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REVIEW and Herald

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THE evangelist had seen this gaunt, yellow-faced man sitting in his audience for several evenings. Who was he? "A very dangerous man," he was told. "If he is converted it will certainly be a miracle."

And dangerous he was. For he was none other than the opium-dragging, gun-toting Tan Sui Eng.

The evangelist knew nothing of this background but Tan Sui Eng's neighbors knew what kind of man he was and they were afraid of him. They knew that as long as he had his pipe he was a contented man, but if he couldn't afford to buy his opium—as once happened for three years—plenty of trouble was in store for everybody. During that time he was a man without a smile and without a friend. He carried a big Winchester.

In his younger, pre-opium days tough Mr. Tan was the leader of 70 men who worked for one of the tin mining

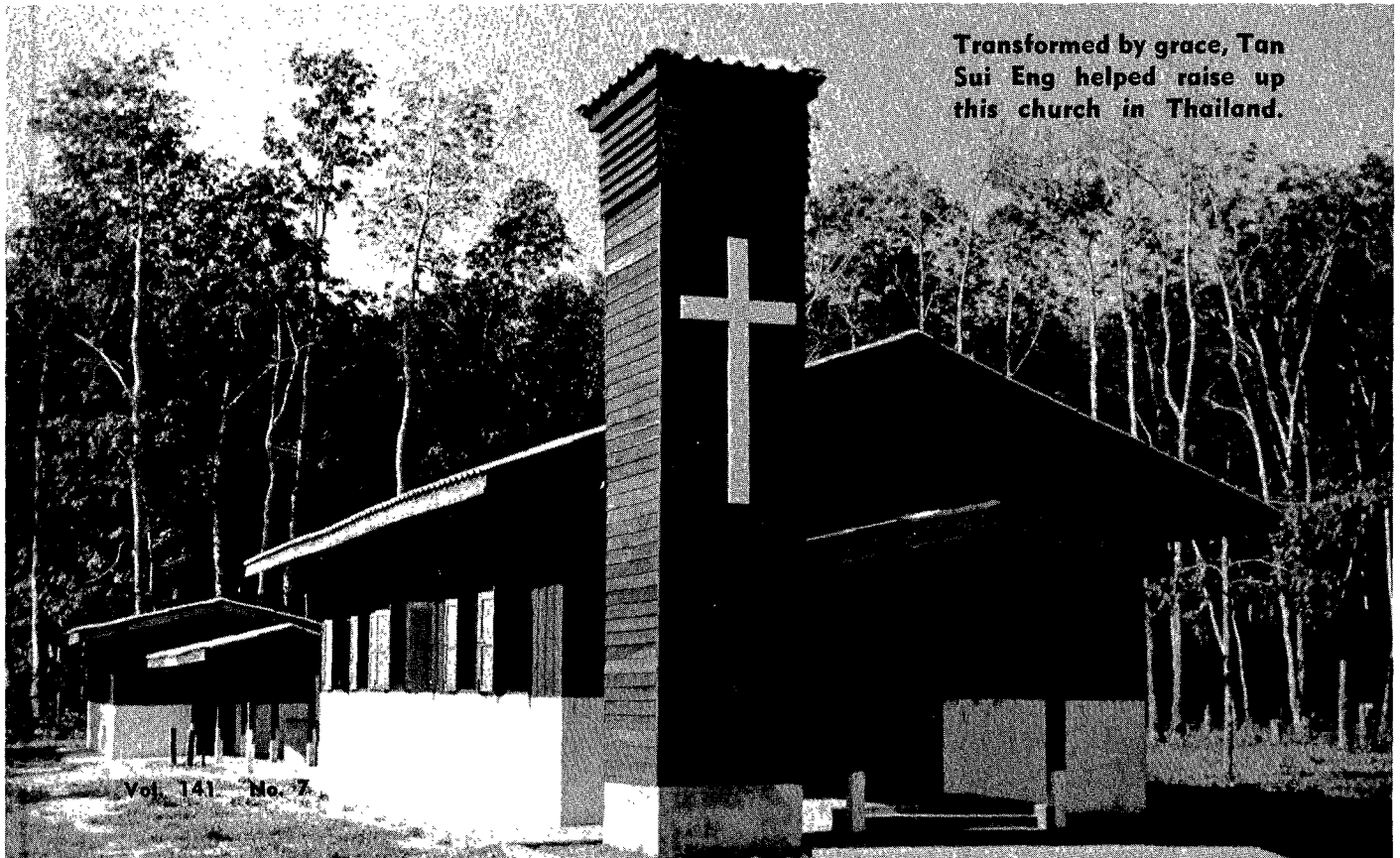
companies of southern Thailand. Whenever the company had difficulty in persuading some landowners to sell, or someone would get involved in a nasty argument that was embarrassing to the management, Tan Sui Eng and his 70 men were called on to settle matters. They were notorious for their fights and feats.

On one occasion he and his gang were given orders to protect a group of women living in a certain house. One night he checked at the house and was greeted by ten drunken men who came out to fight. He had no weapon so he grabbed a board lying nearby and fought off all ten men until help arrived. He was sick for three days afterward, but when he regained his strength his gang joined him in a bitter fight with those ten men.

Finally, he became an office clerk for a rubber plantation and tin mine operation. His job (To page 16)

From Opium Derelict to Disciple of Jesus

By JOHN F. HARRIS, *Pastor, Phuket, Thailand*



Transformed by grace, Tan Sui Eng helped raise up this church in Thailand.

Straws in the Religious Wind

BY THEODORE CARCICH

Vice-President of the General Conference for North America

ECUMENICAL winds are blowing. Starting as a gentle breeze early in the twentieth century, they picked up force with Pope John's encyclical *Pacem in Terris*, and today are swirling through churches, theological seminaries, and even government circles.

Many theologians sincerely believe that the ecumenical winds are a harbinger of the long-expected millennium and conversion of the world. Accordingly, they find themselves considering the modification or toning down of any doctrine that impedes the movement toward church unity.

The rush is on. No one questions the direction in which the winds are blowing. Revered churchmen of all persuasions, picking up their theological robes to gain speed, are hastening to find their place in the ecumenical parade.

But let me ask, In which direction are the winds blowing and the parade marching? Can we tell? I think so! Developments in the religious world, even as straws in the wind, clearly indicate the direction.

Straws in the Catholic World

As for the Roman Catholic Church, the ecumenical winds blow in only one direction—Rome. For Roman Catholic theologians there can be no other direction. Papal dogma settled that long ago.

Regarding ecumenism, Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, accurately stated his church's position in a talk given at Harvard University, March, 1963. He said:

"The Roman Catholic Church

would be gravely misunderstood if it should be concluded that her present ecumenical adventuresomeness and openness meant that she was prepared to re-examine any of her fixed dogmatic positions. What the Church is prepared to do is to take the responsibility for a more imaginative and contemporary presentation of these fixed positions."

Therefore, we would be naive to expect Vatican Council II to come up with any change of fixed Catholic doctrine. Any changes or reforms will come in areas of canon law and liturgy to smooth the road back to Rome for the "separated brethren."

Keep in mind that after 900 years of separation from the Orthodox brethren and 400 years from the Protestant brethren, Rome is not now questioning her doctrines, only the methods she has been using to bring back the separated brethren. Hence the stately halls of St. Peter's ring with debate on themes such as the recognition of mixed marriages, mass in the vernacular, revelation—Scripture or tradition, religious liberty, liberalizing of repressive censorship laws, and collegiality.

Does all this mean that the Roman Catholic Church is ready to relinquish her claim of being the one and only true church of Christ on earth? Is she ready to disavow the philosophy that *ex ecclesia nulla salus est* ["outside the church is no salvation"]? Not at all! Pope Paul VI made this clear in his opening remarks to the second session of Vatican Council II. In defining Christian unity he referred to "the perfect unity of Christ, which only the Catholic Church can offer" the separated

brethren. In still another sentence he set forth the council's objective to "build a bridge toward the contemporary world."

Obviously, the bridge is not for Catholics to cross over to Protestantism, but for Protestants and others to cross back to Rome. The agonizing reappraisal now taking place in Rome, we repeat, is not concerning fixed dogma but concerning the best means whereby the Papacy can unify Christendom under the banner of Rome.

Straws in the Protestant World

Although the obstacles to organic unity between Protestantism and Rome are formidable, the barriers to unity of Protestants with other Protestants are not. Dialog, not disputation, was the rule of exchange at the World Conference of Faith and Order held in Montreal, Canada, last fall. At this gathering, diverse Protestants, along with Orthodox Catholics, listened to one another for the first time. Agreeing upon common points of belief, they agreed not to press differences to the breaking point. Seeking and promoting unity was the order of the day.

Without question, Protestantism is on the way to unprecedented unity. The prophecy of Revelation 13 predicts this, and contemporary events confirm its progress. Slowly but surely Protestantism moves toward the erection of a monolithic church structure, a church that in power and prestige will be an "image" of the Roman Catholic Church. When completed, it will be in a position to reach over the gulf and clasp hands with the Papacy in reaching common objec-

WHAT DO THEY INDICATE? WHAT IS OUR PRESENT RESPONSIBILITY?

tives, even to the point of inflicting penalties upon dissenters.

This strange and frightful anomaly, Protestants uniting again with the church against which they originally protested, is dramatic evidence of the deterioration afflicting the Protestantism that numbered among its founders such men as Wycliffe, Huss, Luther, Calvin, Knox, and Wesley. Rome has not changed her doctrine, but Protestantism has.

Chief among the causes for the change is the collapse of supernatural authority in Protestantism. Modern Biblical criticism assisted in the collapse by spiritualizing, or explaining away, the meaning of the Creation record, the Fall, the Flood, the virgin birth, the miracles, the resurrection, and the second coming of Christ.

With the Bible removed as supreme authority, a new source of authority had to be found. Currently it is found in philosophical existentialism. Existentialism, now permeating all major denominations, sets forth personal religious experience as authority in religious life.

And just how does this philosophy operate? Take, for example, the doctrine of the Sabbath day. Christian experience, not the Bible, interprets whether the Sabbath comes on the seventh, first, or any other day of the week. The individual obeys, not a "Thus saith the Lord" but his religious feelings.

In like manner, when subjective experience replaces the Bible as supreme religious authority in a church, the church is tempted to move away from gospel simplicity and introduce a form of worship tuned entirely to the feelings and senses of men. This accounts, in part, for the growth of the liturgical movement in Protestant churches, with its vestments, crosses, candles, and processions.

It can readily be seen that the foregoing has in a large degree conditioned the Protestant mind to accept the Roman Catholic viewpoint, if not in organic unity, then in cooperating

with objectives Rome never has relinquished.

For a long time industrial, civic, and religious leaders have been striving to perfect a perpetual and universal calendar. Such a calendar would serve to simplify business accounting and permanently fix national and religious holidays on certain days of the month. In the past, such proposals were defeated because they altered the continuity of the seven-day week and created a "floating Sabbath" for those who observed a specific day of the week.

The Roman Catholic cardinals and bishops attending Vatican Council II were polled on their reaction to a perpetual calendar. By a vote of 1,057 to four they agreed not to oppose a perpetual calendar providing other Christian churches accept it and providing it retains a seven-day week, including Sunday. The church would not take the initiative in calendar reform, but would not object to changes desired by the civil authorities.

But suppose the civil authorities come up with a calendar, as they have in the past, which professes to retain the seven-day week but upsets the continuity of the Sabbath? If this receives the support of all segments of Christendom, as it very well could, it is not difficult to visualize the extreme hardships that would come to God's commandment-keeping people.

Another area of developing religious unity in America is Government support of church-related schools and colleges. Time and time again the Roman Catholic Church has tried to place the support of her parochial schools on the taxpayer's back. Each time, her request has been denied.

But recently someone got the idea that although tax-support of elementary and secondary schools could not hurdle the wall of church-state separation, church-related colleges and universities might be able to. The idea caught on. A number of Protestant college presidents, seeing in the public treasury the answer to their financial needs, climbed willingly on the bandwagon.

As a consequence, the Congress recently voted to make grants and loans available to church-related, as well as other, colleges and universities. This opens a new church-state relationship in America. The legislation is subtle; it proposes to make grants only for nonreligious facilities on church-related campuses.

The question immediately arises, Which facility of a Christian college is nonreligious? Is it the science laboratory? The library? The history department? The dormitories?

Specifically, to classify any college

facility as nonreligious is to eliminate God from that area of college or university life. It means denying God a place in that part of the campus. In effect, it shuts God up in a certain compartment of the college and advises Him not to be seen or heard in any other area of the campus lest the Government grant or loan be jeopardized. When this travesty occurs in a so-called Christian college, Ichabod may well be written over its doors, for the glory has departed.

Nevertheless, indications are that the major Christian bodies will press for Government financial advantages to their schools. Should legislators succumb to the pressure, a period of trial and difficulty will come to those church-related colleges that refuse to sell their birthright for a mess of pottage. To such, God has been a help in ages past and is their hope for years to come.

As the evil of the last days increases, and violence, crime, and infidelity abound, "the dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments."—*The Great Controversy*, p. 592.

Those who refuse compliance will be charged with contempt of authority and the undermining of law and order. Liberty of conscience, for which men have struggled and died, will no longer be respected. Freedom, liberty of movement, and the right to buy and sell will be denied those who in that hour dare to stand for God and His commandments. This is the direction in which the winds are blowing, and the straws indicate that the final crisis is not far away.

Appeal

In whatever country they reside, Seventh-day Adventists should excel as loyal and conscientious citizens. By personal example they should manifest respect for constituted authority and pray daily for those in national leadership. Whenever and wherever opportunity presents itself, Adventists should seek to do good to all men.

In seeking religious liberty, Seventh-day Adventists do not seek this privilege for themselves alone. They believe that this priceless heritage comes from God and is due to all—Roman Catholics, Protestants, Jews, Moslems, Buddhists, Confucianists, et cetera. Yes, even to atheists.

Before the winds now blowing assume gale proportions, God's people should by precept and example project before their neighbors a correct image of a Christ-directed life. Such a life alone will stand the stress and strains of the coming whirlwind.

Meetings in Southern Mexico

Oaxaca, Mexico
January 14, 1964

A CENTURY before the Pilgrims staked out their first settlement on the shores of New England, Cortez landed at Vera Cruz on the Gulf of Mexico. With his four hundred doughty Spaniards he fought his way for 300 miles through difficult and hostile country up to the mountain-bound plateau of central Mexico, defeated the Aztecs, and conquered their strongly fortified capital, Tenochtitlan. He called the land New Spain, and the conquered capital, Mexico City. The name "Mexico" is in memory of Mexictili, the Aztec god of war.

At first the Aztec people and their last king, Montezuma II, had welcomed Cortez, for they thought his coming to be the fulfillment of an old prophecy that one day their god Quetzalcoatl — meaning "feathered serpent"—would return, by sea as Cortez came. But the Aztecs soon discovered their mistake and fought bravely in defense of their homeland.

In Mexico, Cortez found a civilization already nearly two thousand years old. The Cuicuilco Pyramid just south of Mexico City, built about 470 B.C., is the oldest man-made structure in the New World. It is supposed that the first inhabitants of Mexico originally migrated from Asia by way of Alaska. The earliest settlers to arrive in the valley of Mexico City espied an eagle with a serpent in its beak, sitting on a cactus growing on an island in the great lake. This was the very sign they thought their gods had promised, by which to recognize the place in which they were destined to settle. This eagle-serpent-cactus-island-lake legend appears as a national emblem on the flag of Mexico. The earliest inhabitants concerning which definite historical information is available were the Toltecs, whose culture reached its peak during the time of the Crusades in Europe. A century or two later the Aztecs began to consolidate their con-

trol over other Indian tribes, and completed their conquest only about 60 years before the arrival of Cortez. He found their civilization at its peak.

In the Steps of Cortez

Elder and Mrs. Harold House, missionary residents of Mexico for 33 years, met me at the Mexico City airport. Alfredo Aeschlimann and Roy Williams, president and treasurer of the Mexican Union Mission, had left that morning to attend a workers' meeting at Minatitlán, in southern Mexico, and had asked the Houses to be my official welcoming committee. Elder House has served twice as president of the union, from 1941-1944 and again from 1955-1958. At present he is completing his work for a degree in Spanish Letters at the University of Mexico.

Sunday afternoon the Houses took me to the Floating Gardens of Xochimilco, famed Venice of the New World, 14 miles from the town. On our way back to the city, about sundown, the snow-draped volcanic peaks Popocatepetl, "smoking mountain," and Ixtacihuatl, "white lady," were lifting their white shoulders nearly 18,000 feet into the blue evening sky to reflect the last rays of day. Popocatepetl looks much like Fujiyama with a rounded cone.

Monday afternoon we went to the famed ruins of Teotihuacán, site of what is perhaps the greatest archeological discovery in the New World. The colossal temple-pyramid-palace complex covers more than seven square miles. Its central processional highway, wide enough to accommodate an eight-lane freeway, runs from the Pyramid of the Moon on the north to the Ciudadela, or Citadel, on the south. Midway, to the east, is the Pyramid of the Sun, loftiest of all the buildings. This parade route is known today as the Highway of the Dead, because so many human skeletons have been found along the route. The sacred area was once paved with volcanic stone, and the stone buildings themselves were once covered with a

fine and remarkably durable plaster.

The Pyramid of the Sun, seven hundred feet on a side at its base and two hundred feet high, is said to be the largest ancient structure in the Americas. Its solid central core of adobe brick is faced with volcanic stone and covered with cement, and its five symmetrical terraces are mounted by a ceremonial staircase that faces the Highway of the Dead on the west. Human sacrifices were once offered on a broad, porchlike court at the base of the grand staircase. The rarefied air at 7,300 feet made my ascent to the top a slower process than it would have been at sea level. The Pyramid of the Moon is less spectacular than that of the Sun, and has not yet been restored.

Workers' Meeting at Minatitlán

My schedule hastened me on to Minatitlán, where workers from the two missions in southern Mexico had already gathered for their annual meeting. On the way our plane made its first stop at Vera Cruz, on the Gulf of Mexico, which vies with Tampico for the honor of being Mexico's leading port. The thick cover of whitecaps spreading spume and foam on the Gulf below forewarned us that a strong wind was blowing. The landing at Vera Cruz provided the pilot with an opportunity to demonstrate his skill. He brought the DC-6 down for a perfect landing despite gale winds of 50 miles an hour. The ground crew had a rope tethered to the top of the ramp to prevent it from being blown over, and it was only with considerable difficulty that they were able to reach the plane with it. The pilot managed the even more difficult landing at Minatitlán with equal skill.

Waiting to welcome me at the airport were Roy F. Williams and Sergio Moctezuma, treasurer and departmental secretary of the Mexican Union Mission, who had already come to Minatitlán. Elder Williams was born in Mexico, but considers Jamaica his home. Always an Adventist, he attended our college in Jamaica and has

been in the organized work for 23 years—in Panama as well as in Mexico. Elder Moctezuma is an able younger worker and a graduate of Montemorelos. He is giving strong leadership to departmental activities in the union. Recently it became possible to broadcast our message in Mexico, but circumstances may once more close this avenue of evangelism to us, he said.

The work in southern Mexico began in 1895, when Aurelio Jimenez learned about the signs of Christ's coming from a tract that had been used as a bread wrapper, and from a copy of *El Mensajero* that came his way ten years later. In 1909 he was baptized by G. W. Caviness, first minister sent to Mexico by the General Conference. Eventually Brother Jimenez became an able worker. Today well over half of our membership in Mexico is concentrated in a relatively small area in the southern part of the country. In some areas religious persecution is still severe, and acceptance of the Advent message still means great personal sacrifice and sometimes suffering.

Soon after my arrival in Minatitlán I met Alfredo Aeschlimann, president of the Mexican Union. Elder Aeschlimann has served the church ably for 37 years, mostly in the South American Division. The workers who serve with him appreciate his steady hand at the helm, his able leadership, and his sound counsel. Before coming to Mexico he was president of our college formerly located in Cuba.

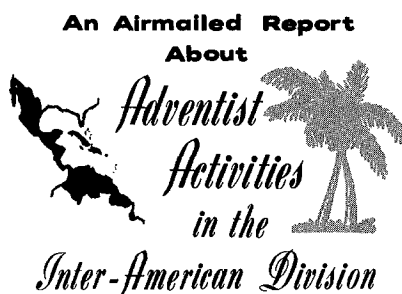
The workers' meetings were held in the larger of our two churches in Minatitlán, where we have about 300 members in a city of 40,000. As I listened intently to one speaker after another, the Spanish I learned at La Sierra Academy under K. J. Reynolds, Miss Ruth Miller, and Mrs. May Cole Kuhn began to return. It is much easier to understand a foreign language than to speak it. Soon I was able to understand most of what was being said if the words were enunciated distinctly and not spoken too rapidly. When it came my turn to speak to the workers, however, I appreciated the help of Elder Aeschlimann.

Two worship customs I noticed here for the first time are worthy of consideration elsewhere. The person asked to pray in public pauses briefly after addressing the heavenly Father, and the congregation responds with a subdued but fervent "amen" that tends to bring wandering minds to a focus on the prayer. Also, the congregation rises reverently as the ministers enter the sanctuary at the beginning of the worship service.

Nearly 100 workers were present

from the two missions—South and Southeast—many of them accompanied by their wives. A very few have cars, and most of them came by bus. The meetings were a blend of inspiration, instruction, and promotion. Elder Aeschlimann gave an excellent series of studies on sermon preparation, with the consummate skill of an experienced teacher. The workers, many of whom have had only limited opportunity for training, greatly appreciated these studies.

Together, the South and Southeast missions have 16,052 baptized church members, and more than 34,000 are regular Sabbath school members. There are 105 churches and 676 Sabbath schools. The rapid growth of recent years gives promise of thrilling



advances in days to come. But there is a serious shortage of workers, and some district leaders have as many as 25 or more churches and companies under their care. Elder Williams told me that the two southern missions are more than 90 per cent self-supporting. Most of our members in this area live in the mountains and belong to one or another of the Indian tribes. In some villages every inhabitant is an Adventist.

Sabbath afternoon two men were ordained to the gospel ministry—Felix Zacarias of the South mission and Xavier Soto Valle, departmental secretary of the Southeast mission. The latter became an Adventist while a patient of Dr. O. S. Parrett of Escondido, California, following an accident on a nearby ranch. Dr. Parrett lent him *Patriarchs and Prophets* and *The Great Controversy*, both of which he read with great interest. He was baptized by Mervyn Maxwell, who was then pastor of the Escondido church, and after two years of training at Montemorelos he entered the work. Last year he held an effort in the very church where the workers' meetings were being held, and 57 were baptized.

Soul-winning Experiences

Following the baptism three workers from each of the two missions related outstanding experiences of the past year. Isaias Hernandez told of an

earnest Catholic layman who became an even more ardent Adventist layman. During a four-week effort in a village where there is much witchcraft, the district priest required all his parishioners to sign a pledge not to attend the meetings. But as soon as he left the village the people returned to hear more of the message. Seven have thus far been baptized, and 12 are in the baptismal class.

Elder Sebastian Garcia of the Southeast mission told of a young man by the name of Martinez who studied for six months with several members of another Protestant group. Convinced of God's truth for our day, the leader of this group set about winning the others. He invited Elder Garcia to speak at their church, and following the sermon the entire congregation decided to become Seventh-day Adventists. More than 40 have already been baptized. Their old church is now too small, and one of the group has donated land and material for a larger church that will soon be ready for use. Elder Garcia also mentioned that there are 62 branch Sabbath schools in his district.

Last September Carlos Arrias, a young worker, was transferred to a new district where there are no Adventists. The people, he soon discovered, had a reputation for dealing summarily with unwanted persons, especially strangers. A short while ago they hanged a priest they happened to dislike. One day Brother Arrias discovered a man who had found an old *Sabbath School Quarterly* which he treasured greatly, and who was eager for more truth. Meetings were begun in this man's home, and the first night 60 attended. The second night 150 came. As Brother Arrias was on his way to meeting the third night he saw what he took to be a mob of 100 people following him with evil intent. But they proved to be part of the crowd of 300 that night. A local teacher offered the use of the school the fourth night, and 500 came to listen. This remarkable interest is still in process of development. The local priest has commended Brother Arrias for transforming the people of this village into law-abiding citizens.

A deaf-mute in Edgar Yanez' district in the South mission began enrolling people in a village where there were no Adventists in the Bible correspondence course. Recently, 11 were baptized. Another lay evangelist in Brother Yanez' district has 25 others ready for baptism.

The gospel light is burning brightly in the mountains of Chiapas and across the coastal plains of Tabasco. There is a deep spirit of consecration among the workers in southern Mexico. Pray for them.

R. F. C.



STANDARD PUBLISHING COMPANY

Bible Two's—2

The Two Builders

By H. H. Schmidt
President, Florida Conference

THERE are two ways to build a Christian experience. One way is to build on sinking sand and thus have an insecure foundation; another way is to build on solid rock, and by so doing have an experience that is firmly established. How we build and on what we build determine our ultimate destiny.

Jesus concluded His memorable Sermon on the Mount with these words: "Therefore whosoever heareth these sayings of mine, and doeth them,

I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and

great was the fall of it" (Matt. 7:24-27).

Jesus probably used as an object lesson the rough surface of Palestine, with its washed-out gullies produced by cloudbursts and rushing streams. With matchless skill He closed His sermon by making a comparison of two types of foundations upon which to build a house. He pointed out the results and made a contrast between building wisely and building unwisely. All the way through His discourse He held the attention of His hearers. He closed His sermon by appealing to the hearts of His listeners, giving them a chance to make a choice as to how they would proceed to build.

In this modern age we see much construction going on. Thousands of houses are springing up in every community to meet the growing demand for homes. During World War II and immediately after, because of the scarcity of building materials, many houses were constructed to fill immediate needs. These were supposed to be temporary, yet many were used much longer than was first intended. Such houses have rapidly deteriorated and become unfit dwelling places. Many of these houses were not placed on firm foundations; rather, they were put up hastily for temporary use.

Today men are building for permanency. Tremendous structures covering entire city blocks are being built. The finest steel, concrete, and other materials are being used. Solid foundations are being laid for these buildings. On a downtown street in Chicago, for example, a church has been built that towers alongside other skyscrapers. It is high, and it is magnificently constructed. It is built to last indefinitely.

Building on Sand

Along with physical building, men are attempting to build and develop a world of peace—a world free from war and the constant threat of war. The year 1946 was a memorable one—the year when the United Nations organization was born. During the years following, men and nations have sought earnestly to make it function in harmony with their fondest hopes and dreams of a lasting peace. But if finite men trust only their own wisdom and diplomacy, they are building upon sand. Even as it was in the days of ancient Babylon, when King Nebuchadnezzar boasted of the great city he had built, so will it be in these modern days when men are attempting to build an ideal world without taking God's will and direction into account.

There are, tragically enough, too many who build upon sand. Many

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are building upon sands of infidelity and atheism. Such are building on an insecure foundation. The psalmist expressed it rather tersely when he wrote, "The fool hath said in his heart, There is no God" (Ps. 53:1). Napoleon, a colorful military figure in mid-nineteenth-century history, was supposed to have said, when he heard a group of skeptical subordinate officers belittling the idea of the presence of God in the universe: "Gentlemen, then tell me, pray, who made all that?" sweeping his arm above him toward the starry heavens.

There are others who are building upon yielding sands of false morality. In effect they say, "I'm not such a bad fellow. I'm a good citizen. I pay my debts. I'm considerate of my neighbors. I attend strictly to my own business. I inconvenience or molest no one." Beneath all self-righteous claims is an unregenerate heart that must be surrendered to God and be cleansed in the blood of Jesus Christ. The wise man in Proverbs 28:26 says, "He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered."

Still others build on sands of universalism. This is a deadly bog of insidious quicksand. Why? Because the universalist argues that God is too merciful to punish anyone or doom him to perdition. By so arguing he says in effect that the sanctions of God's law do not reach beyond the grave and to judgment. His claim is that all the universe and its inhabitants will eventually be saved, even Satan and all the fallen angels. This builder upon sand is unwilling to face the unequivocal declaration of God as recorded in His Word: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

Other Sands

There are those who build on the sands of liberalism and churchism. The substitution of sacraments and forms of worship for faith in the cleansing power of a crucified and risen Saviour is building a religious experience upon something that will not stand through the tragic last days of earth's history. Jesus' teaching concerning this is set forth in His words "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

Many are building upon the sands of materialism. How unwise is this! "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Houses,

lands, bank accounts, and gadgets are poor substitutes for security based upon the promises of God and His plans and purposes for each one of us.

Some there are who build upon the quaking sands of worldly attractions and excitement. Multitudes are bowing at the shrine of worldly amusements that seek to captivate the mind and heart. One who is completely enamored and enthralled by the giddy excitement of modern-day amusement fails to see the dangerous sands upon which he is building. He is unaware that his experience can become one of disappointment.

Finally we come to that number who build upon the sands of future repentance. "Someday I will repent of my sins. Someday I am going to surrender my life to God." To the apos-

tle Paul, Felix, the Roman procurator, said, "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). How characteristic is this of all "put-offers"!

It is essential for every soul to build upon the solid, eternal foundation, upon the Rock, Jesus Christ. To those who build upon this Rock the storms of life will not be disturbing. To them the joyous experience of one day seeing Jesus in all His glory, and being ready to receive Him joyfully, will be all-important and all-consuming. God help us all to discern and to apply the great truth spoken by Jesus: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."



Elder and Mrs. Ernest Lloyd.

A Veteran

Minister

Sets Us a

Stimulating

Example

During the past five years, Elder and Mrs. Ernest Lloyd, of Loma Linda, California, have spent considerable time among the churches and schools of the four California conferences and Arizona in the interest of the Spirit of Prophecy. They report 482 meetings, with more than 54,000 persons in attendance.

Brother and Sister Lloyd have met with the Bible classes of 18 academies, spending two or three days at each school, accenting the certainty of prophetic guidance in the remnant church, and the development and preservation of the church through such guidance. Their studies and talks have been illustrated profusely with incidents and experiences from the life of Ellen G. White to point up the lessons presented. These elderly workers—Mrs. Lloyd nearly 80 years of age and Elder Lloyd nearly 84—have been much gratified with the good attention given by our youth in the schools.

The Loyds report that an increasing number of senior students in the academies are now taking the Prophetic Guidance Correspondence Course as supplementary work. They will receive a certificate of graduation as others do who complete the course in their homes or in the local churches on prayer meeting nights under the direction of the pastors. This course has proved to be a great help in building larger faith and confidence in the Spirit of Prophecy and this is the thing our church leaders do well to encourage and foster in these testing days.

Here is a line of worthy endeavor that more of our retired ministers could beneficially carry on in their local conferences, particularly among our schools and academies. Our youth constitute the hope of the church. What more important service could a retired minister give the church today? A good personal knowledge of the meaning and influence of the Spirit of Prophecy would go far to bind our youth to the church and reduce the number of apostasies that grieve our souls today. God bless this dear couple. They have proved again that the autumn can be the time of richest harvest.

F. D. N.

By T. R. Flaiz, M.D.

Complications of the Common Cold

ACCORDING to United States Public Health statistics, approximately three million Americans each year experience disabling colds that are uncomplicated by other upper respiratory conditions. Where persons take care of themselves properly, obtaining bed rest and simple treatments, complications develop in only about 20 per cent of the cases. Where the cold is neglected and the patient continues with his work, eats heavily, and exposes himself unnecessarily to the elements, the incidence of complications is much higher.

Passing up for the moment the most frequent complication of the common cold, let us notice the second most frequent complication—that of simple sore throat. This sore throat results from the development of a staphylococcus or streptococcus infection in the back of the mouth, the back of the nasal passages, and in the upper part of the throat. This may range all the way from comparatively inconsequen-

tial discomfort to a very severe streptococcus throat with abscess formation.

One of the simple things that can be done for a sore throat is to apply towels wrung from boiling water to the throat as hot as can be comfortably tolerated. These hot towels should be alternated with short applications of very cold towels. This kind of treatment should be continued for a period of 20 minutes to half an hour two or three times a day. The hot towels should be very hot and the cold towels should be very cold. The treatment should terminate with a cold towel and the skin should be rubbed with a dry towel.

A cold compress left on the throat overnight often is helpful in the treatment of the average sore throat. This compress consists of three or four thicknesses of ordinary bedsheet material (or a folded handkerchief or its equivalent) about three inches wide and long enough to go around the neck. This cotton material should be dipped in cold water, then wrung out and wrapped around the neck. Over this should be placed soft woolen cloth or Turkish towel material several layers in thickness, and pinned snugly in place. This has the effect of a heating compress. When the compress is removed in the morning, rub the neck well with a cold washcloth.

Middle-Ear Infection

A further secondary development from the common cold is middle-ear infection. This may or may not become severely painful but where middle-ear infection develops in connection with a cold you should report this to your physician, who will decide if treatment is necessary. Middle-ear infection is sufficiently serious to demand skilled attention. Until you can see a physician, apply heat, as with a hot-water bottle or a heating pad. This will give some relief.

Another complication of the common cold is infection in the sinuses. The treatment of sinusitis should be under the direction of a competent physician.

Now let us discuss the most common and most important complication of the common cold, namely, bronchial infection, or bronchitis. This disease is the immediate result of the invasion by streptococcus and staphylococcus organisms of the lining membranes of the trachea and bronchi, which have been weakened by the cold. Streptococcus and staphylococcus germs are present in the throat and in the bronchial lining membranes at all times. They assume dangerous proportions only when resistance has for some reason been lowered and they find the tissue suitable

for invasion. Here again the severity of the infection may range from a mere mild bronchitis to a severe or even dangerous inflammatory disease.

In the case of a simple, mild bronchitis with a slight rise in fever, the treatment will be, first of all, bed rest, light diet, an abundance of fluids—with emphasis again on citrus fruit juices—and application of heat to the upper part of the chest. Heat can be applied by hot-water bottle, electric heating pad, or Thermophore, and should be alternated occasionally with a vigorous application of cold. This application of heat and cold tends to stimulate better circulation in the parts involved, thereby improving the natural resistance to the disease. Skillfully applied fomentations to the chest are helpful in this condition. But fomentations, though they may seem like a very simple treatment, should be handled only by those trained to use this kind of treatment. No treatment at all is far better than a poorly given hydrotherapy treatment.

Pneumonia

If the bronchial infection is severe, accompanied by fever, if there is pain over the bronchial area, if there is actual discomfort when coughing, by all means call a physician. The possible complications of severe bronchial involvement are too serious to be left to ordinary means of treatment. The most immediate danger from the severe bronchitis is the possibility of an extension into the lung tissue with an actual pneumonia. Formerly, severe cases of pneumonia were often complicated by lung abscess, a dangerous condition not often seen since the discovery of antibiotics.

The severe bronchial involvement is most effectively treated by one of the antibiotics. The physician will choose the one that will be most effective according to his findings when he examines the patient and learns something of the background or possible previous experience of the patient with the use of antibiotics.

With the use of the appropriate antibiotic the most severe bronchial infection will be fully under control within 24 to 48 hours. This can be said also of even the more severe cases of pneumonia. Given a little more than 24 hours, the temperature will usually be normal. The body then needs only to clear up the congestion—the debris left from the work of these dangerous disease germs. Within three or four days the patient's strength will return nearly to normal and the patient will probably be ready to resume his duties. This will, of course, all be under the counsel of the attending physician who will

indicate when the patient is in a condition to return to work.

When one remembers that only a few years ago a severe case of bronchitis or of pneumonia, even with the very best of care, required many days and sometimes weeks of intensive treatment and confinement to bed, we can recognize something of the great strides made by modern medicine.

Pneumonia was a common cause of death among people of all ages only a few years ago. Today pneumonia is comparatively rarely the cause of death of young people.

Sixty years ago there were more than 200 deaths each year from pneumonia in every 100,000 population. Today this figure has dropped to 30 deaths, or less than 1/6th as many as 60 years ago. These deaths are mostly among elderly people or those weakened by other diseases. This significant

I Will Not Question Why

By Stella Kennedy Salisbury

I will not question why,
Though dearest hopes all shattered lie,
If all the ships I gaily sent to sea
With broken masts come drifting back to me.

I will not question why,
Though cherished dreams have gone awry;
I'll trust His ever-guiding hand
To lead me to that better land.

reduction is largely a reflection of the better medical treatment available in modern medicine.

A further possible complication of the common cold, which must not be overlooked, is tuberculosis. The neglected cold may bring on bronchial involvement and low-grade involve-

ment of portions of the lungs. If neglected, these conditions, particularly in people who are inadequately nourished and in unsanitary conditions, may result in the development of tuberculosis. Let us not forget that in America each year some 11,000 people still die of tuberculosis. The development of effective medications and skillful surgical procedures has brought the mortality rate down to this number from a figure 30 times as high about 60 years ago. We are here reminded of the role of the skillful physician and surgeon in the very significant reduction of illness and death from some of the more common diseases.

Remember, your common cold may be complicated with diseases that may be dangerous. Do not neglect the common cold. It may not continue to be just a common cold.



The Art of Living....



when
you're
young

by Miriam Hood

"... Just Let Me Know"

IF I can do anything to help, just let me know.' Now *there's* a meaningless remark!"

A friend of mine was pretty angry the other day when she exploded with this denunciation. Since she isn't given to emotional outbursts of this kind, I was interested in finding out just what had "triggered" the situation. And she told me—eloquently and at length.

"I'm really annoyed with people who make big, glowing offers when they don't mean them at all!" she exclaimed forcibly.

Pausing only to take a deep breath, she continued, "Recently I was ill—not seriously, but enough so that I had to be in bed for ten days. I was *so* apprehensive about my classwork. You know what it's like to be out of classes that long. But I could do assignments in my room—if I could get the assignments and the materials."

The thought crossed my mind that this should have been relatively simple—surely any number of friends would offer to help out. When I hesitantly expressed this viewpoint, we really got down to the gist of the discussion.

"Oh, yes, any number of friends offered," my young friend explained scornfully. "They came to my room the first day, breezed in, chatted gaily (and, incidentally, expected me to chat gaily when I was miserable, but we'll let that go by), and as they left, one after another, they said, *so* politely, 'Now if there's anything I can do to help, just let me know.' It sounded

good; it sounded just right, in fact. But it didn't mean a thing."

At first, my friend said, she had been "gullible" enough to take the offers as sincere. So since she really did need help, she suggested to Caller No. 1 that perhaps she could get some reference books for her from the library. Perhaps Caller No. 2 would ask the history teacher for the week's assignments. To her pained surprise, she said, dead silence fell in each case, while a chagrined half-smile spread across suddenly red faces. Then the stumbling excuses—"I'd love to get the books, but I promised to go skating with the gang and I'm already late, but if you haven't gotten them by tomorrow, give me a ring! If I can do anything to help, just let me know."

The repetition of the meaningless offer, in the face of overwhelming evidence that it was insincere was to her the most amazing part of the whole episode. I guess I would have felt as disconcerted as she. Incidentally, Caller No. 2 "would love to get the assignments from Dr. Doe, but there's this French test coming up, and you know I'm just no good in French and I ought to spend every single minute . . ." and the voice trailed off into nothingness. But Caller No. 2 rallied beautifully, because as she departed (hastily) she declared, in ringing tones, "If there's anything else I can do, don't hesitate to call me!"

Well, the story had a happy ending after all, because a very quiet girl, not given to "grand gestures," came up to

the sickroom and announced, without fanfare, "I've talked to all your teachers, Peg, and here's the list of assignments. I noticed that you'd need some library books, so I stopped and picked them up. I'll stop in again at seven, before study period, to see if you need anything else. And now I'll go and leave you to your labors."

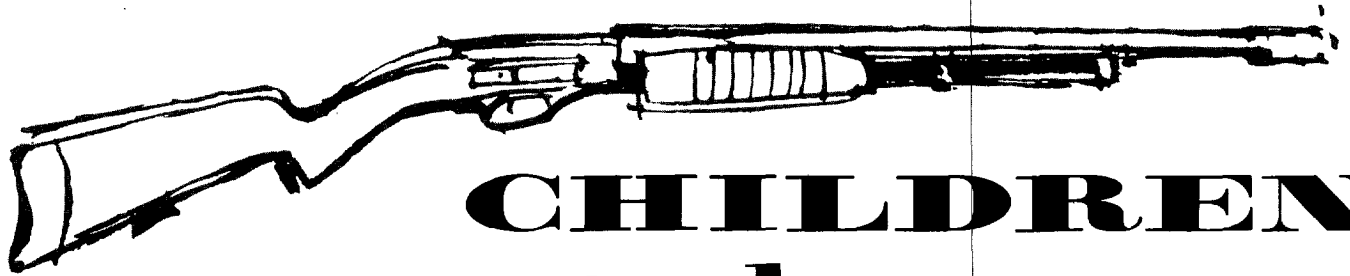
Peg said she was hard put not to break down and cry, she was so grateful.

"You see," she told me earnestly, "I don't want you to think I expect people to go around waiting on me. The world doesn't owe me a thing. It's just that these friends offered. They were so emphatic, so apparently sincere. I just felt disillusioned, I suppose."

I think Peg was entitled to a moment of disillusionment, don't you? In fact, the whole incident has caused me to do some pretty intensive soul searching. I've just about decided to discard that meaningless remark, the one that begins, "If I can do anything to help you . . ."

Instead, I think I'll try substituting *action*. After all,

"True worth is in being, not seeming—
In doing, each day that goes by,
Some little good—not in dreaming
Of great things to do by and by."



CHILDREN and GUNS

By R. H. Ferris, *Pastor*

ON A recent pastoral call I was approached by a little boy who pointed his all-too-realistic-looking toy gun at me shouting, "Bang, bang, you're dead!" How many times has this been your experience? As you drive along the road, a child points a gun at your car and exclaims, "You're dead!" Walking down the street you are suddenly in the midst of a fierce war between "good" and "bad" men. Films and television programs are full of gunplay. Youth today accept guns and their terrible results with an alarming casualness.

A recent press release from a group dealing with children's problems said, "Although every religion preaches peace, many of us [parents] are all too prone to contradict our words with our actions. . . . We do it by giving children guns, cannons, rockets, missiles, toy submarines, armored tanks and bombers, and other playthings that sow the concepts of war, violence, and destruction in their minds." Anyone who has attempted to shop for gifts for young children, is only too well aware of the dearth of constructive toys, when contrasted with the number of toys that teach the principles of death and destruction.

We cannot insulate our children from the cruelty of man against man in the violent attacks made upon the innocent, but we need not contribute to their familiarity with them. In these last days, God's people will be hard pressed to train their children in concepts of unselfish love for their fellow men, for Satan is instilling hate. Love will be lacking just prior to the second coming of Christ. Men will be "without natural affection" (2 Tim. 3:3). Only recently in a Midwestern

State a young boy shot and killed his mother, father, twin sisters, and another brother because he "felt left out." The gun was readily available in their home.

It is not surprising that parents who go along with their children's gun games and pretend to drop dead sometimes really do. A few years ago a four-year-old child picked up a real gun and pointed it at her mother. The gun fired and the mother dropped dead, as usual, but not in play this time. Toy guns look so realistic right down to the last detail that criminals sometimes carry out crimes with them, fooling all persons being accosted. Occasionally children pick up real guns, not realizing their danger.

Respect for Life

But what place does a real gun have in the home of a Christian anyway? God's people are to be a commandment-keeping people. One of the commandments states, "Thou shalt not kill." This means more than just refraining from killing a fellow human being. It means teaching and practicing respect for all life. It means teaching gentleness and kindness. Guns and toys of violence cannot do this. Only by putting these things aside can we truly fulfill the command to love one another.

An eight-year-old pointed a gun at his playmate. The gun went off, snuffing out the life of the little one. When questioned by the authorities the juvenile killer told them they had been playing cops and robbers and when the gun went off "I thought he would just jump up and go on again."

May each parent consider carefully his responsibility, not alone to keep

toys of violence out of their children's hands but to teach them that meek spirit of love, demonstrated by Christ, who reviled not those who were smiting Him. Thus with true principles of love and kindness they shall not only be fitted for eternal life, they shall also be in a better position to "love" others into the kingdom with them.

On Keeping House IN FEBRUARY



By Carolyn E. Keeler

SOMEHOW when February arrives we begin to think that winter is almost over and spring is around the corner. Yet we know that sometimes March is a fiend, howling and shrieking and piling up snow that stops traffic and makes life a little rugged in some parts of the country. And then in February come a few sunny, warmish days when the snow melts and we take a long breath and think of "springish" things to do.

Have you ever had days of frustration strung out in a row, like beads? Well, we experienced that in December, around Christmas time. Our daughter Pat and her cousin came home from the New England Sanitarium to spend the holidays, traveling by bus from Boston to Olean, via Buffalo. After all the glad greetings, came the gloomy announcement, "Our luggage wasn't in Buffalo when we reached there. And we don't know where it is." All the girls' clothing and Christmas presents were in the luggage.

We called the luggage department every hour all one day, but either the line was busy or no one answered. The Olean bus folks asked for a de-

scription of the luggage and its contents, and they cooperated beautifully, but we waited and waited.

Then we had ordered the registration plates for Pat's car three weeks before, but they didn't come. She had planned to drive back to the sanitarium. And the *Guides* didn't come. Our juniors went over old lessons, for several weeks. The Christmas rush was probably the cause of all this, but you know how frustrated one can feel. Finally, we hailed with joy the arrival of the *Guides*.

The luggage came the day before the girls left for the sanitarium, so we had another Christmas that night. "All's well that ends well."

I was happy to receive another recipe from Mary Gainer Ehlers of Dalton, Georgia, this time for honey-oatmeal bread. Here it is:

- 1½ cups water
- 1 cup quick oatmeal
- 2 tbsp. shortening
- 1 cup scalded milk (or water)
- ¼ cup honey
- 1 tsp. salt
- 1 or 2 cakes yeast
- 2 cups white flour
- 3 or 3½ cups whole-wheat flour

Boil milk, add oatmeal, cook 2 minutes. Add shortening, honey, salt, and remaining water. Cool. Add yeast. Add white flour, and beat well. Add whole-wheat flour. Make soft dough. Knead eight minutes. Let rise, then mold into loaves, and let rise again. Bake at 375° for 50 minutes.

I think breadmaking offers one a wide field of adventure. Who knows, if you experiment enough you might win a Pillsbury prize! Anyway it's something to add a bit of glitter to our February days.

Remember now, keep some literature right by the front door so that no one can go away without a bit of the truth we love. Even one paper could mean salvation to the receiver.

A Story FOR THE YOUNGER SET

Hard Work and Strong Faith

By Inez Storie Carr

CHOP, chop, chop. The steady sound of Frank's ax, where the 15-year-old was felling small trees and cutting them into cordwood, skipped across the nearby lake and echoed from a high rocky cliff opposite the stand of pine and maple. The boy had been thinking as

well as working, and not until he sat down on a stump to rest a minute did he notice that the sky was painting the lake with sunset colors, that twilight shadows were slipping through the trees, with night following close behind.

Stepping to the edge of the water, Frank laid his ax carefully down in his flat-bottomed boat, pushed the boat off the sandy shore, jumped in, and the "chop, chop" changed to "plop, plop" as the oars dipped in perfect timing, taking him along the lake to where a well-beaten path led up from the lake to a big frame house on a large flat rock overlooking Butterfield Lake. He walked with determined step through the kitchen and into the living room where his mother was busy getting his younger brothers ready for bed.

"Mother." Frank's voice was so firm and deep that Mrs. Wilcox stopped slipping little legs into pajamas and looked at her tall, straight, serious-faced son. "I made a decision while I was chopping wood this afternoon. I'm going to South Lancaster Academy and train to be a minister."

Frank turned, went out to the kitchen for a bowl of mother's dark bread with milk, then upstairs to his bedroom without another word.

Mrs. Wilcox knew that when this boy of few words made a decision it was already a part of him, and a rough road to the goal would only make him more determined; so she considered it a plan also.

Frank's neat stacks of cordwood brought in tuition dollars slowly, but persistence won, and finally there was enough for a year at South Lancaster Academy.



HARRY BAERG, ARTIST

Mrs. Wilcox stopped slipping little legs into pajamas and looked at her tall, straight, serious-faced son, as he said, "I made a decision while I was chopping wood this afternoon. I'm going to South Lancaster Academy and train to be a minister."

The night before he left he walked the two miles to Redwood, New York, to see his sister Jannie, who was an invalid. Frank strode through the house to her sunny little room at the back.

"Oh, Frank, I'm so glad to see you. Come sit by me and tell me all the news."

"Jannie, I'm going to South Lancaster Academy tomorrow and I'm going to be a minister."

Jannie was so happy that she could not keep the tears back. "But you must remember, brother, your health isn't good, and what will you do about girls?" They both laughed, for his bashfulness was a well-known trait.

"That bothers me somewhat, Jannie. I think I'll hide under an umbrella going to and from classes."

It was so good to talk and laugh his fears away with this understanding sister of strong faith. "Tell me again about the wagon wheel, sis, and then it's good-by till next spring."

"You mean when Jim and I went to see Nettie, our youngest sister?"

"That's it, Jannie. It's a story that always gives me courage."

"We got word that Nettie, who lived ten miles from us, was dying. Leaving the children [the author's mother was one of them] with grandmother, Jim and I dropped everything and started out in a hurry with our horse and carriage. But we had gone only a little way when the steel tire came off one of the wheels. Of course, we couldn't go on.

"Jim," I said, 'try to put it back on.'

"Why Jannie, that's impossible. Only a blacksmith working in his shop with the right tools could do that."

"But I had been praying and I knew that the Lord had heard my plea to see baby sister," continued Jannie.

"Please Jim, try putting it back on. If it doesn't work, I won't ask again."

"Jannie, if I did get it on, when we ford the Indian River it would slip off again, and it would be hard to even find it. But just to please you I'll try even though I know it won't work."

"To Jim's astonishment the steel tire slid easily into place and was as solid as if a blacksmith had put it on. An angel had undoubtedly used Jim's hands to put that tire on. It never came off again and we got to see Nettie before she passed away."

"Thank you, sis, and good-by," said Frank. And he was gone.

By hard work and strong faith, F. M. Wilcox finished his academic and college courses, became a minister, delivered his first sermon, with quaking knees, at Watertown, New York, when his brother M. C. Wilcox was holding an effort there. Later he became a writer of books and articles and was the editor of the *REVIEW AND HERALD* for 33 years. He was one of the trustees of the Ellen G. White Estate and a strong pillar in the church until his death.

He began his life with hard work and strong faith, and he finished it the same way—a good example for children and youth to follow.



More on Pope Paul's Journey

It is too early to see Pope Paul's recent trip to the Holy Land in exact perspective and to assess the full impact it will have on the religious and political affairs of the twentieth century. But it is not too early to note several remarkable aspects of the trip and make a few preliminary observations concerning the Papacy as described in Bible prophecy.

The pilgrimage was of historic interest because it marked the first time that a pope had visited the Holy Land. Never before had the head of the Roman Church visited the land where Christ and Christianity were born. Few popes in recent times have ventured far outside the city of Rome. Perhaps Paul VI intends to make his pontificate one in which the influence of the Vatican will be vastly increased by personal appearances in many parts of the world.

Since the Pope journeyed to the Holy Land he has received numerous invitations to visit other nations. The *New York Times* reports that "Vatican sources attached to the Pope's party said he had been deluged with invitations from around the world." Appeals have come from India, Brazil, Portugal, and France, to name but a few. And there has been substantial talk that the Pope may visit the United States.

While no one can say definitely, it seems likely that the Pope's next trip of significance will be to India the latter part of this year. Vatican sources have confirmed the fact that Pope Paul has been invited to attend an international Eucharistic Congress, scheduled to open in Bombay, November 26. Whether the Pope goes to Bombay or not is of no great moment; what is important is that he can be expected to make trips abroad from time to time—trips designed to widen the influence of the Papacy and increase its impact on world affairs.

Remarkable Coverage by Newspapers, Magazines, Radio, and TV

The tremendous news coverage given the Holy Land pilgrimage was another feature that showed the Pope's visit to be out of the ordinary—an event of major news significance. A French picture magazine chartered a Caravelle jet to fly 55 members of its staff to the Holy Land. Italy's Government-owned broadcasting system sent 245 men. Even the big Moscow dailies, *Pravda* and *Izvestia*, assigned correspondents to the event. According to *Time* magazine, "Some 1,200 newsmen from 34 countries converged on the first papal visit to the Holy Land."

And what astonishing prominence was given to the journey on the front pages of newspapers all over the world! The staid *New York Times* headlined its lead story, "Pope Acclaimed in Holy Land; Surging Crowds Surround Him as He Follows Path of Jesus." For three days the *Times* gave the most prominent position on its front page to a story about the Pope's visit, devoting, in all, 73 columns of space to the event—about 1,300 column inches. The influential *Washington Post* treated the story even more sensationally. Its January 5 (Sunday) issue carried a two-line banner headline on page one: "Pope Paul Travels Way of the Cross; He Prays in Tears at Tomb of Christ." The next day's paper again gave the Pope's trip the position of greatest importance—upper

right corner on page one—under the headline: "Pope, Athenagoras Meet in Holy Land."

News magazines vied with one another to give extended treatment to the pilgrimage, several going to the tremendous expense of running pictures of the event in four colors. Radio broadcasts gave unusual play to the story, and the television networks of the National Broadcasting Company and the Columbia Broadcasting System each devoted one hour to films of the journey.

Only a few years ago religious news was relegated to the inside pages of newspapers, but today religion is page one news—and the most important religion in the world, newswise, is Roman Catholicism. How significant this is! If any student of prophecy has been slow to believe that the Papacy would reach the peak of power forecast in Revelation 13, surely he need no longer doubt. "All that dwell upon the earth shall worship him, whose names are not written in the book of life" (Rev. 13:8).

Pope and Patriarch

One of the most important aspects of the Holy Land pilgrimage was the meeting between the Pope and Ecumenical Patriarch Athenagoras I of Constantinople. That these two men, "whose churches have been divided by sharp differences for the better part of a millennium," should twice exchange embraces and the kiss of peace would have been thought impossible only a short time ago. Not since 1439 had a pope and patriarch met to exchange views in a civil atmosphere. Editorially, the *Washington Post* declared that the recent meetings on the Mount of Olives were "the most significant events of the pilgrimage." Theologians agree that a climate favorable to understanding and dialog has been created between the Western and Eastern churches. Commented the *New York Times*: "The cause of ecumenism—the unity of Christianity—has been advanced in an intangible but certain way."

The meetings between the Pope and Patriarch had special significance because the Orthodox Church of Greece is a member of the World Council of Churches. Hence, as the *Christian Century* points out, this "automatically involve[s] the whole of Christianity in an ecumenical confrontation. . . . Unilaterally, Orthodoxy cannot speak or act officially for the World Council of Churches, but wherever it strengthens its links to Roman Catholicism without loosening its ties to the W.C.C., Orthodoxy will pull the Roman Catholic Church and the World Council of Churches closer together" (January 8, 1964, p. 37). Thus the goal of uniting Christendom in one great ecumenical movement seems more attainable as the result of the Pope-Patriarch confrontation in Jerusalem.

And something even more remarkable than reconciliation between two Christian bodies was achieved by the Pope's pilgrimage. For a few days "the three great religions of the West—Christianity, Judaism and Mohammedanism—were joined in a spirit of harmony . . . , which is a rare if not unique event for religious history to record."—*New York Times*, Jan. 7, 1964. Though irritating incidents of a minor nature cropped up at times, remarkable indeed was the fact that Jew, Arab, and Christian temporarily set aside their major disagreements to welcome the Pope and pay him respect. Commented *Christianity Today* (January 17): "For some

evangelical leaders the remarkable phenomenon of a Muslim state and a Hebrew state, which both evade the claim of Jesus Christ, paying tumultuous homage to the Pope, called to mind John 5:43: 'I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.' Perhaps the gathering of all the world's religions into the three groups mentioned in Revelation 16:13—the dragon, the beast, and the false prophet—will not be as difficult, nor take as much time, as some have supposed. Are we even now seeing evidences that "the final movements will be rapid ones" (*Testimonies*, vol. 9, p. 11)?

At the outset of this editorial we remarked that it is too early to assess the full impact of the Pope's visit on the religious and political affairs of the twentieth century. But that it will have far-reaching effects few people

doubt. Some Vatican aides have said that as a consequence the Papacy will never again be "as we have known it." The changes involving the Papacy, we suspect, will be in the respect and hearing accorded the papal voice rather than in any alteration of the church structure. With the *Washington Post* we say: "The Pilgrimage and the manifestations of joy that it evoked have still further enhanced the prestige of the papacy almost everywhere in both the Christian and non-Christian worlds" (January 8). This enhancement of prestige bodes no good for those who oppose the papal system, but it provides important additional evidence that time for this old world is fast running out. So let us lift up our heads with joy. The great event toward which all the prophecies point is not far away. "Jesus is coming again!"

K. H. W.



Going Home

By Edna Atkin Pepper

It's fine to be a part of
The world's work so long begun,
But oh, the joy of knowing
That the day is almost done!

All honor to the Wisdom
That has measured out our day
To keep within the limits
Of our weak and human clay.

And He who knows the compass
Of the strength He has bestowed
Will mete out with exactness
All the burdens of the load.

It's good to meet the challenge,
And though we may like to roam,
We'll find there is no pleasure
Like the joy of going home!

"Like As a Father"

By ADLAI

ALBERT
ESTEB

"Like as a father pitieth his children,
so the Lord pitieth . . ." (Ps. 103:13).

We often face sorrows or suffering or grief,
And sometimes, like Job, get no human relief.
'Tis then, if we search, we may find in the Book
A picture of God that we can't overlook.

Divine Rescue

By Edith V. Spillman

Priest and Levite
Passed me
By.
God's Samaritan
Found me,
Lying
Wounded and robbed
By sin,
On Jericho's road.

Winter Sunset

By Thais Cole

First, snowy mountaintops turn pink,
Transformed in twilight's glow;
Tall forest trees in silhouette
Acutely black below.
Exhilarating yet serene,
Then sunset takes command—
In quickening, deepening, crimson spread
The dome of sky is spanned!
Its glory follows down the road
And moves along the hill,
As vivid peace and beauty
Overflow their bounds,
and spill.

Then We Shall Know

By Eloise Case Tiney

Unworthy, weak, so far below
The lovely Pattern that I know,
By faith I view the shining goal
And cast on Christ my helpless soul;
And if I reach the glory land,
A miracle of grace I'll stand!

But what of those I sometimes meet,
Who seem to walk with careless feet
The path I tread with painful care?
Shall I meet *them* over there?
And will we wonder, I and they,
That each, somehow, had found the way?

'Tis just conjecture this, oh yes,
For truthfully I must confess
My neighbors' hearts I do not know;
How gallantly they fight the foe
And vict'ries gain or lose, and why
They stand or fall, God knows, not I!

The same with them; they cannot see
Past outward show the inmost me;
My motivation, wrong or right,
Is mostly hidden from their sight.

But if, through God's mysterious grace,
We find in heaven a resting place,
A clearer knowledge we shall gain,
The hidden things shall be made plain.
We'll know the whole and not "in part,"
And perfect love will fill each heart.

Christ taught us to call Him "Our Father" above—
"Our Father"—with infinite, measureless love.
He showed His disciples that wonderful day
That "Father" was near, only one prayer away.

Christ says, "I am with you," His peace to impart.
He feels ev'ry pain that you feel in your heart.
He asks you to trust, though your vision be dim,
And whispers, "Cast *all* of your care upon Him."

"He careth for you!" 'Tis a promise so sweet,
I stand overwhelmed, and I fall at His feet,
To ask Him for mercy to stand ev'ry test,
For *faith* that "all things" will work out for the best!

What comfort to know that whatever betide,
Lo, "like as a father" God stands by my side!

Reports From Far and Near



Delegates attending the conference on African trends at Solusi College, Southern Rhodesia. Solusi College church in background.

Adventist leaders in Africa study problems and changes in the Dark Continent.

By G. S. Stevenson, Editor
Sentinel Publishing Association

NINETEEN SIXTY-THREE was a year of many significant conferences in Africa. The year began with the All-Africa Youth Assembly session in Nairobi. This was followed in April by the All-Africa Conference of Churches in Uganda. These two gatherings set a pattern for interchurch activity on this continent, that will have far-reaching consequences. In July the heads of all independent African states met to formulate plans and policies for a united African front in international relations.

Other conferences have met to further the aims and hopes of the peoples of Africa and to forge links of common purpose between emerging nations. Meantime, some have been concerned with dis-

mantling the remnants of colonial rule and gaining independence for subject peoples. The ill-starred Federation of Rhodesia and Nyasaland has been brought to its unhappy end by a series of conferences at Victoria Falls. Yes, 1963 was a year of momentous conferences in, and concerned with, Africa.

The leaders of the Advent Movement in Southern Africa could not but be aware of the quickening tempo of affairs in this land. Africa is changing before our eyes in one of the most astonishing revolutions in history. New nations are being born at a rate never before seen, and with the attainment of independence in each new territory, new situations arise that affect the proclamation of the Advent message.

Change is not only in the headlines but it is in the very atmosphere we breathe. To anticipate the effects of changing circumstances and be prepared to meet them requires more than ordinary wisdom.

Since change is being planned and prepared by All-Africa conferences, it was necessary that a conference be called to consider how the Advent cause should relate itself to the new trends on this continent. Representatives of all the races and interests of the Seventh-day Adventist Church in the Trans-Africa Division were called to meet for this purpose in a conference on African trends at Solusi College, November 22-27, 1963.

Without minimizing the importance of the great gatherings held earlier in the

year in various parts of Africa, we believe that this was the most important of all. This was a conference of representative Seventh-day Adventist leaders and workers for the purpose of charting a course and devising means for presenting the unchanging gospel of Christ, and the Advent message, to the changing conditions of this continent, which still is covered with darkness though seeking for light.

The motto of the conference was "A Changeless Christ for a Changing World." This theme ran through every presentation and inspired all the discussions.

The delegates to the conference—77 in all—together with the Leadership Course and senior students at the college, lived, ate, worshiped, and relaxed together throughout the days of the conference. If anything could serve to underline the remarkable change that has come to Africa in recent years, it would be the spontaneous and hearty multiracial fellowship that prevailed in this gathering.

The conference was presided over by the division president, R. H. Pierson, assisted by fellow officers, W. D. Eva and E. D. Hanson. General Conference representatives K. H. Emmerson and M. E. Loewen assisted with spiritual guidance and wise counsel. Among those in attendance, K. Fleck, treasurer of the Central European Division, was a welcome and much-appreciated guest.

Papers Presented

Papers on a wide variety of topics were presented by workers of experience from various parts of the division, and these led to full and frank discussion by delegates. Ample time had been provided for discussion, and it was heartening to see the enthusiasm with which African and missionary delegates entered into the symposia. Indeed, it was lack of time that terminated most periods.

Every phase of the work was considered. From the first session when papers on "The Advent Message in a Changing Africa" and "Emphasis on Soul Winning in Changing Africa" were presented, to the last, dealing with "Our Church Services in the Light of Changing Africa," and "Increased Emphasis on Pastoral Care," a lively and constructive interest prevailed.

The conference closed on a deeply spiritual note. A communion service led by W. D. Eva brought all together at the foot of the cross and around the table of the Lord. As delegates separated to their fields of labor they bore with them the consciousness that above, beyond, and in spite of all the issues that tend to divide, the eternal values and truths of the Advent message unite all the disciples of Jesus Christ. With one message to proclaim to the world, we are all one in Christ Jesus.

Seventy years ago Solusi pioneered the proclamation of the Advent message to the heathen peoples of Africa and the rest of the non-Christian world. Today Solusi is our senior college for training African men and women to carry the burdens of leadership among their own peoples on this continent. From this Solusi Conference on African Trends there may well, under God's blessing, come the impetus for the completion of the work in Africa.

Southern European Division Year-End Council Meets in Switzerland

By O. A. Blake, *Undertreasurer*
General Conference

It was my privilege, in company with R. R. Figuhr, president of the General Conference, to attend the year-end council of the Southern European Division. This meeting was held at La Lignière, our sanitarium in Gland, Switzerland, early in December.

Marius Fridlin, president of the Southern European Division, based his remarks at the opening meeting on the experience of the children of Israel as recorded in Joshua where they were commanded to "Go over this Jordan." When the Lord gave this command to the children of Israel, the Jordan River was at flood stage. Nevertheless, the Lord said, "Go over this Jordan." On the other side were their enemies, but they were to "Go." Undoubtedly many of the children of Israel were afraid and did not want to go over. They had already suffered much in the wilderness. This same command comes to us today—Press forward and finish the work.

There is a great shortage of workers in

the Southern European Division, particularly in overseas mission fields. Funds are available, but workers are scarce. In 1962 there was an increase in membership of 5,337, and for the first nine months of 1963 the increase amounted to 7,800.

Reports were presented by the secretary and treasurer. The tithe increase during the period of 1959-1962 over 1955-1958 was \$206,130, or an increase of 34.16 per cent. It was encouraging to note the increase in tithe and mission offerings. The balance sheet as of December 31, 1961, showed a net worth of approximately \$2 million. The division is in a sound financial situation, hence the committee was able to appropriate out of division funds for specials, the amount of \$592,600. For 1964 it was voted to appropriate \$783,000 for specials and \$1,633,084.81 for base appropriations.

Each evening we met in the new sanitarium church, and listened to the interesting reports of the union presidents. All were happy to meet Anton Lorencin and three of his fellow workers from Yugoslavia, and Johann Pechtöl, president of the Hungarian Union.

Brother Lorencin spoke encouragingly of the work in Yugoslavia, and expressed the appreciation of the 12 Adventist families in Skopje for the 12 prefabricated houses donated by the Danish brethren,



Present at the Southern European Division year-end council in Gland, Switzerland, were (left to right): W. A. Wild, division secretary; Marius Fridlin, division president; R. R. Figuhr, General Conference president; O. A. Blake, General Conference undertreasurer, and B. J. Kohler, division treasurer.



Workers at the year-end council of the Southern European Division.

as well as for the blankets and other supplies received. No Adventist lives were lost in the earthquake which devastated that city at 5:17 A.M. on July 26, though all lost most of their personal belongings. It was estimated that between 3,000 and 4,000 people lost their lives when the earthquake struck. The Adventist church in Skopje was not destroyed, though it was damaged. This damage has now been completely repaired. Just 30 feet away a large building was completely destroyed, and on every side other buildings were destroyed and many lives were lost.

Henri Pichot brought a vivid picture of the situation that exists in Algiers and other areas within the North African Union. The union previously had a membership of 1,000, but because many Europeans have returned to their homeland, the membership at present is 200, with 65 in the city of Algiers. They are now endeavoring to do everything possible to bring the truth to the Moslems of their territory. They greatly appreciate the gifts of clothing, medicine, and food which they have received. They are now appealing for 40 tons of clothing from the United States.

Many people are starving in that area. In their dispensaries they are endeavoring to alleviate some of the misery that confronts the people. This is the very work God expects us to do. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The delegates present at the council greatly appreciated the association of fellow workers, and all returned to their fields with good courage, determined to press forward the work with even greater enthusiasm in 1964.

From Opium Derelict to Disciple of Jesus

(Continued from page 1)

often required him to deal with the mediator of problems between his company and the government. It turned out that the mediator was an opium smoker. One day the inevitable invitation came, "How about talking over our problems over some opium?" He really didn't want to.

You see, his father had smoked opium, and Tan Sui Eng had not forgotten how his father would get the urge for a smoke and in his nervous, irritable condition he would strike his mother and she would have to flee from the house. He had not forgotten that his home had been broken completely by the time he was only 14, as a result of opium.

But Tan Sui Eng liked his job and he knew that the mediator and other officials didn't like anyone who wouldn't smoke with them. So he smoked. For five years he smoked before he liked the stuff. By then he was opium's slave. He, too, would get a craving for it. He, too, would beat his wife. More than once he watched her run from him in terror. Then he would take his nightly stroll to the opium den where he and his cronies would enter their little four-walled heaven from eight

till midnight. This was Tan Sui Eng. This was the gaunt, yellow-faced, opium-bleached man sitting in the evangelistic meeting.

How did he get there? One night while walking down the main street of town, heading for the usual smoke, he noticed something different going on at the local theater. He had heard about these strange Christians and he wanted to see what they looked like. So in he went. He didn't know it when he walked into the meeting, but the Saviour of the world loved this poor wretch in spite of his habit. Never again would Tan Sui Eng's life be the same after this confrontation with the gospel. Somehow through that opium-smogged brain he liked what he saw and heard.

Night after night he returned until one
(Continued on page 18)



South Brand Church Dedication, Glendale, California

Dedication services on Sabbath, December 28, 1963, climaxed the year's activities for the Glendale, California, South Brand church. R. R. Bietz, president of the Pacific Union Conference, was the guest speaker for the afternoon dedication ceremonies. The history of the church was read by Hardy Hodges, and the congregation was led in the Act of Dedication by the pastor, Caesar Bufano. The dedicatory prayer was offered by Cree Sandefur, Southern California Conference president, who also spoke at the morning worship service.

The church was organized in 1942 under the leadership of R. Calderone, in Lincoln Park, a Los Angeles suburb. In 1957 the present structure was purchased and the congregation moved to Glendale. Elder Bufano, formerly pastor of the Moline, Illinois, church, has been pastor for five years.

Well located on a major traffic artery, the newly dedicated church serves the southern section of Glendale.

ALVIN G. MUNSON, *Executive Secretary*
Southern California Conference

PHOTO STORY

On Recent Events in the Bahia and Sergipe Mission, Brazil

By Merlin Kretschmar

Mission President



Course in Healthful Living

A special course in healthful living and nutrition was conducted recently in the Central church of Salvador, Bahia, Brazil. Personnel from Rio de Janeiro's Hospital Silvestre led out in a week-long morning and afternoon institute. Among topics covered were the health of the family, specifically that of mothers and children. Simple home treatments were demonstrated. In the nutrition classes subjects such as the importance of fruit and vege-

tables in the diet, the question of vegetable proteins and meat, and the necessity of including daily cereals and milk were discussed. Instructors, shown seated at the front, are Mrs. Mary Elizabeth Ehlers, Ida Bergold, and Royalynn Case. This pilot course by the hospital was so successful that plans are being laid to conduct similar courses in other parts of the East Brazil Union. Dr. Edgar Berger, of Hospital Silvestre, coordinated the institute.



Clinic Opened in Bahia

A simple outpatient clinic giving medical and dental treatment was opened recently in a building behind our Central church and mission office in Salvador, Bahia, Brazil. It is hoped that this free clinic will give hope to the underprivileged people of northeast Brazil, where poverty is widespread. Shown taking part in the inaugural ceremonies are (from left) Daniel Porto, district pastor; the representative of Mayor Virgildasio Sena; Edward Kana, home missionary secretary of the mission; Dr. Manuel Coutinho; Alfredo Viana, mission treasurer; and Merlin Kretschmar.

Medical Launch *Luminar I* Inaugurated

In the presence of the governor of the State of Bahia and various federal and local officials, the medical launch *Luminar I* was inaugurated at Bom Jesus de Lapa on the São Francisco River in the State of Bahia. The president of Brazil, Dr. Joao Goulart, and Governor Lomanto were in Bom Jesus de Lapa to dedicate a new power dam. The president, in a luncheon address that day (which was released over the Voice of Brazil and broadcast by every Brazilian station that evening) referred to the spirit of brotherly love as demonstrated by Seventh-day Adventists, and read a quotation from our 1963 Ingathering brochure.

The sister-city program between Los Angeles and Salvador (where our mission headquarters is situated) made contact with the Loma Linda University Alumni Association, which was instrumental in obtaining a badly needed supply of medicines and other help for this launch. In the picture (left, below) Governor Lomanto, flanked by his aides, is cutting the inaugural ribbon.

Right, below: The captain of the launch *Luminar I*, Cypriano Morais de Silva with his wife and family and crew, the day the boat was put into service.



(Continued from page 16)

evening the evangelist preached on the way a Christian should eat and live. At the close of the meeting he made up his mind. He went out and told his friends he was going to become a Christian. But they only laughed. "Why, you can't become a Christian," they said, "You can't smoke opium and be a Christian, so—you can't be a Christian." They weren't ready for his determined reply. "Therefore, I will throw my opium away, because I want to be a Christian!"

The Battle Rages

Tan Sui Eng knew the battle had only begun. When he arrived home that night he told his family of his plans to become a Christian. He told them he was through with opium and ordered them never to give him any, no matter what might happen. In his heart he promised God he would never smoke again. He knew it would be hard, for he had smoked for 20 years. He asked for the Lord's help, but if it didn't come he was willing to die.

And that he almost did. For three months he scarcely slept. One night he felt very disturbed as he lay awake in bed. He looked up and saw his wife and children sleeping peacefully, so he jumped out of bed, grabbed a bucket of water, and splashed it in their faces. Naturally they awakened in a hurry and blurted out their startled question, "Why have you done this?" To which he answered, "If I can't sleep, you can't either!"

He was sick constantly. One day he was unconscious when the village chief came by and said, "This man is almost dead! Better give him some opium or

he will surely die." But his wife was faithful to his request and she would not give him any opium. Many times he would pass his old buddies at the opium den and they would call out to him, urging him to join them in a smoke. But he was undaunted.

For nine long months he struggled with the strong craving. Once he became so depressed that he wanted to die and would likely have committed suicide had it not been for his alert wife and family. But God helped him. He learned to pray and in his battle he clung to the Bible. At long last the battle was won and he was baptized. Just as the man had said to the evangelist, "If he is converted, it will certainly take a miracle," so it was—a miracle of God's saving grace!

The color in Tan Sui Eng's face began to return. His gaunt cheeks began to fill out. He took on a new appearance entirely—the appearance of a man born into the family of God. He began to tell others of the miracle, and in time he saw some of them baptized.

For nine years Tan Sui Eng, his family, and others worshiped faithfully each Sabbath under the trees in his front yard on the beautiful island of Phuket. There was no other place. But on Sabbath, October 19, 1963, Tan Sui Eng, smiling and happy, was among 100 or more who entered the doors of their new church, the first Seventh-day Adventist church—indeed, the first Protestant church—on all the island of Phuket.

Tan Sui Eng is now an elderly man of 72, but he loves his Lord and he loves his church. If you were here in the pulpit with me tonight you could see him sitting in the audience, listening to the

same message that changed his life from that of an opium derelict to that of a disciple of Jesus.

Advances Reported at Biennial Session of North Philippine Union

By B. B. Alsaybar, *Principal Mindanao Mission Academy*

More than 100 delegates attended the sixth North Philippine Union biennial session, at the teachers' camp in Baguio City, December 6 to 11, 1963. Everyone was cheered as President A. J. Robbins gave his welcome and greetings from the 30,000 Seventh-day Adventists in the union.

From the reports of the different departments and institutions, progress was noted in every line.

The financial faithfulness of our members was reflected in increased giving to missions: ₱220,848.16 (about \$110,000) for the present biennium as against ₱190,066.90 (\$95,000) for the previous biennium.

As a result of the on-campus evangelism in our schools 537 youth were baptized. Northern Luzon Academy has built a home economics building and a clinic, and is now erecting an auditorium. Northeast Luzon Academy is building a girls' dormitory and a teacher's cottage. Erection of the main building of Mount Isarog Academy is now going on under the leadership of Principal A. A. Poblete.

Two hundred and seventy-five were



Delegates and guests who attended the sixth North Philippine Union biennial session at the teachers' camp, December 6-11, 1963, in Baguio City. These delegates represented some 30,000 Seventh-day Adventists on the island of Luzon.

graduated from 14 lay preachers' institutes. In 1962, 1,266 were baptized as a result of lay preachers' efforts. An evangelism breakthrough has been achieved on Isla Verde by Urbano Castillo, the dean of lay preachers in the union, who has won some 800 souls since the post-war years.

Increasing returns were noted in the Ingathering: this biennium, ₱274,522.26 (\$137,000); and last biennium, ₱249,282.61 (\$124,000).

Medical Growth

The presence of 290 workers on the Manila Sanitarium payroll is evidence of the size of the operations carried on in this parent medical institution. E. C. Corpus has done an outstanding job as acting business manager. A strong missionary program under the chaplain is being carried on. E. C. Hedrick, two-term medical director, has been succeeded by G. C. Eckvall. Elwood Sherrard, former manager of Philippine Union College, is now manager of Manila Sanitarium and Hospital.

The Cagayan Valley Sanitarium and Hospital under Dr. C. A. Fernando, continues to do an outstanding job in physical and spiritual healing. The hospital church original membership of 45 has increased more than 400 per cent since its establishment in 1949. The hospital is bursting at the seams.

Miss Fely R. Abaya, former union accountant, has devoted her energies to building up the Ilocos Sanitarium and Hospital, which is fast gaining a good reputation and a quality clientele.

There are now 568 Sabbath schools in the union with a membership of 37,186, approximately 25 per cent more than the baptized church membership.

An estimated 1,907 souls were influenced to join the remnant church as a result of youth soul-winning activities during the biennium. Some 200 from a Mindoro MV Society launched a vigorous follow-up program that resulted in the baptism of 40 souls.

Fourteen radio stations in the union release half-hour Voice of Prophecy broadcasts each week in English, Tagalog, and Ilocano. A total of 3,341 diplomas were awarded during the biennial period, and there are approximately 5,000 names of Bible students in the office files. More than 33,500 applications for the Bible course were processed.

Publishing Work

A total sales of ₱946,645.14 for the Philippine Publishing House was reported for 1962, and ₱1,002,190.91 for 11 months of 1963. During the 22 months ending October 31, ₱880,645.95 worth of literature was sold and 158 souls baptized as a result of the work of our literature evangelists, who distributed more than 25 million pages of literature.

A total of 9,183,000 pounds of goods was given to the needy during the biennial period. In addition to appreciation from recipients of the program, words of commendation have been received from the office of the United States Operations Mission to the Philippines, for the exemplary way the distribution program has been handled.

We appreciated the presence of men of experience from the General Conference and the division. From the General Conference were: W. R. Beach, Andrew C. Fearing, and K. F. Ambs, secretary, associate Ministerial Association secretary, and assistant treasurer, respectively. From the division were: C. P. Sorensen, A. E. Gibb, H. B. Luden, H. D. Johnson, C. D. Martin, and E. A. Brodeur.

Condensed News

Oregon Doctors Provide Relief Service to Missions

Oregon Conference doctors have begun a program of relief service to medics in the South American Division after an appeal at the annual medical-ministerial retreat last fall.

Pioneering the project was Dr. E. E. Rippey, senior surgeon at the Portland Sanitarium and Hospital. Dr. and Mrs. Rippey have just completed three months' service at Juliaca, Peru. Mrs. Rippey, a dietitian, in addition to assisting and interpreting for her husband in the clinic, gave instruction in cooking classes in Lima.

Now serving at the American clinic in Quito, Ecuador, is Dr. W. A. Thierfelder of Forest Grove. Mrs. Thierfelder will join her husband in March, leaving three of their children in school and a pre-schooler with her mother for a month.

The Thierfelders became Seventh-day Adventists only about a year ago.

Other doctors are scheduling later terms. Arrangements are self-financed as an additional contribution to "the right arm" of the Lord's work.

SHIRLEY BURTON

Army Chaplain Returns From Europe to Study

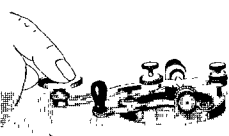
Chaplain (Major) Carl Holden, stationed in Europe for the past several months, has requested and received release from active duty so that he may continue his education. Chaplain and Mrs. Holden will make their home in southern California.

Elder Holden entered the chaplaincy of the United States Army in June, 1952. During his 12 years of service he has been stationed in Camp Pickett, Virginia; Korea; Fort Sam Houston, Texas; France; and Germany.

Chaplain Holden's decision reduces the number of Adventist chaplains in the Army to six. Three of our ordained ministers also are serving as chaplains in the Air Force and three in the Navy. From time to time we list their names and addresses in the REVIEW, so that parents of youth in the service may contact them when necessary. These military chaplains are supplied with our literature from the Servicemen's Literature Fund, for which an offering will be taken on May 9 this year.

We solicit your prayers in behalf of these missionaries in uniform.

J. R. NELSON, Director
National Service Organization



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

► Douglas K. Brown, dean of Philippine Union College for the past two years, was recently elected president of Mountain View College to succeed T. C. Murdoch, who is the new president of the North Philippine Union Mission. Dr. Brown holds a Ph.D. degree in chemistry and was head of the Chemistry Department of Andrews University prior to coming to the Philippines in September, 1962. He now faces the challenge of guiding the destiny of the denomination's biggest college from a geographic standpoint—2,050 acres, with 12,500 acres of hardwood forest concession.

► Dr. Caledonio A. Fernando, medical director of the Cagayan Valley Sanitarium and Hospital in Santiago, Isabela, and a Fellow of the Philippine College of Surgeons, was recently elected Fellow of the International College of Surgeons

(ICS). The recipient is a premed alumna of Philippine Union College and received his M.D. degree from Manila Central University in 1952. He was appointed to his present position after having been sent by the North Philippine Union Mission to take postgraduate studies in surgery and the surgical specialties at Loma Linda University in 1958. Dr. Fernando is the first Seventh-day Adventist medical doctor to be elected Fellow of the ICS.



Trans-Africa Division

Reported by
W. Duncan Eva

► Good success is reported in the evangelistic campaign in Ibadan, West Nigeria. More than 700 interested people, many of whom are Voice of Prophecy and Faith for Today students, are on the visiting list. L. E. Daniels is the evangelist.



Canadian Union

Reported by
Evelyn M. Bowles

► 1964 marks the sixtieth anniversary of the founding of Kingsway College (formerly known as Lornedale Academy, Buena Vista Academy, Eastern Canadian Missionary Seminary, and Oshawa Missionary College). Enrollment has grown from about 12 in 1903, to 450, in grades one to 14. Students are enrolled from 12 foreign countries and every province in Canada. The staff consists of 60 employees. For the year 1964 the development program has given top priority to a science building, a new girls' dormitory, and faculty housing.

► The College Park church raised their Ingathering goal of \$14,525 in nine nights of caroling in December, as compared to 18 a year ago. On the night of December 7, 27 cars went out. The total for that night was \$3,100.

► Twenty-two persons were baptized at the College Park church in Oshawa, on December 14, by Pastor E. E. Duncan. Three of these new members will join the Peterborough church.



Central Union

Reported by
Mrs. Clara Anderson

► The Missouri Conference sponsored a dinner and program for all SDA osteopathic students and their wives attending the Kansas City College of Osteopathy and Surgery. James E. Chase, president of the conference, addressed the student doctors and pointed out the need for Christian medical doctors in Missouri. Honor guest Dr. T. R. Flaiz, medical secretary of the General Conference, counseled with the students and challenged them to serve as medical ambassadors for Christ. Approximately 60 students and their wives were present for the occasion. Other guests were Mr. and Mrs. Al Ortner from Clinton, Missouri, and the Missouri Conference staff.



Columbia Union

Reported by
Don A. Roth

► Members of the Paterson, New Jersey, church celebrated the seventieth anniversary of their Sabbath school, on November 30, 1963.

► Students from Columbia Union College who have been accepted by the Loma Linda School of Medicine for the coming year include Dale E. Adams, Less Chafen, Nilde G. Kriehoff, Rhett B. Nelson, Harold H. Newball, Owen C. Van Kirk, Shirley Bradley, and Bill Bryan.

► Total Ingathering reported to January 7 in the Columbia Union Conference was \$903,627.54, an increase of \$20,881.99 over last year at this time.



Branch Sabbath School in Brazil

The members of the Sabbath school in Florianópolis, Brazil, conduct several branch Sabbath schools each week. One of these is situated on a beautiful ocean beach called Bom Abrigo. This branch Sabbath school is particularly for children, and each week between 30 and 40 attend.

The children love the stories, pictures, and songs. Each week Memory Verse Cards are given all the children so they can learn the verse that goes with the lesson. One boy has learned all the memory

verses for the year. Ninety per cent of the children are from non-Adventist homes. Most of the parents are fishermen and are very poor. When it is time for Sabbath school the children take baths and put on their clean clothing. Those who have sandals or shoes put them on and come to Sabbath school. We are hoping also to interest the parents through the work being done for the children.

G. E. STACEY, JR.
Sabbath School Secretary
Santa Catarina Mission

► Carl Greenhill, recently of the New England Sanitarium and Hospital, Stoneham, Massachusetts, has accepted the invitation of the Hadley Memorial Hospital in Washington, D.C., to be assistant administrator. Mrs. Greenhill will be employed at the hospital as a dietitian.

► Stewart Rhoda is the new publishing secretary of the Ohio Conference. He replaces Paul Bernet who has joined the Potomac Conference in the same capacity.

► A segment of the Sligo church (in Takoma Park, Maryland) membership recently spent 14 three-hour class sessions learning how to be more effective in case of massive disaster. Upon completion of the special training, several members of the disaster preparedness group gave a demonstration of survival before some 2,000 persons on the campus of Columbia Union College.

► The Wytheville, Virginia, church was dedicated January 25, according to George Digel, pastor. Visiting speakers included Neal C. Wilson, president of the Columbia Union Conference, and H. J. Capman, president of the Potomac Conference.

► Mr. and Mrs. Ralph Beebe have been added to the staff of the Ohio Book and Bible House, according to P. M. Weichert, manager. Mr. Beebe is assistant manager and Mrs. Beebe is a secretary.



Lake Union

Reported by
Mrs. Mildred Wade

► The Illinois Conference has once more reached the Silver Vanguard goal in Ingathering. The conference has raised more than at the same time last year. Michigan also is ahead of last year's record, with more than \$300,000 in hand. These two conferences are the first to go over the top in the union, but the other three are nearing the victory mark.

► William King has recently joined the working force of the Illinois Conference as pastor of the Peoria district. Since his graduation from Atlantic Union College and the SDA Theological Seminary, he has labored in New York and more recently in Kentucky. He succeeds O. W. Bacheller, who, after serving the Illinois Conference for 21 years, accepted a call to the Florida Conference.

► Walter R. Howard, pastor of the Marion, Indiana, church, gives a good report of the evangelistic crusade held there recently by the Walter-Jones evangelistic team. Twenty-one persons joined the church at the close of the meetings—ten in the first baptism and eleven in the second.

► The Battle Creek Health Center recently sponsored an entertainment for 60 of their former rehabilitation patients, along with 25 who are in the hospital at the present time. Under the direction of Louis Gordon, hospital administrator, and the chaplain, Thomas Williams, a fine program was presented, with talent from Battle Creek Academy. This health center treats more than 1,000 patients annually, which means that they care for approximately 11,000 patient-visits during the year.

► The Pathfinders at Milton Junction, Wisconsin, have a generous friend in William Gustafson, who recently gave them a bus large enough to carry all the club members and their camping equipment. Orville Olson, the club leader, states that they are most grateful for this gift.

pressed into greatly expanded service and has helped 87 families in 17 villages since June.

► L. W. Robison, pastor in Enumclaw, Washington, reports that as a result of two series of evangelistic meetings during 1963 membership was increased by 23. In addition, three people joined the Auburn City church and one joined the Tacoma South Side church. Glenn Patterson, Norman Versteeg, Kenneth Mittelreider, Willard Beaman, and Glenn Aufderhar participated in the efforts.

► Five more WWC students have been notified of their acceptance to the School of Medicine, Loma Linda University. They are: John W. Griffin, Harvey L. Heinrichs, George C. Hsieh, Douglas D. Tait, and James W. Clark.

► The Ingathering report for the week ending January 4 revealed that out of 307 churches in the union, 278 had achieved victory. A total of \$372,719.22 had been received.

► Loma Linda University Auxiliary in the Portland area were hosts to 125 alumni and wives at an informal banquet during the recent AMA convention in Portland, Oregon. Mrs. Francis Schuler and Mrs. Everett Wilson arranged the occasion.

► Mr. and Mrs. Roy Henrickson, just returned from Pakistan, have joined the staff at Portland Sanitarium and Hospital. Mrs. Henrickson will edit the new house organ.

► The Walla Walla College summer session, 1964, has been re-scheduled by the board to conform to the previous summer

session pattern of two five-week terms. Opening date for the first term will be June 15; for the second term, July 20. Commencement is set for August 23.



Northern Union

Reported by
L. H. Netteburg

► R. M. Whitsett, for the past eight years union evangelist in the Northern Union, has accepted a call to the Arizona Conference where he will serve as evangelist for that conference.

► Arrangements have been made with the Northern Pacific Railway to charter a special train for those attending the April youth congress from North Dakota. The whole student body of Sheyenne River Academy will be transported en masse to the congress aboard the special train.

► The Thief River Falls church in Minnesota raised more than four times its goal in Ingathering funds. The top solicitor, Odin Peterson, raised more than \$350.

► Clifford Haffner, former pastor of the Havre and Plentywood districts in Montana, has joined the working force of the North Dakota Conference as pastor of the Ellendale district, where a new church is being built.

► J. L. Dittberner, Northern Union Conference president, conducted the fall Week of Prayer at Sheyenne River Academy in North Dakota.

► Target MV 3000 workshops were held at Maplewood Academy and in the Twin Cities on December 7, 8, and 9 by Lawrence Nelson from the General Conference Young People's Department.

North Pacific Union

Reported by
Mrs. Ione Morgan

► The members in the Bristol Bay area of Alaska are carrying on a varied missionary program under the guidance of their pastor, Dewey Payne. One hundred Eskimo students are enrolled in the Bible Correspondence School and several have indicated a desire to be baptized. There has been a good response to branch Sabbath schools and Vacation Bible Schools. Since the fishing season this year was a complete failure, the Dorcas Society was

Church Dedication at Miles City, Montana

The new Miles City, Montana, church building was dedicated November 30, 1963. Built almost entirely with volunteer labor, the sanctuary, including the balcony, seats about 200. The church has a raised glass-fronted baptistry, a choir loft, and Sabbath school rooms.

A complete church school and recreational unit is housed in the basement with rest-rooms and separate entrance. Thus the dedicatory service included the dedication of the sanctuary to the worship of God and the setting apart of the basement unit to its purpose of Christian education, recreation, and fellowship.

The completed cost, including the lot, was about \$35,000. Members of the Jordan, Fallon, and Glendive churches as well as friends from a wide area gathered to rejoice with the Miles City members at the dedication services. A. J. Gordon, president of the Montana Conference, delivered the dedicatory address.

HAROLD K. DAWSON, *Pastor*



Pacific Union

Reported by
Mrs. Margaret Follett

► Receiving trophies at the Pacific Union literature evangelists' institute held at Rio Lindo Academy December 26 to 31 were four Southeastern California colporteurs —Mrs. Ethel Bertsche, for the most on-the-job hours for women; Claude Morris as "colporteur of the year" for Southeastern; Clifford Downs, for the highest number of baptisms; and Margaret Losey, for delivering more books than any other woman.

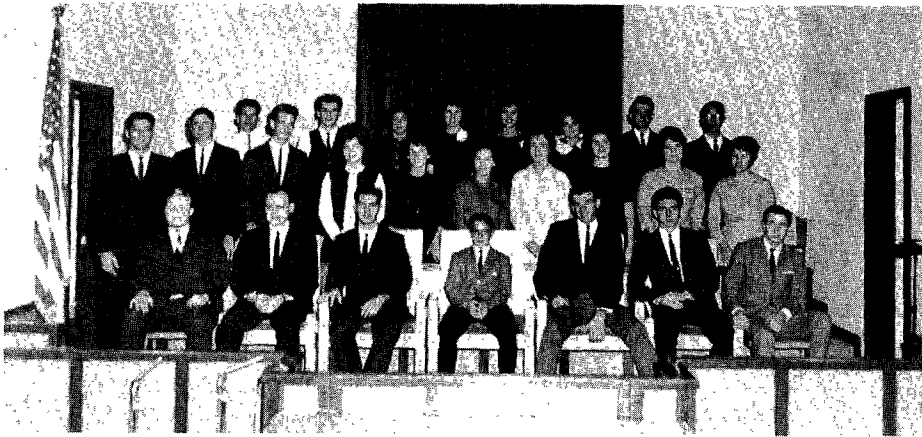
► A \$63,800 National Science Foundation grant has been made to La Sierra College to finance a summer science institute for junior and senior academy teachers and high school teachers, announced Donald Lee, associate professor of physics at the college.

► The members of the Salt Lake City church have purchased a fine piece of property on Highway 40 overlooking the valley of the Great Salt Lake. They expect to break ground for this new church in April or May.

► Earl Witzel, senior agriculture major

Church Calendar

Christian Home Week	February 15-22
Temperance Commitment Day	February 22
Literature and Visitation	March 7
Church Missionary Offering	March 7
Sabbath School Rally Day	March 14
Missions Advance Offering	March 14
Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28
Thirteenth Sabbath Offering	
(South America)	March 28
Missionary Magazine Campaign	April 1-30
Church Missionary Offering	April 4
Loma Linda University Offering	April 11
Bible Correspondence School Enrollment Day	April 25
Health and Welfare Evangelism	May 2
Church Missionary Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering	
(North American Indians)	June 27
Medical Missionary Day	July 4
Church Medical Missionary Offering	July 4
Midsummer Missions Service and Offering	July 11
Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and	
Elementary School Offering	August 15
Literature Evangelists Rally Day	September 5
Church Missionary Offering	September 5
Missions Extension Day and Offering	September 12
MV Pathfinder Day	September 19
Review and Herald Campaign	Sept. 12-Oct. 10
Thirteenth Sabbath Offering	
(Far East)	September 26
Neighborhood Evangelism	October 3
Church Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Sabbath School Visitors' Day	October 10
Community Relations Day	October 17
Temperance Day	October 24
Church Missionary Offering	November 7
Week of Prayer	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign	Nov. 21-Jan. 2
Ingathering	December 5
Church Missionary Offering	December 5
Thirteenth Sabbath Offering	
(Northern Europe)	December 19



Unique Week of Prayer in Washington, D.C.

A unique Week of Prayer was held in the Pennsylvania Avenue Seventh-day Adventist church in Washington, D.C., by the teen-agers and early-20 group of the congregation. Each night two girls divided the reading and one of the men gave a 15- to 20-minute summary. Seated are the speakers who presented the summaries. Second row are the readers of the articles in the *Review and Herald*. In the top row are the ushers and song director. John Davidson, pastor, stands at the far left.

MILDRED H. TERRY, *Press Secretary*
Pennsylvania Avenue Church

at La Sierra College, has been appointed farm manager at Northeast Brazil Junior College near Recife. He and his family plan to leave for mission service next September.

► The top attainment in literature sales in the Pacific Union Conference was reached by two Southern California literature evangelists, Pablo Salazar and Edward A. Tomlin.

the Bordeaux Sabbath school in Nashville turned in a per capita of just under \$3 for every man, woman, boy, and girl who is a member. The total was \$570.



Southwestern Union

Reported by
H. W. Kloser

► At the annual workers' meeting in San Antonio, Texas, LaMar Allred, publishing secretary of the Texas Conference, reported \$228,000 in literature deliveries during 1963, and set a goal of \$275,000 in deliveries for 1964, together with an objective of 60 souls baptized.

► On Sabbath, January 4, the first meeting was held in the new Waco, Texas, church. The church, situated on Loop #340, is easy of access and prominently located.

► The high light of the Texas Conference workers' meeting held in San Antonio, January 6-8, was the Ingathering victory service. Being more than \$35,000 short of their goal just a few days before the end of the campaign, everyone was happy that the Silver Vanguard goal of \$200,000 had been reached.

► The Arlington, Texas, church was organized recently with 40 charter members. This church is the result of an effort held by W. R. May, H. W. Spiva, and G. W. Morgan. The unique feature of the organization is that the members are made up mostly of business and professional people, and of complete family units.

► W. B. Moore, publishing secretary for the Arkansas-Louisiana Conference, reports 53 persons baptized as the result of the efforts of colporteurs during 1963, along with literature deliveries of \$219,000. Their goal in literature deliveries for 1964 is \$225,000.



Southern Union

Reported by
Mrs. Cora Kindgren

► Catherine Maddux, a member of the Wilmington, North Carolina, church, has been instrumental in arranging for the donation of another boat to be used for Adventist work. This is the third boat that Miss Maddux has helped to obtain as a gift for the Carolina Conference during the past two years. The two boats previously received by the conference were sent to South America for use in our mission work there.

► The Palatka, Florida, church members met for the first time in their new church building on January 4.

► The executive board of Georgia-Cumberland Academy unanimously voted to open the school for students in September of 1965.

► Groundbreaking ceremonies were held for a new church school to serve the membership of the Pewee Valley and St. Matthews churches. School will be open this next September.

► Orley M. Berg, pastor of the Memphis district, appeared on television in a panel discussion on the subject of Sunday laws on Sunday, January 5.

► On thirteenth Sabbath, December 28,

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH **REVIEW and HERALD**

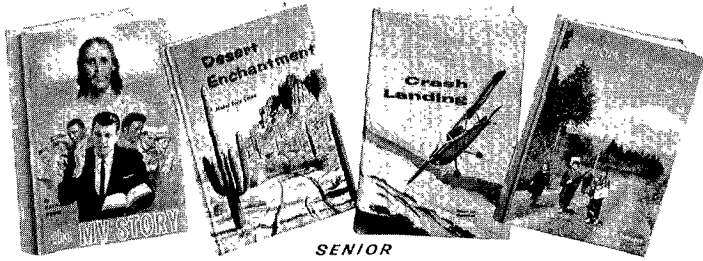
In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath 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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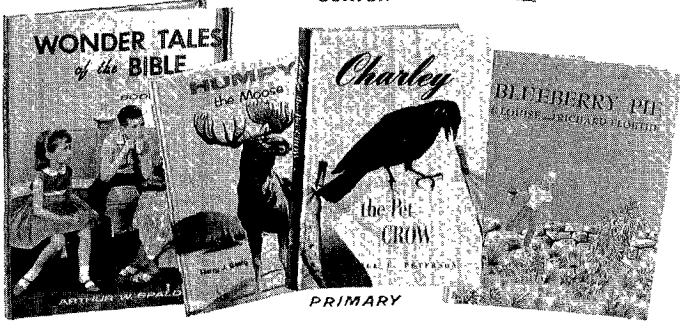
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News of Note

United Soul-winning Drive Launched in Philippines

L. E. Tucker, ministerial association and radio-TV secretary of the North Philippine Union Mission, writes concerning evangelistic plans for the North Philippine Union:

"Tomorrow morning I'll be leaving for a place about 200 miles south of here called San Jose, Occidental Mindoro, to open up a series of evangelistic meetings. This is a part of our Tell the Philippines Crusade. More than 200 evangelistic meetings will begin simultaneously. Baptisms will be held each fourth Sabbath throughout the year. About 75 per cent of these public meetings are in towns where a Seventh-day Adventist meeting has never before been held.

"Climaxing all of these public evangelistic meetings will be 400 decision meetings of two weeks' length in each Seventh-day Adventist church. We have set a goal of 3,000 baptisms for 1964. The Lord has blessed us with 2,300 souls this past year, and we have taken as our theme text for this great Tell the Philippines Crusade—'Much More in '64.' We solicit your prayers in behalf of this soul-winning endeavor."

W. P. BRADLEY

Ingathering Shows Gain Over Last Year

The Ingathering campaign in North America has been an outstanding success this year. At the end of January \$5,651,033.62 had been reported. This figure, which is not the final one, is a gain of \$42,862.61 over the total of last year. Seven union conferences show a gain over the final figures of last year—Atlantic, Canadian, Central, Columbia, Northern, North Pacific, and Southern.

Two new Silver Vanguard conferences have been reported in the past two weeks. There are now eight Silver Vanguard conferences—New York, Southern New England, Chesapeake, East Pennsylvania, New Jersey, Illinois, Alabama-Mississippi, and Texas. We rejoice with the Atlantic Union which for the first time has raised more than one-half million dollars for Ingathering.

E. W. DUNBAR

New Trailer for One in 20,000

A new trailer has just been produced for the popular tobacco film *One in 20,000*. This trailer will call attention to the fact that since this film was made, yearly deaths from lung cancer in the United States have more than doubled and are moving toward 50,000 a year.

The American Temperance Society is supplying this trailer free for all prints of this film currently in use. In the future

it will come on all new films produced.

Write the Film Department, American Temperance Society, 6840 Eastern Ave., NW., Washington, D.C. 20012, and request your free trailer, which will greatly increase the effectiveness of *One in 20,000* in this hour of opportunity.

JESSE O. GIBSON

Pastors Make Friends for Church by Newscast

Ministers in several conferences of the United States are making friends for the church through a public-service radio program. The program consists of a weekly 15-minute newscast on activities in the world of religion. This is usually broadcast on Sunday, with stations providing the time free, because of the nature of the program. No attempt is made on the newscast to sell religion.

News included on the broadcast relates to all religious groups. As a rule there is one report about the Adventist Church, and the program is identified as a service of the local Seventh-day Adventist church.

Material for these newscasts is provided through weekly releases sent out by the General Conference Bureau of Public Relations. Called "On the Air," this release service is air-mailed to subscribers (cost: \$9.50 a year) each Wednesday evening. Subscribers usually have the material in their hands by Friday morning and can put the newscast on tape for Sunday broadcast. Some add local religious news, thereby increasing the value of the newscast to the community.

M. CAROL HETZEL



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

CHARLOTTE, N.C.—The nation's clergymen must set an example and stop cigarette smoking, according to Evangelist Billy Graham. Commenting on the Government's report on smoking, Dr. Graham said: "In light of the serious nature of the Government report on smoking, it will not be a good Christian witness for a clergyman to smoke cigarettes."

SEATTLE, WASH.—A Protestant church's adult Sunday school has a new teacher here—a Roman Catholic priest. The teacher is Father Michael J. Taylor, S.J., an assistant professor of theology at Seattle University. He is the author of a recent book, well received, entitled *The*

Literature Evangelism in Vietnam

A recent letter from John Bernet, publishing department secretary of the Southeast Asia Union, emphasizes the unique and important role our literature evangelists are playing in world evangelism. He writes:

"In the central part of Vietnam three colporteurs have raised up 12 families who are now in the baptismal class. The colporteurs of Vietnam have won 50 souls for Christ during 1963. 1964 is starting off well and should be even better."

Nine faithful literature evangelists in this field have been taken captive by warring bands. Nothing is known of their whereabouts. We can only hope and pray that their lives have been spared, that they may soon receive their freedom, and return to their families and work.

GEORGE A. HUSE

Appreciation From Overseas Divisions

Word has come from our overseas divisions expressing to the unions and local conferences in North America, and through them to our faithful believers, their deep gratitude for their prayers and sacrifices in sending their sons and daughters to labor so unselfishly in foreign lands, and for faithfully, unstintingly, and sacrificially giving of their means, that the gospel may be more widely proclaimed and the work finished in those benighted lands.

Never has there been so much interest in our message or so many persons baptized as during 1963. We believe that 1964 will be the best year in soul winning in our history. Let us hold up before God's throne our missionaries and national workers in these faraway lands, and let us increase our giving so that our task may soon be finished and Jesus may come.

C. L. TORREY

Protestant Liturgical Renewal. At the request of Dr. Robert Thomas, pastor of University Christian church, Father Taylor is conducting a series of 12 weekly Sunday classes for an adult group. Title of the series is "Roman Catholicism: A Doctrinal Dialogue."

CHARLESTON, W. VA.—Roman Catholic priests throughout West Virginia reminded their parishioners that Sunday is a day of "rest and reverence." Timed to coincide with the legislature's consideration of more stringent Sunday-closing bills, the pastoral message was requested by Bishop Joseph Hodges, of Wheeling. Bishop Hodges wired his congratulations to the Reverend L. E. Crowson, spokesman for the West Virginia Council of Churches before the legislature, thanking him for his efforts and assuring the Methodist minister of Roman Catholic support.

PORTLAND, MAINE—A spokesman for the Roman Catholic diocese of Portland has declared that mixed marriages have "become the primary cause or occasion of defection from the faith."