tongues, transforming unholy lives into the likeness of the glorious Saviour of the world; has proved its divine origin through hundreds of fulfilled prophecies—often called the "acid-test" of the divinity of the Bible; strange indeed, that now the entire world is asked to test the validity of this Holy Book by the *Book of Mormon* and *Doctrine and Covenants*, two books coming out of the past century, and held in question by non-Mormons!

Millions of Christ's followers, in every age and clime, have clasped to their breasts the mighty truths of God's Book; and multitudes have borne their testimony by giving up their lives rather than deny belief in them.

In what great and high esteem the apostle Paul, who wrote 14 of the 27 books of the New Testament, regarded Holy Scripture! It was he who wrote to Timothy: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:15-17).

The apostle Peter also wrote: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:22-25).

Everything vital for "instruction in righteousness" and for eternal salvation is contained in the Bible. For this reason I place my full trust in it. It is my guidebook, it is my road map to life everlasting. To it, I bring other books for the supreme test!

The Stolen Orange

By Elizabeth Spalding McFadden

Merry Beth looked longingly at the bowl of golden oranges on her neighbor's table. In Merry Beth's home there were never any oranges, except at Christmas time when there might be one in each red-mesh stocking hung up by the fireplace. "Mrs. Johnson is so lucky," she thought. "Oh, how I wish she would give me one."

"I'm out here on the porch, Merry Beth," called Mrs. Johnson. Slowly, Merry Beth dragged her feet toward the porch. She was still gazing at the beautiful oranges.

"Sit right down here beside me, dear," said Mrs. Johnson, "and you can help me shell these peas. I've company coming for supper, and I'm awfully glad you came, for now you can help me."

Merry Beth didn't mind shelling peas. It really was fun, for she liked to pretend that the tiny round peas were babies sleeping in their cradles and she was the nursemaid who came to waken them and send them out to play. She would pop them out with her thumb, and they would run merrily about, chasing one another in the pan. But this morning she couldn't get her mind off those luscious oranges.

"Mrs. Johnson, are you serving oranges to your company tonight?" she asked.

"Why, yes, I suppose we will have some fruit after we eat our dessert," answered Mrs. Johnson. "Guess what we're having for dessert!"

"Can't," replied Merry Beth, pushing six round peas out of their shell.

"Then I'll tell you—it's chocolate cake! I'll give you a piece before you go home." Merry Beth wished she would give her an orange instead. Mother made chocolate cake sometimes, but father never bought oranges. "Too expensive," he would say when Merry Beth asked him to get some.

Soon the peas were all shelled, and Mrs. Johnson jumped up and hurried into the kitchen to finish preparing supper.

Winter Trails

By Corrine Kandoll Vanderwerff

I walked today
Among snow-laden fields;
The air was calm
And cool and crisp and clear.
The snow crunched down
Beneath my feet,
Leaving my prints
Upon its new-laid sheet.
I stopped upon a hillside,
Turned and looked
And saw the trail I'd left behind.
Then came this thought—
My path is straight
And plain upon the snow,
But what does my way
Through lifetime show?

Merry Beth scampered about, picking up the truant peas that had fallen from Mrs. Johnson's apron when she stood up. Putting the peas into the pan, she asked, "Would you like to have me set the table for you?"

"Why, yes, dear. I believe you are big enough to do that. I'll set the dishes and silver out, and you can put them on." Merry Beth hummed a gay little tune as she worked, but then her eyes fell on the bowl of oranges, which Mrs. Johnson had set on the buffet when she spread the tablecloth.

"Shall I put the oranges back on the table, Mrs. Johnson?" the little girl asked.

"No dear, leave them on the buffet. I'll pass them after we eat the chocolate cake." Merry Beth was disappointed. She had thought that maybe by calling Mrs. Johnson's attention to the oranges she might think to give her one.

Suddenly, a naughty thought flashed through Merry Beth's mind. Why not just take one? Mrs. Johnson would never know. She could run out the front door and home!

Glancing through the kitchen door, she could see Mrs. Johnson bent over the stove; her back was turned toward the dining room. Quickly Merry Beth slipped an orange behind her and backed toward the front door.

"I've got to be going now, Mrs. Johnson," she called. "Good-by." And she ran quickly out the door. But somehow she was not as happy as she had thought she would be. She held the orange in front of her, but it did not look so tempting now. In fact, she did not feel like eating it at all! When she reached home, she slipped it under the pillow in her bedroom. Maybe she would eat it after supper. But after supper, she felt worse than ever about that hidden orange. What if mother knew? Or Mrs. Johnson?

"Why are you so quiet, Merry Beth?" asked mother, as the family gathered on the front porch after supper. "Are you sick?"

"No, I'm fine," she answered, and to prove it she jumped up to run over the lawn with Queenie, the collie dog. But Queenie did not feel like playing either, and soon Merry Beth was back on the porch steps, thinking about that stolen orange. Oh, how she wished she hadn't taken it! Everybody had gone in now except mother, who stood up and said, "Time for bed, Merry Beth."

"Mother," began Merry Beth, and then she buried her head in mother's lap.

"What's wrong, dear?" mother asked kindly. Soon the whole story was out, and Merry Beth's tears mingled with mother's as they knelt on the porch to ask Jesus to forgive the sorrowful little girl.

"In the morning, dear, you must take that orange back to Mrs. Johnson and tell her what you did. I'm glad you didn't eat it," mother said.

Merry Beth's cheeks burned at the thought of having to confess to Mrs. Johnson, but she knew it was the only way she could be happy again. She would feel so much better when Mrs. Johnson had forgiven her. Mother and Jesus had forgiven her, she knew. And she would never again, no never, take anything that did not belong to her.



HARRY BAERG

HARRY BAERG, ARTIST

Merry Beth looked longingly at the bowl of golden oranges on her neighbor's table. In Merry Beth's home there were never any oranges, except at Christmas time when there might be one in each red-mesh stocking hung up by the fireplace.

Vatican Council II

(Continued from page 1)

containing the private and confidential opinions of the whole Catholic episcopate. The deliberations have been similarly secret. The daily press releases have given only general information concerning views being held and what arguments were being discussed, but nothing specific about what individual bishops said or about the wording of the schemata being debated. However, plenty of "leaks" have been permitted, and the seal of secrecy has been interpreted quite loosely, certainly less absolutely than was the case at the First Vatican Council almost a century ago.

So far about 115 hours of debate have taken place, spread out over 36 general congregations (plenary sessions). At these sessions 587 fathers have spoken and 523 have given their opinions in writing. This means that nearly half of the council membership has taken part in the debate. For three hours most mornings bishops took turns for a ten-minute spell at one of the council microphones.

Dr. J. C. Heenan, the archbishop of Liverpool, says that both fascinating and boring speeches were given. "Some who spoke had nothing to say," but did not want to go home to their dioceses without having said something (somewhat like politicians facing their constituents during a Congressional or parliamentary recess).

Some 70 schemata were presented to the council by the preparatory commissions. If the bishops had approved all these topics, this would have meant the acceptance of more documents than all the preceding 20 Vatican-recognized ecumenical councils put together.

The council fathers voted about 35 times (28 times regarding the preface and the first chapter of the liturgy schema alone) regarding projects. Thus, as far as voting is concerned, the council members have just touched the beginning of their work. In these labors they are being assisted by more than 200 experts (*periti*), of whom approximately one third are Italians.

Shortly before the close of this first session, Dr. Hans Küng, the liberal Swiss-German Catholic theologian, was appointed as one of the expert-advisers. Seventy-nine nations were represented at the Rome assizes, of which 42 have received representation in the council commissions, where most of the project-drafting work is taking place.

Originally the Vatican hoped the council would be able to terminate its

activities prior to Easter 1963, after a Christmas pause of one month. It soon became obvious that this would not be possible, and plans were made for a five-month recess beginning before Christmas and giving the ten commissions and the Secretariat for the Union of Christians more time to rework some of the more controversial proposals. There was then to be a second and final session, May 12 to June 29, 1963.

As the first session continued it became more and more manifest that even this timetable would be unworkable. Despite the Vatican claim that this council is the best prepared in their church's history, in practice it soon was found that the proposals prepared and the work outlined by the preparatory commissions were insufficient and wholly inadequate. This work has come under substantial criticism in many sectors of the Catholic press. It is felt that often excessive doctrinal details, sometimes outdated, were underlined, while on the other hand questions of great practical import, such as the population explosion, hunger, justice, peace, and evangelism of the poor were almost totally ignored. It was then decided to prolong the recess interval from five to nine months, in order to take up some of these themes and give the commissions adequate time to do their work.

September 8 of this year has been fixed as the opening date for the second session. No duration has been set, however the Pope in his closing speech December 8 expressed the hope that Vatican II will finish its proceedings before Christmas, 1963, the four hundredth anniversary of the closing of the Council of Trent. Some prelates feel that these hopes are too sanguine and that the council may last for several years.

Many have criticized the slow march of council business, yet less than a week after the opening ceremonies the membership of the commissions had been chosen and the bishops had begun to discuss the first

project, that dealing with liturgy. This was moving expeditiously, in comparison to the First Vatican Council, where the approval alone of the council machinery took all of one month.

One thing should not be forgotten. A Roman Catholic council is not a conventional parliament—it doesn't make laws that the next session can substantially amend or even entirely revoke. This church teaches that its decrees are binding until the end of time and are infallible and therefore their substance cannot be changed. No wonder some Catholic prelates feel there is plenty of time!

In his closing speech, John XXIII called the first session the *beginning* of the council, the present interval between the first and second sessions, the *continuation*, and the period that will follow, the *fruits* of the council, when a great effort will be needed on the part of Catholic clergy and laity to carry out the decisions of the council.

The first session, said the Pope, was like a "slow and solemn introduction." This was the break-in period, during which time the bishops endeavored to find their bearings and get acquainted with one another. Consideration was given to five schemata: (1) liturgy, (2) sources of revelation, (3) means of social communication and entertainment, (4) unity of the church, and (5) the nature and organization of the church. A sixth schema dealing with the virgin Mary was introduced, but the fathers preferred to discuss the project dealing with the church. Certain liturgical reforms were approved authorizing the bishops of the various countries to decide when and where the vernacular is to be used in some teaching parts of the mass. This decision seems to open the way for a certain amount of decentralization in the government of the Catholic Church.

Probably the most crucial and stormy debate of the first session dealt with the schema regarding the sources of revelation. Here one of the several antinomies of the council appeared in an acute form. The Roman Church has always recognized two distinct sources of divine revelation—Scripture and tradition. The schema presented for debate had been prepared by the holy office's archconservative Cardinal Ottaviani and it clearly re-emphasized the separateness of the two sources. Finally three fifths of the council fathers, but not the required two thirds to block discussion, voted to shelve the uncompromising schema, in favor of a project that would present Scripture and tradition "as two channels in the same stream." The Vatican communique, which announced the vote unfavorable to fur-

The Cross

By Dan H. Reese

The soul that seeks eternal life
Devoid of sorrow, pain, or care,
Must kneel before the ageless cross
And leave sin's heavy burden there.
No other plan, no other way
But by the cross alone to win
The victor's crown, eternal life,
Forever free from guilt and sin.
Then come, O troubled heart, come now;
The cross accepts thy contrite plea;
Come humbly to Golgotha's brow
Where full salvation waits for thee!

ther discussion of the present project, made no mention of the voting figures, which were, however, quickly published in the newspapers. Omitting them suggested some real official embarrassment, for clearly the expressed will of a sizable majority of the bishops had been disregarded.

It is here that Pope John made probably his most decisive intervention of the council so far. Through closed-circuit TV and radio facilities he had been watching and listening to the debate, somewhat like a benevolent "big brother." At Vatican Council I, when the matter of tradition was being considered, Pope Pius IX proclaimed, with no overdose of humility, "I am tradition." What would the present Pope do? John XXIII declared the relative majority to be sufficient and withdrew the schema, handing it over to another commission, with Cardinals Ottaviani and Bea as co-presidents. These two leaders of the opposing wings of the council will have to work out a project mutually agreeable. This was clearly the Pope-in-council taking charge.

One of the most evident results of the council so far is the growing world stature of Pope John. An evidence of this is *Time* magazine's choice of the Pontiff as "Man of the Year" for 1962. There is no doubt that he is the most popular Pope in a very long time. He has succeeded in projecting a father-image of himself as a shepherd-priest who loves one and all. On the other hand he also presents the less noticeable profile of the master-politician with considerable intuitive powers. The very calling of the council was a masterpiece of political timing, which has paid inestimable propaganda dividends to the Papacy.

He has shown real intuitive judgment in his fine-fingered dealing with the "separated brethren." He has given evidence of a shrewd handling of the council progressive majority, without neglecting the interests of the conservative minority. The Pope has thus avoided permitting the council to become too rigidly one-sided. He increased the number of council undersecretaries from two to five, choosing prelates representing various segments of opinion. We have already mentioned his decisive intervention in the Scriptures versus tradition controversy.

Another evidence of the Pope's adroit leadership was the institution of a supercommission to coordinate and harmonize the work of the commissions. This assures his clear control of the commissions' activities during the interlude between the first and second sessions of the council.

(Part 2 Next Week)

—The Art of Living....when you're young



by Miriam Hood

JOE hesitated. The silence lengthened, became awkward. Then, to the group of friends waiting intently for his reaction, he muttered, "Oh, I don't know—I always thought Tony was a nice fellow. . . ."

His voice trailed off into nothingness as the silence became colder, more ominous. He gulped and hastened on, "But you're probably right. As a matter of fact, I guess I *have* noticed lately that he's a confirmed apple polisher."

The temperature in the dormitory room somehow seemed warmer now, more comfortable. The tight knot in Joe's stomach relaxed a bit as he basked in the now-approving glances of the fellows. What matter that Tony had always been a good and true friend of his? What matter that Tony's character had been mercilessly ripped to shreds by the group? What matter that he, Joe, knew with absolute certainty that the attack was completely unjustified, that Tony was a sincere student? What matter that jealousy, one of the oldest of the baser emotions, was the cause of this unwarranted character assassination?

Joe's feeling of well-being, too dearly bought, was brief, as the knot in his stomach was replaced by real physical nausea. Excusing himself, he drifted down the hall in a turmoil of conflicting emotions.

"You can't change majority opinion, can you?" asked the invisible little demon on his shoulder.

"But you can try; you *must* try, when public opinion is wrong," his other self replied.

"You can't have friends unless you're agreeable!" the demon protested.

"How do you know that? Not from experience, that's obvious. Most people respect a lion, but have only distaste for a jellyfish."

"What difference can it possibly make to Tony? He'll never know."

"Ah, there's the crux of the matter! It won't make any difference to Tony—but it makes a lot of difference to you, Mr. Chameleon."

"That's not fair! It's only coincidence that I'm playing tennis with Tony in an hour from now."

"And coincidence that he gave you his notes from history class when you were out with the virus for a week, Benedict?"

With an inaudible groan Joe flung himself into his room. If this were just an isolated incident, it could be dismissed. But he felt that he was rapidly becoming a person who sells out in order to be popular with the crowd.

You Too?

How about you? Have you ever had a similar experience—too many times, perhaps? How can a person stand up for convictions, for friends, for ideals,

without becoming monstrously unpopular?

Well, first of all, it seems to me that you must be sure of your convictions, of your ideals, and be sure they're worth defending. Otherwise, you're bound to be halfhearted about it. The same philosophy should apply to friendship. A little caution in committing oneself to friendship, and then when committed, unswerving loyalty, should be a successful *modus operandi*.

There *are* people who can defend convictions and friends and still be socially acceptable. In thinking about some such people I've known and admired, I've reached several conclusions.

Nonbelligerence while standing up for convictions and friends is a major factor in the success of the defense. A red-faced, strident-voiced, perspiring defender is both ineffective and offensive. Besides, he seems slightly ridiculous, and the very heatedness of his manner will arouse his opponent to fierce battle. Remember that you are under no orders to *convince* others; your role is to state *your* feeling. A sledge hammer isn't necessary when a fly swatter will do the job. "Courteous firmness" might be talisman words in this connection.

Then, there's no need to expect a Congressional Medal when you've done merely the least that could be expected of a *person*—with all the wealth of meaning implied in that word. Be honest now—haven't you sometimes felt let down when you nobly stood for the right and then no shining brass band preceded you afterward for a mile or two, playing "Hail, the Conquering Hero Comes"?

It happens that way only in the never-never land of fiction. Real life is a continual, day by day sort of thing, a repetitive experience. "Practice makes perfect" is an old saw, but resoundingly true nonetheless. Practice in defending your church, your convictions, your ideals, your friends, courteously, firmly, expecting no rewards other than the exhilaration of feeling like a "whole" person will turn the trick, I think.

The apostle Peter hadn't had as much repetitive practice as he needed when he became a chameleon during Christ's trial. He writhed in anguish for the rest of his life whenever he recalled the sordid experience. Profit by what Peter learned. Stand up for your convictions from the start!



Happiness in Marriage—2

Early Home Influences Are Important

By W. John Cannon



MAX THARPE

SOME time ago I was visiting in a home and talking with a masculine little nine-year-old. I asked the usual question, "What do you plan to be when you grow up?" Without a moment's hesitation he threw back his shoulders and declared proudly, "I want to be like daddy!"

I asked if this meant he wanted to follow the same vocation as his father. "Oh, no! I mean I want to be like him," he said with some emphasis. It was obvious that he admired his father. Childhood impressions of father, mother, and home, such as this, lay the foundation for a successful marriage.

During the early years of training, children learn lessons of respect, affection, selfless interest in others, economy, restraint, and choice of words. Or they may learn lessons of indolence, disrespect, and selfishness. During these early years the mold is given to the character.

"Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after

years."—*The Ministry of Healing*, p. 380.

All this places on the parents a great responsibility for what happens in afterlife. Turning to the *Testimonies*, we find this comment:

"Parents are in a great degree responsible for the mold given to the characters of their children. They should aim at symmetry and proportion. . . . They do not remember that they are under the most solemn obligation to watch the tendencies of each child, that it is their duty to train their children to right habits and right ways of thinking."—Volume 5, p. 319.

This all adds up to the sobering thought that parental responsibility for guiding children into a successful marriage begins in the tender years of childhood. It is too late to become concerned about success in marriage for our youth when they have not been trained to live and act by right principles during their early years. If such training had been faithfully given they would be in a better position to choose a life partner with a character of sterling worth and possessing the quality of the "right ways of thinking."

Destiny Being Decided

The education of our children and youth that will adequately prepare them for maturity and marriage should include principles too often overlooked, denied, or perhaps forgotten. The Lord's messenger writes:

"If parents could be led to trace the result of their action, and could see how, by their example and teaching, they perpetuate and increase the power of sin or the power of righteousness, a change would certainly be made. Many would turn away from tradition and custom, and accept the

divine principles of life."—*The Ministry of Healing*, p. 131.

"Parents have to do with the very foundation of habit and character. The reformatory movement must begin in presenting to them the principles of the law of God as bearing upon both physical and moral health. Show that obedience to God's word is our only safeguard against the evils that are sweeping the world to destruction. Make plain the responsibility of parents, not only for themselves, but for their children. They are giving to their children an example either of obedience or of transgression. By their example and teaching, the destiny of their households is decided. The children will be what their parents make them."—*Ibid.*

These facts are important. The over-dependent wife, the indecisive husband, is often one who has not been trained to have deep convictions of his own. The person who is healthily secure in his or her approach to life is often more willing to accept the individuality of the other partner. Let it be understood that while there is a binding together in marriage, there should also be deep respect for the personality of the other.

"Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of Him each is to ask, 'What is right?' 'What is wrong?' 'How may I best fulfill life's purpose?' "—*Ibid.*, p. 361.

There is a connection between these problems of marriage and childhood training. Parents who have studied closely the principles outlined in *Child Guidance* are likely to see their children mature with a sense of personal security. Such can accept and respect another's individuality. On the other hand, overdependence sometimes results from a broken will.

Remember, parents, when you are tempted to "break the will" of your child you may be sowing the seeds of an unhappy marriage situation. You may be creating a personality that is crushed and overdependent, or, by reaction, creating a personality filled with hostility. Occasionally the reaction will be to make a person overbearing. Happy or unhappy marriages often have their foundations in childhood training.

It is equally disastrous not to train the will. Overindulgent parents develop in children an extreme independence. How many marriages have been sabotaged by this trait! How much we need to pray as parents for heavenly wisdom to mold aright the tender personalities of our children. It is still true that "as the twig is bent so is the tree inclined."

Recent psychological research ap-

pears to indicate that there is a significant relationship between the kind of leadership in the home and the personality of the child as it grows to maturity. The children from a home that is healthily father-disciplined seem generally to produce outflowing personalities, whereas children from homes where there is a dominant mother authority or where there is strong disagreement between parental authority often produce withdrawn, isolated personality types.

Balance Needed

One of the important rules for a happy marriage is a careful balance between independence and overdependence. "Neither the husband nor the wife should attempt to exercise over the other an arbitrary control."—*Ibid.* Dominance is as disastrous to marriage as is overdependence. This dictatorial spirit is often a fruit of parental mismanagement.

"It is impossible to depict the evil that results from leaving a child to its own will. Some who go astray because of neglect in childhood will later, through the inculcation of practical lessons, come to their senses; but many are lost forever because in childhood and youth they received only a partial, one-sided culture. The child who is spoiled has a heavy burden to carry throughout his life. In trial, in disappointment, in temptation, he will follow his undisciplined, misdirected will. Children who have never learned to obey will have weak, impulsive characters. They seek to rule, but have not learned to submit. They are without moral strength to restrain their wayward tempers, to correct their wrong habits, or to subdue their uncontrolled wills. The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood. The perverted intellect can scarcely discern between the true and the false."—*Counsels to Parents and Teachers*, pp. 112, 113.

Fathers and mothers, while your children are young, pray earnestly for heavenly wisdom to guide the young wills so that they may be cast in the mold of Christ. How surely is "the child the father of the man" or woman. Happiness in this world and the next depends much on the training children receive now.

There is one more fact of the marriage problem that should be pointed out. Many a marriage has failed because of the moral weakness of one or both of the partners. Such weakness can be present without openly violating the marriage vow. It reveals itself by intemperate indulgence of sexual desire.

This weakness, like others, often finds its roots in childhood training.

Strong determination to stand for right principles is not the product of overindulgent training. We read from the inspired pen:

"The reason that children do not become godly is because they are allowed too much freedom. Their will and inclination is indulged. . . . Many prodigal sons become such because of indulgence in the home, because their parents have not been doers of the Word. The mind and purpose are to be sustained by firm, undeviating, sanctified principles. Consistency and affection are to be enforced by a lovely and consistent example."—*Child Guidance*, p. 271.

Indulgence by parents also causes a restlessness of temperament and discontent that forecast a host of marital problems.

O Let Us Find

By Inez Brasier

O let us find some time each day,
An hour ineffable with Thee,
Where we may kneel alone to pray—
A sanctuary by the way,
Foretaste of heaven yet to be.
O let us find some time each day,
An hour ineffable with Thee.

"In some families the wishes of the child are law. Everything he desires is given him. Everything he dislikes he is encouraged to dislike. These indulgences are supposed to make the child happy, but it is these very things that make him restless, discontented, and satisfied with nothing. Indulgence has spoiled his appetite for plain, healthful food, for the plain, healthful use of his time; gratification has done the work of unsettling that character for time and for eternity."—*Ibid.*, p. 272.

This is not saying that youth are helpless victims of mischance, and that they can do nothing about their situation. God has given to each the gift of a will. If we exercise our wills on the side of right He will supply divine grace and power to overcome all inherited and cultivated tendencies to do evil. "If any man be in Christ, he is a new creature" (2 Cor. 5:17).

Factors for Success

Having stated clearly parental influence and responsibilities, we must now state the factors for success to be considered by youth, factors over which they have control, factors that, if built into a home, will make for true happiness and without which any home is predestined to distress.

There are seven basic factors: (1) true religion, (2) educational balance of the partners, (3) health and physical factors, (4) the right con-

cept of love, (5) love for children, (6) dedication toward a common goal, (7) organization, e.g., of finances, of responsibilities, et cetera.

Since parents are to a great extent responsible for the mold placed on character in these earlier years, hence must take a measure of blame for their children's faults, they must also receive credit for the large percentage of fine sons and daughters who honor our church and our society by their transparent honesty, uprightness of character, and lovely Christian homes.

It is impossible within the compass of these articles to deal with each factor that makes for marital happiness. I will deal with only the most important.

Christ says, "Without me ye can do nothing" (John 15:5). This includes successful marriage, if we mean success in its highest and best form. On the other hand Paul says, "I can do all things through Christ" (Phil. 4:13). Making the principle applicable to marriage, we read in *Thoughts From the Mount of Blessing*, page 65: "The grace of Christ, and this alone, can make this institution [marriage] what God designed it should be—an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven."

What, then, should parents strive to give their children to fit them for maturity and success in marriage? First and foremost, a strong, abiding, spiritual faith and love for the Lord. This alone provides security, acceptance, a goal in life and the hereafter, fellowship, and an integrated personality. Next, and perhaps almost equally important, is the right direction of the will. The will must be trained and educated, but not broken.

Another very important item is love and affection demonstrated by personal interest and attention. This giving of love will include good discipline, for "what son is he whom the father chasteneth not?" Properly directed discipline will give training in self-control and the development of the sense of responsibility.

Parents should impart to their children a good sense of values. They should teach the young ones to learn to face and accept disappointment.

To do all this will require the wisdom of a Solomon, the relentless tenacity of a David, the devotion of Daniel, the meekness of Moses, the training of Paul, the enthusiasm of Peter, and above all the love of the Lord Jesus. Does this sound challenging? It is meant to be. Does it sound too difficult? Remember, He has promised the needed ability and strength.



Specialists—in Industry and in the Church

This is the age of the specialist. Whether in science, education, industry, or government, the trend is toward concentrating on a particular field and mastering the information or skills necessary for top performance.

This is both good and bad. It is good in that it enables a person to deal effectively with a given problem—if the problem is in his field. It is bad in that it sometimes multiplies personnel requirements (three persons may be needed to do the work of one); it tends to produce people with a somewhat restricted view of life and general areas of knowledge; and it encourages fierce competition for one's own specialty at the expense of everyone else's.

Writing in a recent issue of *The Folklore of Management*, Clarence B. Randall, prominent American business executive, gives his view of the danger of specialization in the commercial world. "Industry today is like Pharaoh of old," he asserts. "We too are threatened with a swarm of locusts. . . . Our locusts are the specialists—the men who, with infinite patience, skill, and learning, have completely mastered one minuscule segment of a business and can do nothing else. The fractionalization of human knowledge which has come in this generation, driven by the powerful forces of international rivalry and commercial competition, has brought an incredible proliferation of separable responsibilities, which the specialists have swarmed in to take over. Industry cannot now live without them, but it may soon have to decide whether it can live with them. . . ."

"From whatever source the specialists come, they are a threat to the oneness of purpose, and the understanding interlocking of responsibility, which every successful organization must have. . . . Unless all the varied and special skills found throughout the entire force of employees can be brought into unity of effort by minds broad enough to sense the composite value of all their efforts, and wills strong enough to pursue implacably the main purpose of the whole undertaking, only gorgeously implemented confusion and frustration can result."

Mr. Randall does not disparage the value of specialists. He emphasizes, however, that each specialist and those in positions of leadership must recognize the importance of the work that others are doing and must keep clearly in mind the over-all purpose of their united efforts. The alternative is "gorgeously implemented confusion and frustration."

Churches Too

Ecclesiastical organizations have certain problems in common with industry. For example, as denominations grow larger their activities diversify and multiply. Whereas in the beginning a church is concerned almost solely with proclaiming its message orally through evangelistic meetings, gradually it sees the need for widening its appeal through literature. Then through radio and television. Other activities are added—medical work, lay evangelism, Sabbath school, temperance, education, welfare, religious liberty, public relations, youth, et cetera.

These major pursuits, in turn, sponsor intra-organizational activities of varying importance, each requiring trained personnel.

As the process continues and each phase becomes better organized and established, several dangers arise. First, the workers (who are now in the category of specialists) consider their particular activity more important than any other. Second, since it is the most important, priority for its objectives is urged over all others. Third, over-all denominational goals tend to be lost sight of in the maze of departmental activities.

Not Immune

As a church we are not immune to the perils just cited. Whether on the level of the local congregation or on higher levels of denominational organization, the dangers exist. What can we do to guard against them? We must reaffirm often the central purpose for which the Advent Movement exists: namely, to convey a unique message of warning and salvation "to every nation, and kindred, and tongue, and people." This objective must stand out sharply in every mind. Every activity in which we engage must in some measure contribute to the achievement of this goal.

Let the church be filled with specialists. We need them. But let them all pray for "minds broad enough to sense the composite value of all of their efforts, and wills strong enough to pursue implacably the main purpose of the whole undertaking."

K. H. W.

A Grievous Charge Refuted —Concluded

Last week we noted the charge of certain present-day critics that the denomination so "deteriorated" through the years that finally in 1932 it drew up a church manual. They cited an action taken at the 1883 General Conference against preparing a manual, an action reinforced by a statement George I. Butler prepared. We showed the strange similarity between the argument used against the manual and that against church organization. We quoted from various General Conference sessions before 1883 a variety of actions taken regarding church order; in other words, actions that constituted a gradually evolving church manual.

The need of a church manual should have been evident to all in 1883, and if no actions regarding church order had been taken during the sessions of the General Conference in the twenty years preceding, the need of such a manual or its equivalent would have been painfully evident and clamorously demanded. But that is only part of the historical picture. Actually, the need of a manual on church order was already becoming so evident that in 1885 J. H. Waggoner, one of the pioneers, and at that time editor of the *Signs of the Times*, ran an extended series on church order in his journal. Then at the General Conference session held in November of 1885 "a resolution was offered that Eld. Waggoner's articles on the Church be published in pamphlet form." —*Review*, Sept. 1, 1885, p. 746. The session voted to refer

the matter "to the Publishing Committees of the S.D.A. and Pacific S.D.A. Publishing Associations."—*Review*, Dec. 8, 1885, p. 760.

First Church Manual Printed

The result was that the Pacific Press Publishing Association printed, in 1886, Waggoner's series of articles in a 128-page booklet, under the title, *The Church: Its Organization, Ordinances, and Discipline*. Here was essentially our present church manual, though in briefer form. And all this happened scarcely two and a half years after Elder Butler had said that the matter of a church manual probably would "never be brought forward again." Waggoner, in his preface, dated April 30, 1886, stated that he had received many requests for his articles in permanent form. "But," said he, "these [requests] were not complied with until the request was presented at the General Conference in 1885, when there was a vote passed that they be so published." Actually, by passing on to the publishing houses the question of publication, the General Conference was implicitly endorsing whatever judgment the publishing houses might reach in the matter.

Just twenty years later (1906) H. M. J. Richards, one of our ministers, wrote a 96-page booklet entitled *Church Order and Its Divine Origin and Importance*. This was published by the Colorado Tract Society. In those earlier days, our Tract Societies, or Book and Bible Houses, as they are now known, sometimes brought out pieces of literature. The title page states: "Order of your own Conference Tract Depository." Elder Richards stated in his preface that he was confirmed in his conviction to bring this out "by the counsel and advice of leading brethren."

About the same time none other than J. N. Loughborough, one of the few of our earliest pioneers who stood strongly beside James White in behalf of church organization, and the very embodiment of the early church's highest ideals, wrote a book entitled, *The Church, Its Organization, Order and Discipline*. This was published by the Review and Herald Publishing Association in 1907. Elder Loughborough's small book covered most of the topics that are found in our present-day manual; at least his book, which is in rather small type, fills 184 pages.

The 1932 Manual

And so we come to the year 1932 and the first printing of a *Church Manual*, which was prepared by J. L. McElhany under the direction of the General Conference. Well does the preface of that 1932 edition open with these words: "As the work of the church has grown and spread into many lands, it has become increasingly evident that a Manual on church government is needed to set forth and preserve our denominational practices and polity." Note that word "preserve." It was not so much the business of this 1932 *Church Manual* to set up new rules, as to "preserve" a wide array of rules that had been voted in General Conference sessions through the long years, or in other proper ways been made a part of denominational thinking and procedure.

The preface goes on properly to expand this point by saying: "Previous efforts have been made by different writers to meet the long-felt need by publishing books or pamphlets on the work of the church and the duties of church officers. These efforts have been helpful. Some of the material thus produced has been utilized in preparing this volume." No, it is not correct, as critics charge, that though "the idea of publishing such a guide book for church discipline persisted in succeeding generations," it was not until "1932 [that] matters had deteriorated to such a degree that the *Church Manual* was

finally published." It would have spoiled the critic's whole case if he had revealed that the alleged deterioration had begun long, long before.

Appropriately, the preface to this 1932 *Manual* includes these lines from Mrs. White: "The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man's mind, one man's judgment, is not sufficient to be trusted."—*Testimonies*, vol. 3, p. 445. The reader will recall that one of the arguments set forth in 1883 as to why we should not have a church manual was that we ought to leave to the individual minister the settling of this or that point in his church. Well does Mrs. White add immediately: "Christ would have His followers brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves." Now if "one man's mind, one man's judgment, is not sufficient to be trusted," and if we should be "observing order, having rules and discipline," the value and absolute necessity of a church manual become evident.

No Warnings Against Manual

And remember, those lines by Mrs. White were first published far back in 1875! Needless to add, nowhere in her writings does she offer any warning against preparing a church manual, though she gives warnings on many matters that might cause the church to deteriorate. It seems quite clear that she did not share the viewpoint of the critics who feel they must solemnly point to our *Manual* as sure proof that the church has most grievously "deteriorated."

The 1932 *Church Manual* has naturally gone through some revision and expansion as the movement has grown larger and more complex. No change or revision of any kind can now be made in the *Church Manual* except at the Quadrennial Sessions of the General Conference, when delegates from all over the world are present. Thus the mind of the whole church is reflected in the rules and the regulations set down in the *Church Manual*. This is consistent with the basic action taken long ago—which we quoted last week—that when the General Conference, in session, makes a decision, that decision should be considered binding on all.

Changes at General Conference Sessions

We may very properly take a most indulgent attitude with regard to what Elder Butler and his associates said in their antichurch manual decision in 1883, for we were then a very small movement. Most matters could be settled by correspondence from one office, for our chief ministers were known by name to the leaders. We repeat, we may rightly be indulgent of Brother Butler and his associates. But what shall we say of those today who would argue from that 1883 statement that our present use of a church manual is a proof that the Advent Movement has sadly "deteriorated" from its former high estate? Yes, what shall we say?

Simply this: that unquestionably, the critics have given us a weirdly distorted picture of our church's history, and that this is either because they do not know our history, or knowing it, have seen fit to falsify it. One point more, we believe, will be evident to the reader: that he should consider equally untrustworthy other preposterous claims by the same critics as to what the denomination has done in past years. For example, the preposterous charge that the church, in 1903, repudiated the inspired revisions in church government that were made in 1901.

In brief: Be suspicious of the man who builds a long line of critical attack out of a short line from history.

F. D. N.

Reports From Far and Near

A New Day Dawns IN THE ANCIENT Land of the MORNING CALM

By C. L. Torrey, Treasurer
General Conference

ARRIVING in Seoul, Korea, on December 11, 1962, F. A. Mote and I have now visited our work in and around Seoul, and have been pleased with the progress made since I was here last, in February, 1952. At that time the Korean war was at its height. Seoul had been overrun four times, and I then found more

than 75 per cent of it destroyed. First, the North Korean Army invaded South Korea and drove south to Pusan. As they passed through Seoul they took 30 of our Seoul Sanitarium nurses and drafted them into their army. All but six nurses have returned to South Korea. They also dismantled the machinery in the publishing house, but most of it was later recovered.

Seoul suffered a second time when General MacArthur landed at Inchon and drove the North Korean Army out of Seoul, with further damage to the city. Then a Chinese army invaded South Korea, driving the UN Army southward through Seoul; and finally General Van Fleet drove northward through Seoul, with still further damage. On this occasion most of the machinery in the publishing house was taken by the North Korean and Chinese armies and has not been seen since. Our headquarters buildings and homes were gutted, and one house destroyed. Our college outside of Seoul was a shambles.

There was terrible carnage in both North and South Korea during the long years of war. Out of a population of 20 million in South Korea, 2 million died, including South Korean soldiers, and 2.5 million were left homeless. Five million were dependent in part or in whole upon relief. Property destruction was incredible, while 75 per cent of the mines and the textile factories were out of action and two thirds of the schools were wrecked beyond repair.

Practically nothing was left in North Korea. One out of three in a population of 8 million to 10 million died from war's

devastation, besides 2 million casualties. At the war's close the country formerly known as the Hermit Kingdom was bled white. Today, Korea is still divided.

Ten years have passed since I viewed the devastation wrought in South Korea. Seoul and other cities have been reconstructed, as have our mission and college buildings. The South Korean people, who suffered so much from the ravages of war and who went through untold hardship, have been asking, "What do these things mean?"

In 1952, our church and Sabbath school membership below the 38th parallel stood at approximately 2,000. Before the war most of our membership was above the 38th parallel.

As of December 1962 the church membership was reported at approximately 20,000, and the Sabbath school membership 82,000, an increase of 17,000 over the previous year.

When I was in Seoul in 1952 there were only four churches. Now, in the city of Seoul alone there are 32 churches, with a total Sabbath school membership of 8,000.

In Seoul we have a junior academy with an enrollment of 600, and a grade school with about the same number. Here we also have a thriving publishing house, an efficient sanitarium and hospital with a nurse's training school, and a union college four miles out in the country with a qualified staff of teachers. With so many new church and Sabbath school members, our schools are overflowing.

Eighty per cent of the converts come from non-Christian homes such as Buddhists, Confucianists, Spiritists, and an-

Left: Richard D. Fearing, pastor of the Hinsdale, Illinois, church, encourages members of his large congregation to establish new churches in surrounding "dark" suburbs of Chicago. Center: Elton Dessain, Illinois Conference secretary-treasurer, calls for volunteers to sign the charter



cestor worshipers. It is a wonderful inspiration to visit with these new converts and to see their faces shining with a new-found faith and hope.

The Korean Union has set a goal of 150,000 Sabbath school members by the close of 1963. Four thousand Korean laymen are dedicated to the happy task of winning souls for the Master. The work is growing so fast in South Korea that the workers and laymen find it most difficult to keep pace with it. This is surely a new day in Korea.

How to Decrease Your Church Membership

By Gordon Engen, Editor
Lake Union Herald

I saw an Adventist church deliberately try to cut down its membership! What is more remarkable, this is the second time they have done so. Yet their pastor is in good favor with the conference committee.

In 1960 the Hinsdale, Illinois, church decided that it was too large. Two services could not adequately accommodate the 800 members. Pastor Richard D. Fearing and his church board, in cooperation with W. A. Nelson, the conference president, and other officers took inventory of the situation and embarked on a bold program of amputating part of the congregation.

Metropolitan Chicago includes a host of suburban communities, some of which have populations in excess of 50,000. Hinsdale took a hard look at some of these nearby communities that had no Adventist churches and decided upon Downer's Grove, 20,000 in population. Members were invited to form a nucleus of a new church body there. They anticipated 45 charter members, but 75 actually volunteered. There are now almost 100 members in this active church, and they have already secured land for a new church edifice.

But this still didn't solve Hinsdale's problem. Almost immediately the church was as full as it had been. The new church was healthy, but Hinsdale still suffered from overcrowding. Again came the question What shall we do? The answer was a carbon copy of the former one: Swarm and start another church.

I was present on Sabbath, November 3, 1962, as the seventy-third church in the Illinois Conference was organized with 32 charter members in Elmhurst, a "village" of 40,000 population, seven miles from Hinsdale. By the end of November, the month held open for charter memberships, this figure had grown to 43.

The embryo Elmhurst church was not left to come of age alone. Elder Fearing explains: "The Hinsdale church acts as a true parent. Before selecting the suburb for the new church, we conduct Bible studies in homes and survey the concentration of prospective members. We then stock the prospective church with missionary-minded members, secure a suitable rented meeting place, and underwrite any deficit in church expense for the first two years. Thus a new church, operating successfully, is presented to the conference, with the cost up to this point borne by Hinsdale. When the time comes for expansion the Elmhurst church is on its own, and the conference gives assistance and direction in the construction or the purchase of a permanent church home."

The growth and membership of Hinsdale is not due entirely to the rapid expansion of the sanitarium. The David Paulson auditorium, adjacent to the junior academy, was the scene of a three-week evangelistic series conducted by Robert L. Boothby. Thirty-five baptisms resulted, with some of the converts now members of the new Elmhurst church. Through other missionary activities the church is continually bringing in new members. Baptisms are conducted about once every quarter.

"We feel there is virtue in growth, but not necessarily in bigness," states

Elder Fearing. "We hope to measure the growth of God's work in this area by the number of new churches established around us, in otherwise dark villages, rather than by the size of the congregation in our already overcrowded church. We hope," he added almost wistfully, "that our Hinsdale church will soon have to subdivide again, for there are many more Chicago suburbs without Adventist churches. It would be wonderful if every large church would organize one or more 'offspring' in nearby areas, so that dark communities would come ablaze with the light God has entrusted to us."

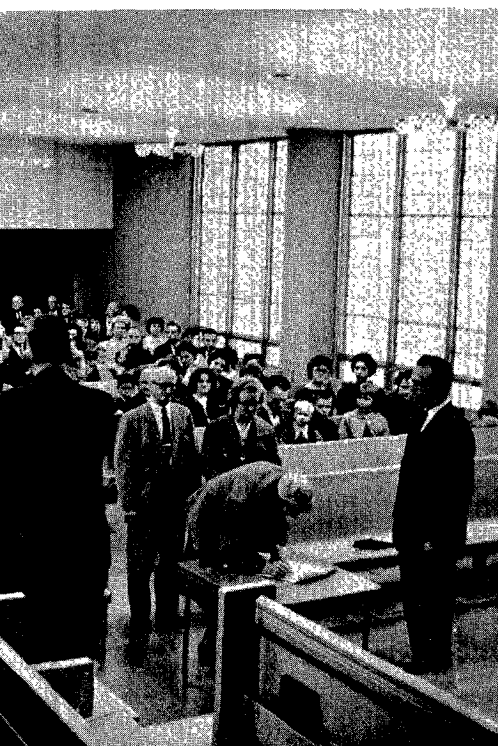
God's Blessing in Inter-America

By N. W. Dunn, Associate Secretary
General Conference

God has marvelously blessed His work in the Inter-American Division in the past, but especially so during the year 1962. There are now more than 160,000 baptized members in the division, and a Sabbath school membership of 220,000. This rapid increase is the result of a wave of evangelistic fervor that has filled the hearts of both ministers and laymen.

A few months ago the South American Division lent one of their devoted young evangelists, Arturo Schmidt, to the Inter-American Division, to lead out in an evangelistic effort in the Dominican Republic. Several national workers from the Dominican Mission united with Evangelist Schmidt in this effort, which was destined to be the most fruitful of any ever held in Inter-America. They set their goal for 350 souls, but soon raised it to 500, for the attendance was far beyond expectations. In spite of the political unrest that developed as an aftermath to the assassination of President Trujillo, the interest remained at a high level. As a result, more than 850 members were added to the church by baptism. The Caribbean area has never witnessed anything like this before.

membership scroll for one of the new churches. Right: Ordained as first elder of the Elmhurst church was Dr. Joseph Zweig. Ministers participating are (left to right) C. L. Turner, pastor of the new church; R. D. Fearing, Hinsdale pastor; and W. A. Nelson, Illinois Conference president.





Southern African Division executive committee with General Conference and overseas representatives. Left to right (front row): W. Fenner and R. Dettmar, Central European Division; D. S. Johnson, General Conference associate secretary; officers of the Southern African Division—W. Duncan Eva, secretary; Robert H. Pierson, president; R. M. Reinhard, treasurer; E. D. Hanson, field secretary—F. R. Millard, General Conference associate secretary; Richard Hammil, associate secretary, General Conference Department of Education.

At the annual meeting of the Inter-American Division Committee held in Miami, Florida, November 9-15, the brethren expressed with assurance the hope that total baptisms for 1962 would be well over 16,000. The baptismal goal for 1963 was set at 19,500. This means that Inter-America is now baptizing in one year more than twice as many members as there were in that entire area when the division was organized in 1922.

The 1962 annual meeting was under the direction of C. L. Powers, newly-elected president of the Inter-American Division. Strong recommendations were adopted and actions taken to improve working relationships between the various organizations and to stabilize and strengthen the work of the departments in their many and varied activities. A set of criteria for evaluating the readiness of union missions for union conference status was drawn up and adopted, the same to be submitted to the General Conference for approval. It is felt that these criteria will be helpful as a means of evaluating and guiding the progress of the various organizations as they look forward to the larger responsibilities involved in assuming union conference status.

At this meeting, changes were made in the union leadership as follows:

A. R. Norcliffe, president of the Colombia-Venezuela Union, was appointed president of the Antillian Union.

Andres Riffel was called from the presidency of the Puerto Rican Conference to serve as president of the Colombia-Venezuela Union.

Ray L. Jacobs was elected president of the Franco-Haitian Union, having served previously as president of the Antillian Union.

The other union presidents—Alfredo Aeschlimann, L. L. Reile, and J. G. Fuller—were re-elected as presidents of the Mexican, Central American, and Carib-

bean unions, respectively. All union treasurers were re-elected.

The writer of this report has been closely associated with the workers in Inter-America for many years, and has always felt lifted in spirit after attending meetings in various parts of the field. A fine spirit of brotherly love and Christian fellowship pervades the entire division.

Southern African Division Council

By Duane S. Johnson, Associate Secretary
General Conference

Despite perplexity, persecution, and shortage of funds, the twelfth quadrennial council of the Southern African Division has been held on a note of victory. The division officers, R. H. Pierson, W. Duncan Eva, and R. M. Reinhard, emphasized evangelistic advance in their reports on the past quadrennium and in recommendations for the future. Church membership has now passed the 200,000 mark, and baptisms for the quadrennium exceeded 66,000. The vast unsettled countries of new Africa are being explored with this message by self-sacrificing soldiers of the cross.

From Uganda, J. N. Hunt, publishing secretary of the Southern African Division, brought news of a colporteur who saw three of his customers baptized during the past 12 months. Three witch doctors have burned their charms and devices worth over \$2,500, and are now preparing for baptism. Six years ago our leaders in Tanganyika placed missionary colporteurs in unentered towns and outlying areas. Now G. S. Glass, publishing department secretary in Tanganyika, reports at least one colporteur in each town.

A youthful literature evangelist, Kaleb Kalagano, was asked to go to Tabora for

three months to try out the territory, and then return for his wife and personal effects if it was satisfactory. Brother Kalagano replied, "When called, I want to go out like Abraham with all I possess." He went with the stipulation that he would remain for five years. Soon the young man had organized a branch Sabbath school, and a little later called for an evangelist to follow up and baptize the interests.

Petro Katima is the new colporteur now working with Brother Kalagano at Tabora. This is his story: One day Petro Katima saw a friend with the book *Danieli Na Siku Zetu*. He asked to have a look at it, and was so impressed that he wanted to buy it. When his friend refused to sell, Petro copied the address and obtained a copy of his own. He soon met Brother Kalagano, and bought other books. Through his study and contacts with our colporteurs, Brother Katima embraced the Adventist faith. He and his friends erected a small church, and when a colporteur institute was held at Ikizu, Petro Katima was there to fulfill his ambition to become a literature evangelist. A few months ago both he and his wife were baptized in the lake formed by the new Ngombe Dam. Now Brother Katima is helping in the Tabora church, and is reaching others with our literature as a colporteur. Literature Evangelist Kalagano reports 15 persons who have accepted the message as a result of studying *Danieli Na Siku Zetu*.

Fares Muganda of the Tanganyika Union tells us of two missionary colporteurs who responded to a call to Dar-es-Salaam. These men, Elibariki Misheto and Elikunda Mugeni, were tested by many unfavorable circumstances, including shortage of food supplies and books. Despite these trials they placed hundreds of books in the homes and opened two branch Sabbath schools.

Mr. Chuma and his wife, early cus-

tomers of the missionary colporteurs, accepted the message. His employer refused to grant him leave from Sabbath duties, so he resigned. Observing such determination and loyalty, the employer retained him in service. Mr. and Mrs. Chuma began a careful search of the Scriptures. They studied the *Baptismal Manual*, copied it carefully, and Mrs. Chuma was able to recite much of it before baptism. Last year they were baptized in the Indian Ocean near Dar-es-Salaam. This year 17 more persons were baptized.

The trials of literature evangelists Misheto and Mugeni seemed small compared with their joy at these results from their labors. Later this year a large evangelistic meeting is to be held in Dar-es-Salaam. More than 300 literature evangelists in the Southern African Division are exceeding previous sales records.

The new Ruanda-Urundi Union was formed in 1960 from that portion of the Congo Union. W. R. Vail, president of this young field, reports an increase of baptized membership from 42,705 four years ago to 57,145 at the present time.

For years we had no members at Usumbura. About two years ago two laymen opened a branch Sabbath school there, with 15 members. They now have 35 baptized members in this city, with 66 more in the Bible classes, and have erected a new church building.

The story of how P. J. Wessels, G. J. Van Druten, and William Hunt studied their Bibles, contacted leaders at Battle Creek, accepted the message, and then sacrificed so that missionaries D. A. Robinson and C. L. Boyd could be sent to South Africa, was retold at the quadrennial session. By 1892 the South African Conference was organized. Soon Solusi, Rusangu, Malamulo, and other stations were established in the interior. By 1921 the Southern African Division was organized, with W. H. Branson as its first president.

Today the baptized membership in this division exceeds 200,000, with more than 375,000 Sabbath school members. This unprecedented growth presses upon the churches the need for teachers, pastors, and other workers. A church development program has been set up for the division, and at present 138 churches are under construction.

Little was said at this council regarding the distress and hardship faced by workers and members. The winds of strife beat harshly across the lands of Africa. Political, economic, and social changes that would normally have taken a century or more are being forced into a few years. Nevertheless, the leaders gathered in this council are moving into the next quadrennium with courage in the Lord. Under the blessing of God it is hoped that by 1966 the church membership will exceed 250,000, and the goal for church building dedications has been set at 500. During the same period it is expected that \$1.5 million will be raised through Ingathering.

The Lord's hand has been so evidently over His work here in past years, and the third angel's message must find its way to every corner of this great continent. Surely this tremendous task is worthy of our earnest prayers and liberal support.

Drama in Room 211

By H. E. Walsh, *Chaplain*
Loma Linda Sanitarium and Hospital

The hospital chaplain stands often between the living and the dead. He lives with the sobering thought that his face may be the last one a dying soul may see in this world, and that the face of God will be the next one he sees.

This challenging thought is a constant reminder of the serious responsibility connected with his ministry for suffering humanity.

Many times when it seems that a soul is about to step over the brink of eternity in a lost condition, the Good Shepherd of the flock reaches down from the battlements of heaven and clutches that soul to His infinite bosom of love. Mr. D., a man approaching 60 years of age, was desperately ill with a serious kidney disease and an advanced malignant tumor of the brain. For many years he had been an earnest follower of the Lord, and had served for years as a deacon in a large Seventh-day Adventist city church. He had become discouraged, however, and then enamored with the pleasures of the world. He had left the church and had become a slave of degrading and soul-destroying habits. As a result, his home was ruined and he found himself alone in the world and wretchedly unhappy.

Because of the nature of his illness

and its advanced stage, he was unable to think clearly much of the time. In his lucid moments, however, he was receptive to the spiritual ministry of the chaplain and indicated a desire to renew his faith and dedication to the Lord. He gave his consent for the chaplain and the local pastor to have a special season of prayer with him and to anoint him. Preceding this solemn service he confessed his sins, renounced the evil ways of the past, and made a complete rededication of his life to the Lord. His mind was unusually clear on this holy occasion.

So complete was Mr. D.'s reconsecration that he desired rebaptism. Although Mr. D. was very weak and unable to walk, the chaplain, assisted by therapists and Mr. D.'s Christian physician, performed the service in the new therapeutic pool on Sabbath afternoon with a few relatives and close friends present. He was placed on a special device used to lower invalid patients into the warm, healing waters of the pool. Again his mind was clear.

Less than a day later Mr. D. began to sink rapidly, and was soon in a comatose condition from which he never emerged. Within a few weeks God called him to his rest. Instead of a wanderer alone and without God in the world, he went to his rest as a son who had come home—a sinner saved by grace.

A post-mortem examination revealed a huge tumor in the frontal area of the

Tamale, Ghana, Church Dedication

An old Dagomba man approached the group of Adventists who were putting the finishing touches on the grounds of the new Tamale, Ghana, church to be dedicated the next day.

"You know," he said, "this is a very pretty building you have here. But the Dagomba people don't like churches, and we will put a curse on it and the walls will fall down."

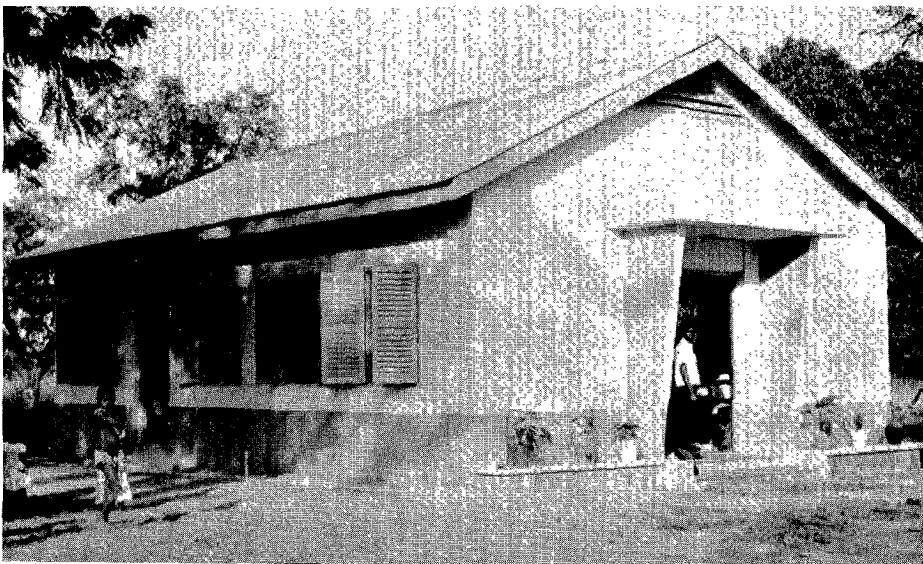
We are happy to report that the walls were still strong the next day, November 10. Furthermore, a Dagomba chief and his retinue attended the dedication, along with a group of new converts from his village.

The new church was opened by the regional commissioner, Mr. Mumuni Bawumia, a Moslem. In his address during the dedication program, he said that Ghana's constitution guarantees religious freedom.

C. B. Mensah, president of the Ghana Mission, preached the dedicatory sermon. The Act of Dedication was led by E. B. Akyiano, who first pioneered the work in northern Ghana 12 years ago. Ministers from four of the other Protestant churches in Tamale also assisted in the dedication.

The church will seat about 150.

H. E. RIESEBERG, *Minister*
Ghana Mission



cranium that had been exerting great pressure upon the brain. In addition, he suffered from the toxic effects of uremia. It was a miracle of divine grace that he had moments of mental clarity in which to make a full dedication to the Lord and to participate intelligently in the services of anointing and baptism.

Mr. D.'s experience illustrates the fact that it is never too late for a wandering soul to come home to God, but reminds us how much better it is to dedicate all that we have to God's service while still in full possession of our natural endowments.

New Jersey Adds Four Churches, One Company

By M. K. Eckenroth, President
New Jersey Conference

The year 1962 marked a high point in the outreach of the church in the New Jersey Conference, with the organization of four new churches and one new company.

On Sabbath, February 4, a new church with a charter membership of 24 was organized in Somerville, seat of a county in which previous to this time we had established no work. This was the result of public evangelism combined with a branch Sabbath school, under the leadership of Jack Blanco, pastor of the Morristown church, and Robert Kerr, then pastor of the Plainfield church. A thriving church is now laying plans for the purchase of land, and is looking forward to the day when it can erect a new church home.

Another English church was organized Sabbath, December 29, with a charter membership of 28, in Pompton Lakes, New Jersey. This work began as a branch Sabbath school early in 1962, under the leadership of the pastor, Alva Appel. With the cooperation of the home Sabbath school in Paterson, the work grew rapidly. At present, nine non-Adventists are studying the message, and it is hoped that these will soon unite with the char-

ter members. This new group in Pompton Lakes raised a per capita Ingathering of nearly \$100 in the 1962 Ingathering campaign.

During the year two Spanish churches also were organized. The first of these is in Vineland, in the beautiful "garden" section of the New Jersey Conference. This church had a charter membership of 34, and was the direct outgrowth of an evangelistic campaign under the leadership of our Spanish evangelist, Jose Rivera. Since the organization of this church the congregation has moved forward in the purchase of a building that was formerly used by a veterans' organization. This new church was the first in the conference to celebrate its 1962 Ingathering victory.

The second Spanish church was organized December 22, in the Methodist Episcopal church in Perth Amboy. For several years a company met in the homes of a few believers in Perth Amboy who were first brought together as the result of an Ingathering contact, and a branch Sabbath school was begun. Lay missionary efforts combined with the evangelistic program under the leadership of Elder Rivera resulted in the organization of this fine congregation. They are now looking forward to the purchase of property in Perth Amboy for their own church home.

A Spanish company was organized in Newark on Sabbath afternoon, October 20. This company, with 18 charter members, was formed as the result of laymen's activity. Two energetic laymen followed up contacts made by some of our literature evangelists. A branch Sabbath school was formed, and this has now developed into an organized company of believers who look forward to being organized as a church early in 1963.

We rejoice in the progress of the work of God in this field with its many challenges, ethnic groups, and religious prejudices. The conference membership stands at an all-time high—the natural corollary of a strong soul-winning program.

Christian Education in Yugoslavia

By M. Golubic, Editor and Teacher
Yugoslavian Union Conference

The Advent message came to the Balkans at the beginning of this century. The first group of Serbs who accepted the Advent message were baptized in the village of Kumane, about 120 kilometers north of Belgrade, in 1905. J. F. Huenergardt, pioneer of the Advent message in Hungary, baptized these believers and organized this first Serbian church.

In Belgrade four years later the first three persons were baptized, and a church was soon organized. The same year intensive work among Serbs and Croats began, when three young ministers who had completed work at our school in Friedensau, Germany, arrived. These men, R. Schillinger, A. Mocnik, and M. Ludewig, labored earnestly, and God rewarded their efforts with a great number of souls.

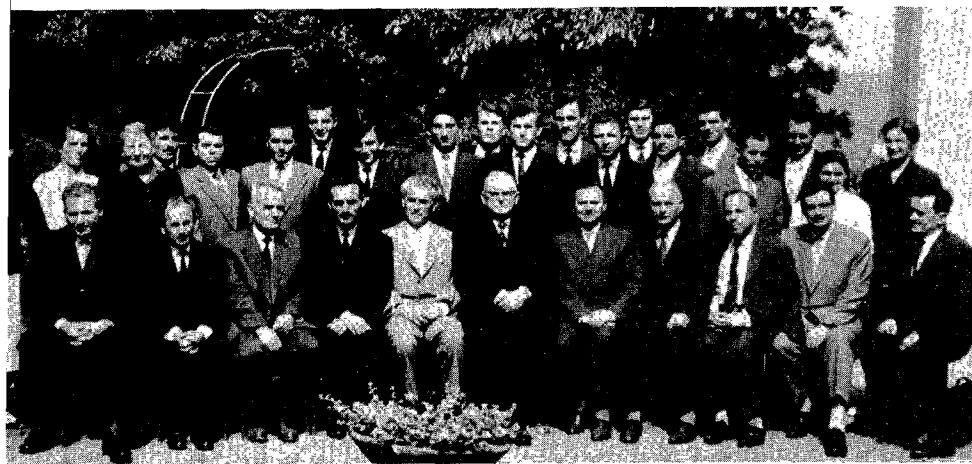
After World War I, in 1925, the Yugoslavian Union was organized. In 1928 it became part of the Southern European Division. The publishing work was organized by R. Schillinger during the first world war, and it flourished especially after the war. The educational work was begun in 1931 by J. F. Huenergardt, at that time president of the Yugoslavian Union. This same year he founded a small school in Belgrade for the training of ministers, which moved to Zagreb in 1934. It had to close in 1942 because of war conditions.

After the second world war our educational program was reorganized. In Rakovica, near Belgrade, a small estate was purchased, and in 1955 the Yugoslavian Theological School began to accept students. The course includes three years, and the school has a capacity for 30 students. A large number have already finished their schooling, and most of these are now assisting the older ministers.

God has led until now, watched over



Those in attendance at the organization of the Vineland, New Jersey, Spanish church, February 17, 1962. Pastor Jose Rivera standing.



Students, faculty, and members of the school board of the Adventist Theological School in Belgrade, Yugoslavia (Yugoslavian Training School).

and blessed His work in Yugoslavia. We believe that He will be with us to the end and bless us even more abundantly.

A Brave African Wife

By S. M. Samuel, *Secretary-Treasurer
North Nyasa Field, Central Africa*

Nyangwira heard the Master's call and joined the probationary class. During the first year she learned her Bible lessons well, and at year's end she was promoted to the baptismal class. That evening when she returned home she told her husband of her promotion and of some of the things she had learned at the church. He became very angry, told her he did not want that kind of religion in his home, and threatened to kill her if she persisted. But Nyangwira's faith kept growing stronger.

Many African wives are required to brew beer for their heathen husbands, and to cook whatever the husbands desire. On becoming Christians many earnest women are sorely tried on these points, and Nyangwira was no exception. Her trials came rapidly, but a year soon passed, and at its close she was ready for baptism. The sacred ceremony was to take place during the annual camp meeting.

Before leaving for the campground, Nyangwira knelt before her husband—a sign of respect among her people—and told him she was now ready to be baptized. Once more he became very angry. He shouted at her and knocked her down as he brushed past her to the place where the large hunting knife was kept. He brandished the ugly weapon menacingly above his head and then laid it upon the table, as he turned to her in his fury.

"I have told you I do not want you to be baptized," he shouted at her. "Do you understand? You have to obey me!"

He ran his finger meaningfully along the sharp edge of the blade.

"The day you are baptized I will kill you," he threatened.

But Nyangwira was determined. On two previous occasions he had prevented her from taking this step, and now she knew she must follow her Lord, no matter what the consequences.

The knife was restored to its usual

place, and during his absence, Nyangwira left for the campground with the threatening words of her husband still resounding in her ears. In deep humility and contrition she confessed her sins and dedicated her life to her Saviour before she entered the waters of baptism. Great peace filled her heart as she committed her ways to Him, for she did not know whether she would be called upon to lay down her life for her Lord that day.

Upon returning home she went to the place where the large, ugly knife lay, and picking it up took it to her husband.

"Have you been baptized?" he demanded angrily.

"Yes," replied Nyangwira simply. "Here is the knife."

"Are you ready to be killed?"

"Yes, I am!"

But when he saw her courage, his anger left him, and he had no more desire to kill her.

The power of the Holy Spirit has come upon this faithful, trusting child of God, and is enabling her to prove her faith. She entered the colporteur work soon after this experience, and has taken the light of truth into many homes. Eternity alone will reveal her rich harvest of souls.

Brazil's Modern Circuit Rider

By Merlin Kretschmar, *President
Bahia and Sergipe Mission*

One of the most romantic figures of the nineteenth century Wild West saga of American history was the Methodist circuit rider who, with horse and Bible, brought spiritual comfort to rugged pioneer hearts. In the twentieth century many pastors of the East Brazil Union's Bahia-Sergipe Mission qualify as modern circuit riders.

In the district of Barreiras, for instance, we have a young pastor, Florisvaldo Casal, who is responsible for an area nearly the size of the State of Washington. His district is as wild, rugged, and dangerous as frontier America ever was, and like the pioneers of old, he travels by horseback a great deal of the time. When the mission committee voted to send Brother Casal to Barreiras a year ago, he had never even mounted a horse.

All his life had been spent in the modern city of Salvador, capital of Bahia.

As pastor of Barreiras, his first trip by horseback, in May, was memorable. He set out to visit the Beá Fe group, a distance of about 52 miles. Beá Fe means "good faith." Upon his arrival, after nearly two days of riding, he was so sick he had to be lifted from the horse. He was literally unable to move, and was very ill for five days. His face was so swollen that he was hardly recognizable.

Today Brother Casal has the feel of the saddle, and takes trips of 300 to 400 miles by horseback, mule, or burro without more than normal discomfort.

Since Pastor Casal's district includes frontier jungle areas, he faces dangers that might have made the hearts of nineteenth-century circuit riders quail. For instance, in the interior of tropical Bahia dangerous snakes abound in numbers and varieties never imagined in Western America. To hear of people and cattle dying of snake bite in the jungle areas is a common experience. Pastor Casal always wears high boots for protection, but even so, he has had some close calls. One day, before a baptism, he laid his brief case down on the bank. When he returned half an hour later he was very nearly bitten by a deadly snake that had taken a liking to the brief case and was trying to crawl inside.

Poisonous snakes are not the only ones that cause trouble in this primitive area. Living in the streams is a large constrictor type of snake that attains 40 feet in length. This snake fears nothing. One night recently two of our members were fishing in the river, using the traditional torchlight method of locating and harpooning large fish near the surface. As the two men held the burning torch overhead near the bank, an extremely

Florisvaldo Casal, modern circuit rider for the Barreiras district in the State of Bahia, Brazil.



large snake reared up, snatched the torch from the man's hand, and cast it into the water. Our two brethren did not stay around to see what would happen next, but ran for their lives.

These great snakes have a long life span. One of our members has watched a particular snake for more than 20 years, but being a nature lover, he has not tried to kill it.

Another very real danger to Pastor Casal in his travels are the large cats in the area. There are three varieties, of which the black panther is the most dangerous. The beautifully colored jaguars can also cause trouble.

On his last trip Pastor Casal was sleeping one night in a hammock in a typical jungle grass-and-palm-leaf hut. Because black panthers were in the area and had been killing livestock, the owner of the hut tied his two sheep at the door, thinking they would be safe there. During the night, however, two panthers appeared, killed the sheep and proceeded to eat them—only eight feet from where Pastor Casal was trying to sleep. These cats are very large. One killed a month ago measured nearly six feet, not including the tail.

As in the early West of America, bandits still operate in Bahia. Until 1939 the most famous bandit in Brazilian history was terrorizing Bahia and neighboring states. With his group of 50 to 100 armed followers this man terrorized inhabitants of the area for a period of more than 20 years. Other less-known bandits still exist in the wilder areas. Thus far, fortunately, Pastor Casal has had no personal encounters with bandits, but many of our members can recount experiences of murder and robberies on the trails.

In spite of the difficulties, Pastor Casal has done an excellent work in the eight months he has been in the district. He has already baptized 18, and has another 30 or 35 ready to be baptized. In addition to the nine groups of believers when he arrived in the district, he has already organized six new groups.

*From Home Base
to Front Line*

Mr. and Mrs. Royce C. Thompson and two children left St. Petersburg, Florida, October 17, 1962, returning to Mayaguez, Puerto Rico, after furlough. Brother Thompson will continue as administrator of the Bella Vista Hospital.

Elder and Mrs. Garth D. Thompson and four children left Los Angeles, California, November 26, returning to Singapore after furlough. Brother Thompson will resume his work as a teacher in the Bible department of the Southeast Asia Union College.

Elder and Mrs. Bobby L. Roberts and three children left Miami, Florida, January 10, 1963, returning to Medellin, Colombia, after furlough. Brother Roberts serves as an evangelist in the Colombia-Venezuela Union Mission.



Capping and Candle-lighting Ceremony at the Philippine Union College School of Nursing

Twenty-six young women and three young men recently received their caps and emblems at the Philippine Union College School of Nursing. Dr. G. Clarence Ekvall, medical secretary of the North Philippine Union Mission, was the speaker. Adela A. Kabigting, dean of the school of nursing, presented the class and led them in the recitation of the Florence Nightingale pledge, while Herminigilda Luna and Molly Genobaga presented the caps and emblems. Then Fidelina Tamayo and Criselda Ramos assisted in the candle-lighting ceremony, with Rhodena Paredes as Florence Nightingale.

LAURENTINO E. GONZAGA, *Chaplain
Manila Sanitarium and Hospital*

Miss Betty Royalynn Case left Los Angeles, California, January 15, for Rio de Janeiro, Brazil. Miss Case has served a term in the Far Eastern Division. Her

appointment has been transferred to the South American Division. She is to be a dietitian in the Rio de Janeiro Hospital. W. R. BEACH

Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

► H. B. Ludden, currently secretary-treasurer of the Japan Union Mission, has been appointed auditor of the Far Eastern Division.

► At the December meeting of the executive committee of the Korean Union Mission action was taken to divide the Central Korean Mission into two missions. The southern half of the former Central Korean Mission with C. K. Shin as president, will be called Choong Chung Mission. The Seoul area, with R. S. Lee, formerly Sabbath school secretary of the union as president, will be called the Central Korean Mission.

► The dental department of the Seoul Sanitarium and Hospital opened last June, with J. R. Wahlen, D.D.S., in charge. Since its opening, more than 2,500 patients have been served. The personnel of the dental department make at least one or two trips into the country

each month to serve those who cannot afford to travel to the clinic.

► Seven Far Eastern Division students recently received their college degrees from Australasian Missionary College. Mary Chong and Newton Tan will join the teaching staff of Southeast Asia Union College. Edmund Siagian and Choo Piang Fong will teach in Jesselton, North Borneo, and Kuching, Sarawak, respectively. Mr. and Mrs. Hulman Sinaga, who have also completed advanced courses in Australia, will teach in the Sunny Hill School in Kuching.

► Two Seventh-day Adventist chaplains serving with the U.S. Armed Forces were present at the recent Far Eastern Division Annual Council in Tokyo. Captain Wayne C. Hill is stationed in Tokyo, and Captain Joseph T. Powell in Seoul, Korea.

► Percy Paul, president of Indonesia Union College, writes that 400 students are enrolled this year. Sixty students in the college section are studying for the ministry or taking the Bible instructor's course.



Atlantic Union

Reported by
Mrs. Emma Kirk

► The Southampton church in Bermuda was filled to capacity on Sabbath, December 1, 1962, for the ordination of Joseph Melashenko, first minister ever to be set apart for the gospel ministry in Bermuda. H. Reese Jenkins, superintendent of the mission, presented him for ordination. Willis J. Hackett, president of the Atlantic Union, gave the charge. The ordination address was by Theodore Carcich, vice-president of the General Conference for North America.

► J. S. Damazo, pastor of the Stoneham and Somerville, Massachusetts, churches, has accepted a call to be pastor of the Milwaukee Central church in Wisconsin. Elder Damazo has served in the Southern New England Conference since 1947.

► D. G. Kissinger, associate professor of biology, and Philip S. Chen, professor of chemistry at Atlantic Union College, were recently elected American Men of Science and are listed in the current publication of that organization.

► C. H. Kelly, secretary-treasurer of the Atlantic Union Conference, has retired after 40 years of executive work in the denomination. Mr. Kelly began work for the denomination as secretary-treasurer of the old Virginia Conference and later he was manager of the Book and Bible House. Subsequently, he served as secretary-treasurer of the New Jersey, Ohio, and Potomac conferences. In 1942 he was elected secretary-treasurer of the Columbia Union, serving in this position for 17 years prior to his present position with the Atlantic Union. Mr. Kelly will remain on special assignment for several months.



Canadian Union

Reported by
Evelyn M. Bowles

► Pastor and Mrs. James C. Reynolds and two children are now located in Halifax, Nova Scotia, where Pastor Reynolds is serving as district leader. Prior to joining the Maritime Conference staff the Reynolds family served in the North Brazil Union and in the West Pennsylvania Conference.

► Lowell Bock held a two-week evangelistic series recently at Woodstock, New Brunswick. The meetings followed up the work done by Literature Evangelist Harvey Cunningham. The majority of those who attended regularly had been enrolled earlier by Brother Cunningham in the Faith Bible Course. A Sabbath school was organized at the conclusion of the meetings, and arrangements were made for the first baptism.



Central Union

Reported by
Mrs. Clara Anderson

► B. J. Liebelt, Sabbath school secretary of the Colorado Conference, reports that

the W. J. Hackett family, members of the Ford church, have given a calf for Investment every year since 1934. The first year this project netted about ten dollars; this year, \$155.67.

► The Kansas Conference home missionary secretary, B. J. Furst, reports that 45 churches and companies have obtained their basic Ingathering goals and 33 have reached their "Super-70" goals. The total amount, which exceeds \$70,773.97, is probably the largest ever received in the conference. The Oberlin, Kansas, church has reached a per capita of \$38.83, which is two and one-half times its goal.

► At the end of 1962 the number baptized as a result of the fall effort held in Hutchinson, Kansas, was 32. W. D. Brass, the speaker, was assisted by V. L. Heglund, district pastor, and Dale Chaffee from another district. The united efforts of these ministers, with Bible studies by the district pastor, have greatly strengthened the membership of the Hutchinson church.

► Sunday night, January 6, the Kingsville, Missouri, members held an open house in their new church. A. H. Liebelt, district pastor, used this special occasion to launch a three-week series of evangelistic meetings.



Columbia Union

Reported by
Don A. Roth

► Donald Stutler is the new pastor of the Hampton, Virginia, church, taking the place of C. E. Clough, who was recently killed in an automobile accident.

► Another tragedy befell members of the Pennsylvania Avenue church in Washington, D.C., over the New Year's weekend. Mr. and Mrs. Edward Hass and three children were killed in an airplane accident in Florida. Surviving is one son, Ben, a student at Columbia Union College.

► L. E. Froom, writer and editor, is the guest speaker at the Takoma Park church for six consecutive Wednesday evening meetings, beginning January 30.

► Mrs. Laura Hauser, for several months a patient at the Reading Institute of Rehabilitation, was the first patient to be baptized as a result of the institute. She united with the Reading Kenhorst church.

► Fifty new students arrived on campus for the second semester at Columbia Union College, reports Corinne Wilkinson, secretary of admissions.



Lake Union

Reported by
Mrs. Mildred Wade

► Vernon Flory, Lake Union home missionary secretary, reports that Lake Union Ingathering has, for the first time in their history, passed the \$700,000 mark. This is \$9,000 more than last year's final total. Illinois is a Silver Vanguard conference again, with a per capita to date of \$25.44. Indiana is close to Illinois, with \$20.85 per member.

► On December 8 the Grand Ledge Acad-

emy choir made its first official trip for the school year. The group sang at two morning worship services, assisting Merlin Foll, pastor of the Lansing, Michigan, church, in his Christmas message, which was broadcast over station WILS.

► William J. Hubert has recently joined the Michigan Conference staff as church development secretary. Formerly he served as church development secretary in the Southwestern Union Conference, and more recently in the same capacity in the General Conference.

► On Sabbath, November 25, the church members at Ypsilanti, Michigan, opened the doors of their new church home. C. E. Bradford, the Lake Region Conference president, was guest speaker for the occasion. Rothacker Smith is the pastor.



Northern Union

Reported by
L. H. Nefteburg

► The Hebron, North Dakota, church raised a total of \$724.75 for Investment and expects more to come in. This is a per capita of nearly \$40, highest in the union.

► "You Are Under Arrest" was the title of a recent Sabbath afternoon MV program at Sheyenne River Academy, on the subject of religious liberty. The audience was informed of impending incarceration and all exits were blocked by uniformed officers. Various people were called to the witness stand and questioned concerning their beliefs.

► On December 25, 145 people attended a Christmas dinner and program in the Indian village of LaPlant, South Dakota. Influential tribal leaders joined C. A. Lindquist and Merle Tiffany to make the occasion a success.

► A. D. Leach, Iowa evangelist, is holding meetings five nights weekly, each in a different town. In some of the towns two meetings had to be held in an evening because of limited hall capacity. A great deal of interest has been aroused by these meetings, and more than 600 have attended every meeting since the opening night in September.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Thirty students of Columbia Academy at Battle Ground, Washington, solicited \$25 or more for Ingathering. Top solicitor was Eleanor Pifer, who received approximately \$115. Fourteen other students received the Golden Vanguard ribbon, and 15 the Silver Vanguard ribbon.

► Missionary Volunteers of Walla Walla Valley are in the initial stages of upbuilding local societies through their new Associated Missionary Volunteer Association, which includes the Milton-Freewater, Stateline, Walla Walla Village, and College societies. Officers chosen were: Tim Sanders, president; Cherie Hutson, program vice-president; Dennis Meidinger, spiritual vice-president; Naomi Parks, secretary; Pat Slusarenko, assistant secretary;

Tom Calkins, publicity secretary; Don Wagner, treasurer; Marilyn Reiswig, assistant treasurer; Ron Turner, chorister; Lora Lee Long and Carol Cobb, pianist and assistant; Donna Klein and Louise Cowin, organist and assistant. Eugene Winter, head of the WWC physical education department, will preside over the Outdoor Club, a suborganization, and Bruce Smith, secretary, will assist.

► The evangelistic effort held last fall in the Missoula, Montana, church by Don H. Spillman with the assistance of Clifford Haffner of Plentywood, resulted in 49 baptisms.

► Two additional teachers are to join the department of education faculty at Walla Walla College. Cecil Roy, alumnus and former staff member, returned from Kenya, East Africa. Robert Stahlnecker, currently studying for the doctoral degree at the University of Oregon, in Eugene, will join the staff next September.



Pacific Union

Reported by
Mrs. Margaret Follett

► David Bauer has accepted an invitation to serve as pastor of the Lake Tahoe-Carson City district in the Nevada-Utah Conference. He has served previously in the Arizona Conference, the Washington Conference, and comes to his new field of labor from the Upper Columbia Conference.

► Principals Carl Jorgensen of Monterey Bay Academy, E. K. Smith of Fresno Union Academy, and P. E. Plummer of Armona Union Academy were gracious hosts to the various groups participating in Health Week held at these academies in December.

► Donald Sather has recently come to Pacific Union College to assist L. G. Scales, college chaplain and church pastor. Elder Sather comes from Sebastopol, California, where he was pastor of the local church.

► New pastor of the Waipahu and Waianae churches in Hawaii is Jerry Dill, former bass singer in the King's Heralds Quartet.



Southern Union

Reported by
Mrs. Cora Kindgren

► The Alabama-Mississippi Conference voted to purchase a disaster van.

► The Carolina Conference reports 354 baptisms for the year 1962. This is the largest number of baptisms in the Carolinas in six years.

► A drive has been launched to enlarge the literature evangelist team in the Carolina Conference. It is hoped that from 25 to 50 new literature evangelists will become interested in joining the forces of the present colporteur group.

► Organization of the Perry, Florida, company into a church, and the dedication of the church building both took

place recently. The church has 24 charter members.

► The Detamore evangelistic team recently opened a series of meetings in an auditorium in Fort Myers. Opening attendance of 400 was reported, and the first night's response gave the workers 175 names of people to visit.

► Baptisms for 1962 in the Florida Conference totaled 702. Only one year's record in the past has been higher.

► Forest Lake Academy's nearly finished cafeteria was put to use for the first time on New Year's Eve, for the annual banquet of the Associated Youth organization of Orlando from churches in the area. The annual Florida workers' dinner was also held there.

► Nine members of the Indian Creek Youth Camp staff, Kentucky-Tennessee Conference, recently attended the Michigan Conference winter camp.

► Seven small children in the Elizabethtown, Kentucky, church raised \$695 in six weeks for the Ingathering campaign.

► Elmer J. Hagele is new pastor of the Bowling Green, Kentucky, district. He came to the Kentucky-Tennessee Conference from Missouri.



Southwestern Union

Reported by
H. W. Klaser

► The total Ingathering raised and pledged in the Arkansas-Louisiana Conference before the campaign closed amounted to nearly \$82,000. Forty-four churches out of a total of 50 reported reaching the Silver Vanguard goal. More than \$10,000 was raised by church school children.

► Every conference in the Southwestern Union has raised a larger amount of Ingathering funds than in the previous campaign.

► The Arkansas-Louisiana Conference workers committed themselves to baptize at least 200 persons by the end of the first quarter of 1963. Schedules have been arranged whereby every worker will be involved in some form of evangelistic or revival meetings.

► The Texico Conference sang their Ingathering Silver Vanguard victory song January 13 at Sandia View Academy, Albuquerque, New Mexico. This was the eighth consecutive year this conference has reached the Silver Vanguard goal.

► Workers in the Texico Conference committed themselves to distribute 20,000 copies of the missionary book of the year, *Beyond Tomorrow*. This is their part of the goal of 150,000 books the Southwestern Union is endeavoring to distribute during 1963.

Notice

If you have relatives or friends in Sweden, please send their names and addresses to the Swedish Union Conference, Bergstigen 25, Stocksund, Sweden, together with your own name. It is planned to invite them to evangelistic meetings, to send them literature, to invite them to enroll in the Bible correspondence course, or to call on them personally. Suggestions that will be helpful in making these contacts will be appreciated. Please indicate whether we should mention your name, and pray with us that these contacts may be fruitful.

Church Calendar

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 Offering	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
Week of Sacrifice Offering	November 23
Ingathering Campaign	Nov. 23-Jan. 4, 1964
Ingathering	December 7

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.

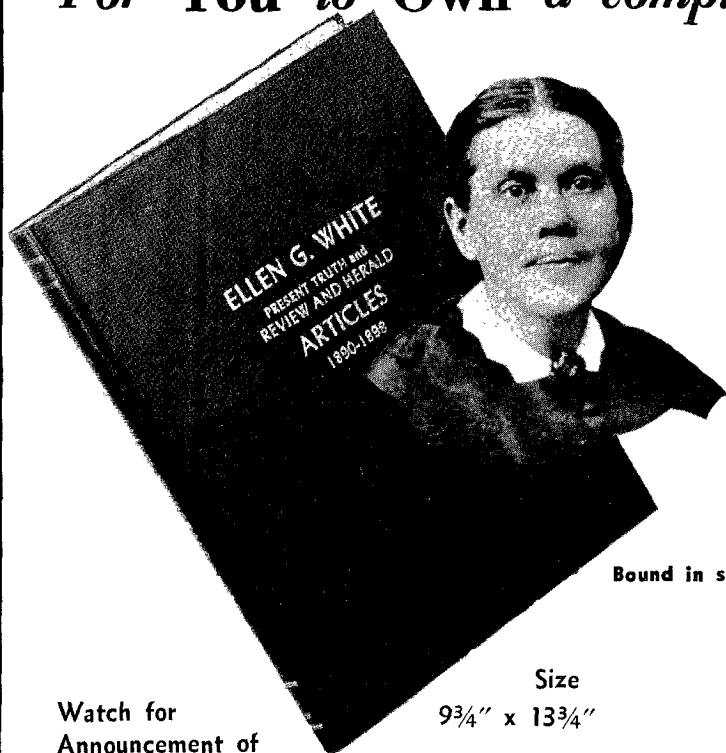
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News of Note

Coral Sea Union Reports Excellent Growth

At the recent constituency meeting of the Coral Sea Union in the Australasian Division the field leaders of the nine mission organizations reported new work begun in 45 new areas during 1962. Thirty-five new villages and areas were entered with evangelistic activities, and 10 new areas were provided with mission schools.

At this same meeting the hearts of the delegates were greatly cheered with the report on baptisms for 1962, which totaled 1,941. In this union we now have 114 churches with a membership of 12,683 at the end of September.

W. E. MURRAY

Union-wide Evangelism in Central America

On Sabbath, January 12, our churches in the Central American Union spent the entire day in fasting and prayer, that God would give them a rich harvest of souls from the evangelistic efforts that were to be launched simultaneously throughout the union the following night. The churches were opened at 6:30 A.M., and meetings continued without interruption until sundown. Lloyd Reile, president of the union, says:

"The entire constituency was drawn closer to the Lord. . . . On January 13 fifteen evangelistic efforts began in Honduras. In Costa Rica, Efraim Murillo has an attendance of more than a thousand every night. Five hundred lay efforts are to be held in Panama. In Guatemala and El Salvador laymen are uniting with the ministers in soul-winning efforts that will assuredly result in many baptisms."

During the past year 1,894 persons were added to the church by baptism in Central America. The goal for 1963 is well over 2,000.

N. W. DUNN

National Service Organization Represents the Church

The National Service Organization (NSO) is part of the Missionary Volunteer Department of the General Conference. Recently J. R. Nelson, NSO director, had an opportunity to witness before the Washington Chapter of the Daughters of the American Revolution. He had been asked to discuss the subject "Defense." Members of Catholic and Protestant churches were in attendance.

Elder Nelson presented the role of Seventh-day Adventist servicemen, as they have served their country in the two world wars. Operation Whitecoat, which is an opportunity in medical research extended to Seventh-day Adventist youth of the military, was referred to. Also the willingness of our youth to go above and beyond the call of duty in the

defense of our independence was emphasized.

The lecture was followed by a lively question-and-answer period during which the SDA military position was made clear. The speaker referred to the extensive medical service connected with Seventh-day Adventist overseas missions. More often than ever our relationship with the military as Seventh-day Adventists is giving us greater opportunity to present a total focus on the work of the denomination.

THEODORE LUCAS

Testimonies Distribution Reaches New Peak

A report just received from the Pacific Press, publishers of the *Testimonies for the Church* for English reading throughout the world, indicates a 400 per cent increase in *Testimonies* sales in 1962 over that of an ordinary year. Reducing to sets the few single volumes sold, the total of 42,106 volumes includes 1,075 four-book sets, 3,203 nine-book sets, and 868 three-book *Testimony Treasures* sets. These volumes went into 5,000 homes. Placed end to end, the more than 24-million pages comprising these books would make a trail of *Testimonies* pages stretching from the printing presses in Mountain View, California, 2,662 miles to Pittsburgh, Pennsylvania.

It is significant that as we see the closing events of time transpiring about us, Seventh-day Adventists should reach for the *Testimonies* as never before.

ARTHUR L. WHITE

Smoke Signals

On the recommendation of the General Conference Temperance Department Advisory Committee, the Executive Council of the American Temperance Society recently took action to publish *Smoke Signals* monthly, beginning with January, 1963.

Smoke Signals has been published quarterly for the past eight years. Its main purpose has been to call public attention to the scientific facts about the effects of tobacco on the physical, mental, and moral powers of the individual and to warn the public, especially the youth, of the hazards of smoking.

The report of the Royal College of Physicians on smoking and health in relation to cancer of the lung and other diseases, as well as LeRoy Collins' statement that we cannot ignore the mounting evidence that tobacco provides a serious hazard to health, has brought this issue to the front. The recommendations of the American Cancer Society, urging all university presidents not only to restrict tobacco propaganda directed to university students but to launch an educational

program against smoking, has also made an impact on the nation. More and more national governments, as well as medical and other professional societies, are taking a definite stand on this issue, and we feel that the time has come to step up our own educational program.

The annual subscription price has been set at \$1.00. Single copies sell for 10 cents; 100 for \$3.25; and 1,000 for \$25.

W. A. SCHARFFENBERG

U.S. Bureau of Indian Affairs Appreciates Adventists

Recently I approached the Bureau of Indian Affairs of the U.S. Department of the Interior, for information regarding Indian populations and present living conditions. The letter I received in reply was courteous and helpful. In his closing paragraph, Information Officer M. M. Tozier said:

"We in the Bureau do know of the helpful assistance of the Seventh-day Adventists to the Indians of numerous tribal groups. We are very much interested in the Monument Valley project and the Navajo Mountain Clinic. It was good of you to tell me about these activities."

Our labors of love for these forgotten citizens are known and appreciated by the Government.

WESLEY AMUNDSEN



Selected from Religious News Service.

WASHINGTON, D.C.—The crime rate in the United States is continuing its grim advance, FBI Director J. Edgar Hoover reported here. Mr. Hoover said preliminary statistics gathered by the FBI show that in the first nine months of 1962, crime was 5 per cent higher than in the same period of 1961.

NEW YORK—A total of \$1,716,350,000 was spent in Roman Catholic institutional construction last year in the U.S., the *Catholic Building and Maintenance* magazine reported here in its November-December issue. Of each Catholic construction dollar, the magazine said, 38 cents was spent on educational facilities—elementary, high school, and college.

JERUSALEM—Rabbi Yitzhak Levin, leader of the extremist Agudat Israel (Orthodox religious party), in an impassioned speech before the Israeli parliament (knesset), urged immediate steps against the "danger" of Christian missions in this country. He said that Israel, as a sovereign nation, should not be deterred by possible Gentile reaction abroad.

ROME—A prediction that ecumenical councils would be held more often in the future because of the quickening pace of world affairs, was made here by one of the leading Spanish prelates attending the Second Vatican Council.