

REVIEW

and Herald

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My Shepherd Psalm

Arranged by Adria Bird House

The Lord is my shepherd

"He shall feed his flock like a shepherd: he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:11).

I shall not want

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25).

He maketh me to lie down in green pastures

"And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:18).

He leadeth me beside the still waters

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High" (Ps. 46:4).

He restoreth my soul

"The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate" (Ps. 34:22).

He leadeth me in the paths of righteousness for his name's sake

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17).

Yea, though I walk through the valley of the shadow of death, I will fear no evil

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

For thou art with me

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

Thy rod and thy staff they comfort me

"I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him" (Isa. 57:18).

Thou preparest a table before me in the presence of mine enemies

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).



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CHARLES ZINGARO, ARTIST

Thou anointest my head with oil

"Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand" (Ps. 20:6).

My cup runneth over

"The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot" (Ps. 16:5).

Surely goodness and mercy shall follow me all the days of my life

"Oh how great is thy goodness, which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee before the sons of men" (Ps. 31:19).

And I will dwell in the house of the Lord for ever

"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60:21).

THE NATIONAL COUNCIL of Churches Speaks on Church-State Relations

By the Editor

[From February 4 to 7 there convened in Columbus, Ohio, a conference on church-state relations, which was held under the auspices of the Religious Liberty Department of the National Council of Churches. This was the first conference of its kind. The delegates to it were from virtually all the member churches of the National Council. Official observers from the Catholic Church and from the Jewish communions were also present. Last week we gave a brief sketch of the history of church-state relations through the centuries, based on a preliminary paper furnished by the conference to all present. From this we went on to describe the present-day factors that have served to bring the question of church-state relations into sharp focus. Chief among these factors are the new law that gives state aid to church-related colleges, and the attempt of Roman Catholics to secure similar aid for their parochial schools.]

LET US come, now, to the opening hour of the church-state conference in Columbus. Dr. Eugene Carson Blake, key spokesman for the United Presbyterian Church, and prominent ecumenical leader, is in the chair. Here are the opening paragraphs of his address:

"The issues amongst the various religious bodies and other American citizens are grave and difficult. Nothing has happened in the past few years to resolve them. But the climate of relationships, es-

pecially between Roman Catholic Christians and other Americans, has so greatly improved that it is my hope that this Conference, dealing with real and important issues, will prove that the most stubborn of them will be able to be fairly and constructively discussed. . . .

"Since this is a conference called by the National Council of Churches, I begin by reminding you of the Protestant position or positions with which most of us come here to Columbus.

"There is a vigorous and venerable tradition among the Protestant churches in America that Church and State should be separate. One of the firmest features of this tradition is that no tax aid should be given to parochial schools of any church. That long-standing principle is being challenged today by many voices, both within the churches and without. The prospect of federal aid to education [in church-related colleges] has made this issue increasingly acute.

"The acceptance of tax funds in various forms and under various conditions by Protestant church-related colleges and hospitals has caused many legislators and others to question the sincerity and validity of the Protestant opposition to tax funds for church-related elementary and secondary schools. With the passage last year of the college-aid bill, which will benefit church-related colleges as well as other private and public colleges, pressure is being exerted on Congress to extend the same formula to secondary and elementary education, thus radically revising the historic policy written into the consti-

tutions of most of the states of the United States.

"There are those who foresee great difficulty in making a convincing and Constitutional distinction between the colleges and parochial schools in their eligibility for tax funds. In fact, there are some who predict that it is only a question of time until parochial schools in this country receive tax aid. If this is true, some say, the Protestant churches will have paved the way for the reversal of their own principle by condoning the use of tax funds by their institutions of higher education and welfare. So it is high time, if not past time, for the Protestant churches to survey their practices in all fields, to see if they are indeed unwittingly undermining their own principles.

"Recent decisions by the Supreme Court on the use of prayers and the reading of the Bible in public schools have also raised acute questions in the minds of Protestants and others about the proper place of religion in American education. These are only a few of many issues which the churches need to examine under the broad heading of 'church-state relations.' Some churchmen hold that the most urgent and crucial issue of all is also the least examined: the alleged 'social' establishment of 'religion-in-general' in America, which (they say) paves the way for various forms of legal establishment.

"These are the critical issues that have induced the National Council of Churches to call a National Study Conference on Church and State, and to invite both member and non-member communions to

send delegates to counsel together and to advise the National Council and the churches on the proper relationship of church and state."

Three Impressive Pronouncements

These opening remarks by Dr. Blake assume that Protestantism, by and large, consistently advocates the separation of church and state. This assumption, in general, is well supported by three relatively recent statements made by the National Council, copies of which were made available to us at the conference. Each one of the three statements is entitled, "A Policy Statement of the National Council of the Churches of Christ in the United States of America."

The first of the three was "adopted by the General Board June 4, 1959," and is entitled, "Opposition to the Christian Amendment Proposal." Some of us will recall that for long years the Lord's Day Alliance, and those who sympathized with its endeavor to secure strong enforcement of Sunday laws, sought to secure an amendment to the Constitution that would specifically declare that the United States is a Christian nation and that therefore our laws should be made conformable to that fact. The far-sweeping character of this proposed amendment is evident. It implicitly, if not explicitly, unites church and state.

In its policy statement in opposition to this amendment the General Board of the National Council first reaffirmed its "support of religious freedom for all people." Then in five numbered paragraphs it gave the reasons why the Board opposes "an amendment to the Constitution of the United States intending to declare the United States to be a Christian nation." Let me quote a few lines, which lines I believe may effectively be quoted by our advocates of religious liberty on different occasions:

"A constitutional amendment of this purport confuses the nature and function of the nation-state with the nature and function of churches."

"Previous attempts to maintain 'Christian states,' in earlier centuries as well as in our own, have been fraught with great problems and have failed in disillusion."

"The intended amendment would strengthen the hands of those who desire financial and other privileges for Christian churches ready and able to secure them—such as support of school and welfare institutions."

"The proposed amendment would embarrass our ecumenical relations and our missionary enterprises and also general international relations as viewed by Christians and by the world majority of non-Christians, through officially attaching the Christian name to military, economic, and

other acts and policies of the Government of the United States."

"To declare the United States a Christian nation in the churchman's sense of 'Christian,' is to assert less of truth than of pretension."

The statement concludes by declaring that 59 members of the General Board voted for this statement, and only one against it. It would be hard to improve on its wording.

The second of the three policy statements, "adopted by the General Board February 22, 1961," is entitled "Public Funds for Public Schools." This, of course, was prompted by the mounting campaign by Roman Catholicism to secure such funds for their parochial schools, an endeavor that might be described as the ultimate goal of Catholic attempts to secure state funds for their private schools. After giving certain arguments in the matter and explicitly confirming the right of any church to operate its own schools, the statement declares:

"We do not, however, ask for public funds for elementary or secondary education under Church control. If private schools were to be supported in the United States by tax funds, the practical effect would be that the American people would lose their actual control of the use of the taxes paid by all the people for purposes common to the whole society. We therefore do not consider it just or lawful that public funds should be assigned to support the elementary or secondary schools of any Church."

The statement adds that 87 of the General Board members voted for this policy statement and one voted against it.

The third policy statement, "adopted by the General Board June 7, 1963,"

Sabbath Eve

By FLORENCE C. KANTZ

When the busy day is over and I kneel beside
my chair

As the last rays of the sunset lightly fall
across my hair,

A sweet calmness seems to enter in the quiet
of my room,

And the Spirit of the Master gently brushes
out the gloom.

When I lift my face toward Him, praying
for His love and grace,

It almost seems I feel His fingers softly touch
my upturned face.

Then the precious Sabbath blessing in sweet
benediction falls

Like a perfumed breath of Eden close within
these humble walls.

I can feel its peace and comfort all the pass-
ing hours of day.

Thank You, Father, for the Sabbath, as it
lights me on my way.

deals with the same general theme under the title "The Churches and the Public Schools." Here is the heart of this statement:

"We warn the churches against the all-too-human tendency to look to the state and its agencies for support in fulfilling the churches' mission. Such a tendency endangers both true religion and civil liberties."

Then comes this affirmation in behalf of the First Amendment:

"We express the conviction that the First Amendment to our Constitution in its present wording has provided the framework within which responsible citizens and our courts have been able to afford maximum protection for the religious liberty of all our citizens."

The closing line states that 65 members of the General Board voted for this statement, one voted against, and one abstained.

"Venerable Tradition"

These three current pronouncements probably were in Dr. Blake's mind when he stated: "There is a vigorous and venerable tradition among the Protestant churches in America that Church and State should be separate." Though the human frailty of inconsistency has been manifested through the years in Protestantism's support of church-state separation—particularly as to Sunday laws—we believe that the pronouncements just quoted set a high level of expression of the ideal of church-state separation.

With these three National Council pronouncements and Dr. Blake's general opening remarks clearly in their minds, the conference began its work.

I wish I could report that the conference concluded with clear-cut answers to the various questions posed and vigorously discussed in the twelve sections of the conference, but this was too much to hope for. Let me give you the most cheering word first. The section dealing with Sunday laws and related legislation drafted a statement to be read in the general assembly. This statement affirmed that all men need one day's rest in seven. However, it added that this did not necessarily call for Sunday legislation. Rather, this requires only a law that would assure everyone of one day's rest in seven. That is strangely like the Seventh-day Adventist argument. In more direct comment on Sunday legislation, the statement noted:

"We therefore urge all of our fellow churchmen to become familiar with and more understanding of persons in our society whose modes of worship or times of religious observances differ from our own, show to them the same courtesy and consideration we expect to receive, to aid

them in any way that may be desirable and acceptable and to defend their religious observances and freedom of worship as zealously as we do our own."

The closing paragraphs are addressed to the Government, as it were, and contain these words:

"We recommend that wherever the principle of a common day of rest remains established in the law, thus tending to create an inequitable situation for those who keep another day of rest, such law be so rewritten or construed as to seek to remove such inequity."

The concluding sentences of the statement read thus:

"In all the proposals noted above our dominant thought is that every individual should be able fully to enjoy his constitutional right to worship God according to the dictates of his own conscience without suffering social or economic disadvantage. The letter of the law should be subservient to the spirit of the law."

WHY I RETURNED to the Seventh-day Adventist Church

In practice, at least, I left the church in the summer of 1956. I had been baptized only four years previously, as a girl of 16.

It isn't easy, looking back, to see what the reasons were for my leaving the church. I suppose the immediate reason was the placing of myself back under the influence of my unchristian mother, instead of returning to the home of my foster parents. But the real cause goes back much farther—to discouragement, along with a lack of faith and of a true understanding of God. I felt only that God was someone to fear and obey.

Looking back, I see that there was little actual change in my life as a result of joining the church. Rather than growing in Christian experience, I continued as before, with the exception of changing to the true Sabbath. But somewhere along the line I missed a real understanding of a Christian experience, even though I believed in the doctrines of the church.

Actually, even during all the time after being disfellowshipped, there was seldom a time when thoughts of the church were far from my mind. I knew that it was the only church for me and that someday I would return. At times I even attended church, and later met the Bible instructor who was to help me find the answers to long-unanswered questions.

When she visited me at the request (I think) of my foster mother, she found a woman ready to receive the help she had come to give. I was already beginning to reap the harvest of my sinful

This is really a remarkable statement, to say the least. Of course, we must remember that the number of persons actually present in each of the sections was relatively small. However, invoking the principle of poll taking as it is rather accurately used today, we may assume that it is possible to secure, even from a limited group of people, a fairly accurate expression of the thinking of a much larger group.

According to the rules of the conference, the sectional reports were simply to be read to the general assembly and then sent on to the various constituent bodies for such study or action as they desired.

Why the Kindly Mood to Adventists and Jews?

I would venture the guess, from the various personal contacts I was able to make, that the conclusions of this section of the conference reflected the

life. My heart was heavy with sorrow and with shame for my many sins. There were few commandments that I did not transgress. There seemed to be no reason, except my children, to go on living, and at times even they didn't seem reason enough.

Let me say here that had it not been for a few wonderful friends, I might never have known that life could be any different than what mine was then. But their lives were ever before me as an example of the joy there is in Christian living. The Bible teacher had told me the way, but it was up to me to put it into practice. She could not obtain God's forgiveness for me, nor could she obtain for me the closer relationship with God that I needed.

I was rebaptized early in 1962, a far wiser person. My non-Adventist husband objected, but determination and the knowledge that God was standing with me helped me to meet many a difficult problem, and I took my stand with a new peace that I shall treasure forever. It has been a much different experience this time. God is the beginning and the end. Without Him there is nothing worth having. Problems come my way, but that is only God's manner of polishing my character in preparation for heaven.

I have learned that Christian living is not something governed by emotions. There are days when we fail and are discouraged, but this does not change the nature of our God. He still loves us and is waiting for us to seek His help.

(Name withheld by request.)

thinking of at least a very substantial portion of the total delegates attending the conference. Here is the reason why it seems to me that many churchmen are today speaking so kindly to us, and also to Jews, concerning this matter of a weekly day of worship: One of the distinguishing marks of the ecumenical movement is a desire to find a common meeting point for all divergent religious groups rather than to accentuate differences and militantly fight for them. Adventists are today accepted as a well-defined, vigorous section of Protestantism in America. The application of the ecumenical spirit toward our views on the Sabbath is presently producing the rather breath-taking conclusions reached by that section on Sunday laws.

Or, perhaps I might state the matter in this way: Many unhappy prejudices toward us have been fading in recent years and churchmen have been making a reappraisal of us, even some Catholic churchmen. A Jesuit official observer at the conference, beside whom I sat at one of the luncheons, was vigorous in declaring, without any prompting from me, that he wanted to see some kind of statement made that would protect our rights with regard to a day of worship. I grant that the whole situation is slightly bewildering. Nor will I here turn aside to editorialize on this matter. I need not add that the pendulum might easily swing in the opposite direction, even as it has recently swung in the direction of sympathetic consideration for what many around us admit are "our rights."

As of the moment, we are undoubtedly in a more fortunate position in the minds of the religious world than we have ever been in. Let us thank God for this, and above all else let us never forget that though religious organizations, collectively, have taken in the past, and will take in the future, certain actions hostile to us, the great majority of church people, neighbors and friends, and others, are kindly people, who to the extent that they know us, bear us no ill will. The great majority of God's people are still in other churches, as the angel of Revelation 18 cries out: "Come out of her, my people." The challenge to us in this period of most felicitous relationships is to do our best, in kindly and charitable manner, to set forth the reasons why we are different, and to seek to persuade others to be obedient to God's Holy Word in the matter of the Sabbath day as in other matters.

F. D. N.

(To be concluded next week)

The

Advent Movement and the Population Explosion

How successfully is the church meeting the challenge of reaching earth's rapidly multiplying millions?

By E. L. Becker

Auditor and Statistical Secretary, General Conference



GO YE into all the world" is an exhortation that Seventh-day Adventists have adopted as peculiarly their own. Very early in the development of the work and growth of the Advent Movement a world vision became a part of the very fiber of our spiritual heritage and mission, and for nearly 90 years now our people have been united squarely behind the program of preaching the gospel in all the world.

But the world is a changing place; it will not "stay put." When our blessed Lord gave us the great commission two thousand years ago, "all the world" meant about 250 million people—a quarter of a billion. Civilization and population developed slowly in those days. It took some 16 centuries for the population of 4 B.C. or thereabouts to double. Not until 1650 did the estimated population of the world reach half a billion.

Two hundred years later—in 1850, just as the messages of the three angels of Revelation 14 were beginning to be preached in a definite way by a little group numbering only a few hundred—the world population had doubled again. Now it was one billion. The tempo began to quicken. The next doubling of population came in just 80 years, by 1930. And the third billion was added in 30 years, so that in 1960 the estimated population was almost three billion. And it is still growing! In 1961, 66 million people were added to the world population. In 1962, another 119 million.

What do these figures mean to Seventh-day Adventists living in the closing years of time, with the divine command "Go ye into all the world" still ringing in our ears? Every now and then someone makes the statement, in private or in public, to the effect that people are being born into

the world faster than we can carry the message to them, and that each year finds us farther away from our objective of warning all the world. Is this true?

It is a matter of personal importance to you and to me whether the work is going well, whether it is drawing near its close. When the question is sounded, "Watchman, what of the night?" there must be no equivocation or uncertainty in the answer that comes back—"The morning cometh!"

Thus I am happy to report that so

far as can be determined by the progress of our world membership, the Seventh-day Adventist Church is *not* slipping backward; it is more than keeping pace with the much-talked-of "population explosion." If the population of North America and of the world at large is "exploding," the gospel message is "exploding" too. Not only is the population increasing but our church membership, on a percentage basis, also is increasing faster, much faster, than the population. This is true in the North American

Table 1
World Population and Church Membership
1900-1962

Year	Estimated Population	Population Increase	% of Increase	SDA Membership	Membership Increase	% of Increase
1900	1,571,000,000			75,767		
1910	1,677,000,000	106,000,000	6.7	104,526	28,759	37.9
1920	1,811,000,000	134,000,000	8.0	185,450	80,924	77.4
1930	2,013,000,000	202,000,000	11.1	314,253	128,803	69.4
1940	2,249,000,000	236,000,000	11.7	504,752	190,499	60.6
1950	2,510,000,000	261,000,000	11.6	756,712	251,960	49.9
1960	2,995,000,000	485,000,000	19.3	1,245,125	488,413	64.5
1961	3,061,000,000	66,000,000	2.2	1,307,892	62,767	5.0
1962	3,180,000,000	119,000,000	3.8	1,362,775	54,883	4.1

Note that the final two comparisons are for single years, not decades.

Table 2
North American Division—Population and Church Membership
1900-1962

Year	Estimated Population	Population Increase	% of Increase	SDA Membership	Membership Increase	% of Increase
1900	81,366,000			62,635		
1910	99,179,000	17,813,000	21.8	66,294	3,659	5.8
1920	114,499,000	15,320,000	15.4	95,877	29,583	44.6
1930	133,152,000	18,653,000	16.2	127,787	31,910	33.2
1940	143,176,000	10,024,000	7.5	185,788	58,001	45.3
1950	164,706,000	21,530,000	15.0	250,939	65,151	35.0
1960	197,561,000	32,855,000	19.9	332,364	81,425	32.4
1961	201,269,000	3,708,000	1.8	343,664	11,300	3.3
1962	205,391,000	4,122,000	2.0	351,048	7,384	2.1

Note that the final two comparisons are for single years, not decades.

Division, the cradle of our message and the arsenal of our strength; and it is true to an even more marked extent in the world field at large.

Two Tables of Comparison

With this article you will find two tables of population and membership comparisons. Table 1 deals with the world field as a whole; Table 2 with the North American Division.

Look at Table 1 first. In the decade between 1900 and 1910, the world population increased by 6.7 per cent. Seventh-day Adventist Church membership leaped 37.9 per cent in the same period—a growth almost six times as fast as that of the population. You can follow the trend for succeeding decades from the table itself. While the rate of increase of our church membership is tapering off slightly as our penetration to the most remote areas of earth becomes more complete, it is still a fact that in the last full decade in our table, church membership was increasing at a rate more than three times that of the population. Please note that the last two entries in the table are for single years, not for decades; thus the percentage rates in each case are only about one tenth of the figures for full decades.

One might suppose that here in North America, where the preaching of the message has been carried on for more than a century, generally on a more intensive basis than in other areas of the earth, we might be barely holding our own with the increasing population. A look at Table 2, however, shows that this is not the case. The church membership is growing at a rate averaging between two and three times the rate of increase in population. The momentum is lessening as time goes on, it is true, and herein lies a danger to which every one of us should give serious, prayerful consideration. The task before us still calls for unremitting effort and complete consecration. We must never permit an array of attractive percentages to lull us into a cooling of our ardor for the preaching of the message.

Now, it is important that we all be quite clear on two points: First, we have been discussing the *rate* of increase of the population and of our church membership. We should not take this to mean that our progress is entirely satisfactory and that no more effort is needed.

Aspects Not Measurable

We know of no way in which we can measure statistically the number of people who are being reached with this message. Agencies such as radio and television are heralding the gos-

pel in all parts of the world, and we shall never know, this side of heaven, how many hearts have been reached and touched by these instruments in the hands of our preachers. And who can tell what effect has been wrought upon millions, the world over, by the silent but effective witness of conscientious Christian men and women, whose lives of devotion and sacrifice are eloquent sermons to all who observe them? These are some of the imponderables of our task, and we would do well not to have too obsessive an interest in trying to number either Israel or the world.

We are sure that accessions to the faith, in terms of percentage growth, are well ahead of population increase; but it would be a purblind attitude of mind that would lead us to feel that all the world has been, or is on the verge of being, warned. Continuing and persevering effort is needed on the part of each of us to send the

glad news of Jesus' soon coming to every one of the multiplied billions of people living on the earth today.

Another important consideration: This work is not going to be finished by statistical analyses, by a clever use of arithmetical comparisons, or even by the supreme and consecrated effort of our church membership! No; we read that "he [God] will finish the work, and cut it short in righteousness" (Rom. 9:28). Let us rejoice that God in His infinite goodness has given us the privilege of being His messengers to the world in these last days; but let us not forget that it is His work, and that He will bring it to its fruition.

We must address ourselves with renewed consecration to the task before us, with grateful hearts that God has so wonderfully blessed our efforts and with a solemn sense of dedication to our mission. "Go ye into all the world."

Questions Answered *on healthful living*

by M. G. Hardinge, Chairman, Department of Pharmacology, Loma Linda University

Questions About Water—2

How Much Water Does an Adult Need?

One cannot lay down a rigid rule as to the amount of water a person needs, because body requirements vary with conditions. On a hot day or during vigorous physical exercise, when the body perspires, more water is needed than on a cool day when one is resting. However, at all times sufficient water is essential because the various functions of the body are performed in fluid mediums of precise mineral and water concentrations.

This is better appreciated when one realizes that water makes up about 70 per cent of the entire weight of the body, more than 90 per cent of the blood plasma, 80 per cent of brain tissue, 75 per cent of muscle; and more than one third of bone is water. If there were no water loss, there would be no need for replacement, but under average normal conditions the daily loss is about 2,500 cc. (2½ quarts). This amount is required for the elimination of metabolic wastes through urine, for the moistening of the skin and the control of temperature through visible and invisible perspiration, moistening the surfaces of the lungs and other respiratory passages, humidifying the air that we breathe, and for softening the stools for elimination of food wastes. Even the surfaces of the eyes must be kept wet. The following table shows the approximate amounts of water lost each day in terms of cubic centimeters and ounces:

	cc.	oz.
Urine	1500	48
Skin	500	16
Lungs	350	11
Feces	150	5
	2500	80 (2 ½ qts.)

It is obvious that the amount excreted must be replenished if body functions are to proceed efficiently.

Not all the fluids lost daily from the body need to be restored in the form of drinking water. Considerable water is taken in through the foods we eat, and some is produced through the metabolism of these foods by the body. In this way every 100 calories of food eaten provides 28 cc. (1 oz.) of water in the food as such, and an additional 14 cc. (½ oz.) of metabolic water (water obtained from the burning of the food by the body). Together, these two sources provide about a quart of water daily from a diet of approximately 2,200 calories.

To meet the body's minimum need for approximately 2½ quarts of water a day, the average adult should drink four to six glasses of liquid, preferably in the form of water each day.

Managua, Nicaragua
January 27, 1964

THIRTY-FIVE years ago I read a fascinating book about the lost cities of the ancient Maya Indians of the Yucatan Peninsula in southern Mexico. The interest kindled by that book led me to Mérida in northern Yucatan for the last three days I spent in Mexico. Mérida is the jumping-off place for the most famous Maya ruins of all, Chichén Itzá and Uxmal.

Early Monday morning we were off for Chichén Itzá in a 1954 Dodge—a Mr. and Mrs. Granata and Mrs. Juan Lans, all long-time residents of Mexico City, our guide and chauffeur, Louis Rosado, and the *Norteamericano*. The posted speed limit was 30 kilometers an hour, but Louis managed to do between 60 and 90 most of the way. Our road led through sisal plantations, primitive jungle, and an occasional Mayan town or village.

By the time we reached Chichén Itzá it was already hot. Out of the jungle on both sides of the road the fabulous ruins of the most sacred of all ancient Maya cities suddenly came into view, and it was time to tune one's imagination to the wave length of the long ago. Louis, a graduate of the University of Yucatan, seemed to be well informed on every detail of his subject. He has conducted tours to the ruins for the past nine years. In view of the fact that the Granatas knew no English, I agreed that Louis should spin his tale in Spanish, and I would ask questions when necessary.

Here at Chichén Itzá the most advanced ancient civilization on either of the American continents flourished before the coming of the Spaniards. The Mayas first emerge from the blank pages of prehistory in what is now northern Guatemala, about the time Abraham migrated from Ur to the Promised Land. With the passing of another millennium they had developed a system of hieroglyphic writing, in principle resembling that of the Egyptians, and among other things, an amazingly accurate calendar with a 360-day year. Archeologists are able to read the numerical and calendrical hieroglyphs, but the others remain a mystery. The earliest definitely established Mayan date, A.D. 320, appears on an axlike stone object found at Puerto Barrios in Guatemala. The perfect carving suggests that the Mayas had already attained a high cultural level.

Unlike the Toltecs and the Aztecs

The Yucatan Peninsula and Guatemala

farther to the north, the Mayas were not bent on conquest. Their rulers encouraged the arts and the sciences, and considered it their first duty to provide for the welfare of the people. The memory of the deeds of these legendary leaders has been passed down from father to son, and their bronzed descendants today take pride in recounting them. The ruins of at least 256 Maya cities have been counted. Some of these cities were connected by elevated causeways paved with blocks of stone. A sort of royal mail service operated on some of these highways, with runners carrying paper scrolls from city to city.

During the ninth century of our era, for some unknown reason, the Mayas abruptly abandoned their elaborate network of cities in Guatemala and migrated to the northern part of Yucatan. Here they began building again. Three centuries or so later the Toltecs from central Mexico invaded Mayaland, and these two cultures were fused into what is known as the Maya-Toltec period. The result was a drastic reorganization of Mayan society, politics, and religion. The Mayas turned from peaceful pursuits to war, and began to offer human sacrifices like the Toltecs.

Foremost among this new generation of cities was Chichén Itzá, which with Uxmal and Kabah to the southwest, constituted the Federation of Mayapan. Chichén Itzá was the capital of this federation. It was this Maya-

Toltec civilization that Columbus discovered on his fourth and last voyage, in 1502, and of which he gave glowing reports when he returned to Spain. Nine years later a handful of Spanish adventurers were shipwrecked on Yucatan, and all but two of them had the doubtful privilege of becoming human sacrifices to the Maya-Toltec gods. The Mayas never actually surrendered to Spanish arms, but by 1546 the Spanish conquest was complete.

Mayan Accomplishments

The Mayas produced a considerable body of literature. They not only carved their hieroglyphs on stone but also wrote books. For paper they beat the soft fibers of the mulberry into a pliable writing material that resembles papyrus or tapa cloth. Their books consisted of long, narrow strips of this material folded into pages. They had an amazing knowledge of mathematics and astronomy, and had developed a calendar more accurate than the Julian calendar then in use in Europe. They were able to predict eclipses and other astronomical phenomena centuries in advance with incredible accuracy. Their system of counting included the use of zero as a cipher, centuries before it was incorporated into Old World arithmetic.

Most of the literature of the ancient Mayas was destroyed by overzealous Spanish priests, such as Diego de Landa, in a misguided endeavor to convert the reluctant Mayas to Christianity by force. Most of their folded books, calendars, and astronomical tables went up in flames. Fortunately, however, an educated Indian prince by the name of Ixtlilxochitl wrote down much of what is known today about his people. For several centuries these pitiful remnants of Mayan literature lay buried in Spanish libraries, and the very name Maya was forgotten by the world.

In 1839 John Lloyd Stephens, famed

An Airmailed Report
About



archeologist and world traveler, set out on an expedition to check on rumors of great ruined cities lost in the jungles of Central America. He arrived at remarkably accurate deductions that have been confirmed by later discoveries. In recent years some of the Maya ruins have been uncovered and restored. Their most important religious structure was the pyramid, which was usually built with several stages, or levels, and almost always had an elaborate temple on top. After 200 years or so they would build a new temple around the old one, completely covering it but not destroying it. As many as four or five temples were thus built, with each older temple intact beneath its successor.

The Ruins of Chichén Itzá

Some of the ruins of Chichén Itzá, which cover six square miles, are remarkably well preserved or at least have been partially restored. We first visited the southern section, all of which dates from the older, classical period before the arrival of the Toltecs. One building of this group was the Observatory, the only round structure the Mayas ever built. It consists of three stone shells, one inside another like the layers of an onion. The outer stone shell has four doors oriented toward the four cardinal points of the compass, while the doors in the next shell face the intermediate points. Of course the Mayas had no telescopes. Nevertheless, with the naked eye they made amazingly accurate observations. Among other things, they plotted the courses of the planets, including that of Mercury, so accurately that their computations differ but slightly from those of modern astronomers.

The Temple of the Jaguars is another interesting building. On one of the pillars is a well-preserved mural in vivid color depicting the Maya story of creation. Hunabku, the creator, is said to have been thought of as incorporeal and beyond human comprehension. On his children and lesser gods, however, they bestowed human forms and attributes. On this mural two intertwined serpents—one of the most common of all Mayan architectural motifs—represent fertility, and a large man stands erect as the crowning work of creation. The Mayas considered seven and thirteen to be sacred numbers. I asked Louis why seven was so esteemed. Unprompted, he replied that this attitude toward the number seven was based on the seven days of Creation week.

Pan-American flight 503 arrived in Mérida two hours out of Miami, and an hour later I was going through im-

migration and customs formalities in Guatemala City. For the next two days I enjoyed the superb hospitality of W. T. Collins, president of the Guatemala Mission, and Mrs. Collins. At the mission office I was fascinated by the excellent quality of printing Elder Collins—once a professional printer—is able to coax out of a small A. B. Dick offset press. Last year, with 400 baptisms, the membership of the Guatemala Mission shot up well over the 4,000 mark for the first time. There are 29 organized churches and approximately 165 companies. The great need of Guatemala is for more workers, more church buildings, and more church schools. One glimpse at some of the places in which our fellow believers have to worship, even in the large cities, ought to be enough to loosen the tight knots in our purse strings.

That afternoon Brother and Sister Collins took me in their nearly new Volkswagen 1500 to visit Antigua, which was once the center of Catholicism for all of Central America. The fascinating thing about Antigua is the number of churches that lie in ruins as the result of a major earthquake in 1773. A dormant volcano looms ominously above Antigua, and not far away Volcan de Fuego still pours forth smoke continuously. There must be a score of ruined churches in the city. It is said that underground passageways once connected all churches and related establishments in Antigua, and dark rumors persist regarding some of the purposes they served. Antigua was once a thriving center for the Inquisition, and among those who suffered here were some who observed the seventh-day Sabbath.

Early the next morning we set out for Chichicastenango and San Cristo-

bal, some 120 miles to the west over the Pan-American Highway. This stretch of the main street of the Americas is in excellent condition. On the way we paused briefly at Lake Añitlán, an amethyst jewel set among silent volcanic peaks. I had heard of Chichicastenango, which is several miles off the beaten path, but I was ill-prepared for what I actually saw there. It was market day, and the colorful square was thronged with sellers and buyers.

But the most fascinating sight is the four-century old church of Santo Tomás at one corner of the market. The Maya-Quiché Indians of this region practice their pagan rites on the steps of this church and then go inside to pray to the Christian God. Though baptized Catholics they still are not sure where real power lies, and want to take no chances. All day long, flaming censers are swung in half circles to frighten evil spirits from entering the church, and at the foot of the steps an incense altar is tended constantly.

Inside the church, down the center aisle of the nave, are twelve or fifteen stone slabs about four inches above the floor and a yard square. Gathered at each slab was a group of worshipers busily lighting and arranging candles in various patterns said to represent the object of their petition. The strangest sight of all, however, was at the altar rail, where two groups of people were receiving the ministrations of two practitioners of pagan magic who kept mumbling and waving a cloth bundle over the heads of the people kneeling at the rail. They were supplicating Chuch-cajau, god of the mountains and the valleys. The Catholic Church permits these incantations at the altar rail when the church is not otherwise in use, on the basis that the Indians look to

Fellowship of Prayer

Daughter Quits Smoking

"Your faithful prayers in Jesus' holy name have been answered. Our middle daughter has stopped smoking. No one but our true loving God and Jesus has done this for her. Praise His holy name. In that same strong, holy name of Jesus, pray for the rest of our children and grandchildren."—Mrs. S., of Arkansas.

Parents Converted, Daughter Healed

"I am writing to thank all of you for your prayers. God has answered our prayers. Our youngest son and his wife accepted the truth and were baptized. Their little two-year-old daughter was healed."—Mrs. W., of California.

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

Chuch-cajau as a mediator between God and man, who must therefore be none other than Christ! Practitioners and petitioners are all baptized Catholics, and the ceremonies go on, both outside and inside the church, with the approval and tacit blessing of the bishop of the district.

It all began more than four hundred years ago when conquistador Pedro de Alvarado noted that many rites of the Mayas' animistic religion closely resembled those of Roman Catholicism—such as the burning of candles and incense, the veneration of relics, and magnificent processions. Alvarado's priests renamed the local gods with the names of saints, the virgin, and Christ. The Indians accepted the new gods enthusiastically, but kept the old and blended the two into a strange religion of their own. Paganism absorbed the forms of Christianity but remained as pagan as ever. The people burn candles in the church, and then offer candles, liquor, and even crosses to the pagan idol on the hill behind it.

After lunch at the Maya Inn, to the tunes of a marimba orchestra, Elder Collins arranged with eleven-year-old Roberto, a little Indian boy, to show me the way to the top of a pine-clad hill just outside the town, on the top of which is a yard-high stone carved to represent Alsik Nim, chief deity of the Maya-Quiché Indians. When we arrived, a small family group was interceding with Alsik Nim. The head of the household was burning incense and candles, and praying audibly. At one point he added the name of the virgin Mary to his supplications!

Years of contact with the pagan religions of the Orient never affected me like these few hours at Chichicastenango. The way in which Christian and pagan worship had been blended so as to confirm these benighted Indians in their blind superstition seemed incredible—yet, there it was, acted out before my eyes. The very atmosphere seemed to be alive with the demons the people were worshipping, and it was most oppressive to the spirit.

What a relief it was to visit with Pedro Lopez, an Adventist for 26 years and lay elder of our little group of 12 believers in Chichicastenango! He was once a spirit worshiper too, but I saw him an intelligent, consecrated Christian. How I wished there were a hundred more like Pedro Lopez, transformed by the grace of Christ!

From Chichicastenango we drove on to San Cristobal, where Dr. and Mrs. F. M. Fernando, from Manila by way of Pueblo, Colorado, are pioneering a new clinic. For over a year Dr. Fernando and Elder Collins have been unreeling reams of red tape in order to obtain a permit for the doc-

tor to practice medicine in Guatemala. Mrs. Fernando is a registered nurse. It was a real inspiration to get acquainted with these two missionaries from the Philippines to the New

World, and to enjoy their gracious hospitality. Let us remember them before the throne of grace, and with them, Elder Collins and his fine staff of workers.

R. F. C.

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

The Dedicated Ones

ARE you a dedicated worrier? Most of us worry some, I'm sure, but if you worry only when you have a real cause, I'm afraid you can't join that top echelon of splendidly dedicated worriers. To qualify for admission into this elite group you must worry constantly, incessantly, without any real cause. It's permissible to start your worrying with something big and important, but you have to go on from there to every tiny problem the size of a pinpoint that may be on your horizon. And from there to imaginary pinpoint problems. Well, you see what I mean, I'm sure.

The other day I was talking with two of my friends. (They're young; don't think for a minute that you have to be old, or even middle-aged, in order to qualify as a top-flight worrier.) Lucy was telling me about a miserable streak of bad luck she'd run into lately. As she enumerated catastrophe after catastrophe, I became somewhat amused, because all the tragedies, every single one of them, were in the realm of "It might have happened" or "What would I have done if?"—sprinkled with "I just can't bear to think of how I would have felt if . . ." Well, poor Lucy! She certainly was every bit as agitated as though she'd suddenly been orphaned, spurned by her boy friend, rejected by her classmates, failed all her schoolwork, and maybe even had all her hair suddenly drop out. (I don't know whether this last thing ever happens, but I'm trying to show you how well Lucy qualifies as a dedicated worrier.)

To go on with the incident: George had been listening to Lucy's enumeration of her near-catastrophes and almost-tragedies. He had a peculiar little half smile on his face, which suddenly blossomed into a full-sized grin.

"Lucy can't think up anything very big to worry about at the moment," he began, "so she has to settle for imaginary difficulties. If she has no real worries she'll find some imaginary ones. She has to have something to worry about!"

Lucy protested vigorously, but sure enough, in a few minutes she was desperately concerned as to whether her new jersey dress would "wrinkle or not." As she was discussing this, exhaustively, with knotted brow and narrowed eyes, George good-naturedly ad-

by *Miriam Hood*

monished her, "Come on, Lucy, be sure you really worry. I doubt if it will have any effect on your dress, but it will make you feel better, I suppose!"

George must like Lucy a lot or he'd get pretty tired of her constant anxieties. I don't know whether he plans to spend the rest of his life with her, but if he does I hope she drops out of the *dedicated* worrier class. He's so mature and copes with the real problems of life so effectively, it would be a shame for him to take on all Lucy's imaginary difficulties. But she is a darling girl—when her brow isn't knotted and her eyes shadowed.

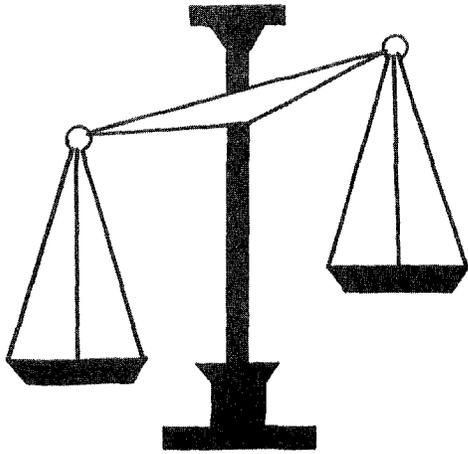
Worry and Concern

That we all have problems which do, and should, cause us concern is a fact that cannot be ignored. But concern and worry are entirely different approaches. Concern implies intelligent action, a plan of attack; worry implies a fretful unease, sleepless nights, inability to distinguish between important and unimportant problems. Above all, worry doesn't usually include any positive action. After all, if you can't *do* anything, if you're powerless to change what may or may not happen, worry becomes a positively shocking waste of energy. It's a waste you can ill afford, because if worse *should* come to worst, and all your fears be realized, you'd have so depleted your vital forces that coping would be impossible.

Lots of writers have said good things about this subject. For example, Ellen G. White wrote: "Worry is blind and cannot discern the future" (*Ministry of Healing*, p. 481). This is a penetrating analysis. You get a mental picture of someone wandering in a dark forest, eyes closed, hopelessly lost. And worry is really like that.

I think Mark Twain summed it up well when he said, "I'm an old man. I've suffered all the troubles a person could ever be called upon to endure—most of them imaginary."

Would you like to join me in dropping out of the top echelon of dedicated worriers?



By H. H. Schmidt
President, Florida Conference

THE real reason why many are not aware of their true standing before God is that they seldom, if ever, inquire into their spiritual condition. Too many estimate themselves by false standards; they try themselves only at the bar of human values. If they are not deficient here, they deceive themselves into believing that they are also meeting God's standards. This self-deception is a dangerous practice, with grave results.

A man by the name of Belshazzar, like many others today, weighed himself on men's balances rather than on God's balances. In the Bible we read concerning him: "And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians" (Dan. 5:25-28).

Belshazzar was among that number who, in the words of the apostle Paul, measure themselves by themselves, comparing themselves by themselves. This, Paul says, is not wise. Belshazzar discovered to his sorrow and destruction that God and His Word are not to be trifled with or mocked. The indictment of God was "Thou art weighed in the balances, and art found wanting." Belshazzar's case was forced onto God's balances, and by this standard he was found wanting.

The weighing process is a necessity in numerous areas of life. When one enters a grocery store, almost everything he purchases is either weighed or measured—sugar, fruit, candy, and even ice cream. Some people have a fascination for stepping onto scales to check their own weight. The firms that have patented public weighing machines know this and have prof-

The Two Balances

ited. Scales, generally, don't lie. The result of reading where the indicator stops either brings a smile of satisfaction or a frown of disapproval and annoyance. And what the scale says many times affects the eating and exercise habits of people for days.

The Ten Commandments

God's balances are clearly set forth in Exodus 20 and are known as the Ten Commandments. They are absolutely accurate; they make no mistake. It is important for every individual to be weighed in God's balances often, because by this standard all will be judged.

God's system of weighing is just. Men sometimes cheat when weighing or measuring, but God is always fair and just.

Who need to be weighed? First, he who makes a profession of Christian-

ity, but whose faith is dead. Such an one may be a member of the household of faith, the church. He may have passed through the waters of baptism and the vows of public consecration. He may be active and prominent in church leadership. But he still ought to come to the Lord and be weighed. He may discover his religion has become cold and formal. God's weighing device may indicate he must go to his closet of prayer.

He who has become careless to the point of indifference in his religious experience also needs to be weighed. Anyone who has become indifferent to the times and their meaning, and who is wholly absorbed with the possibilities of gaining financial and material strength ought to be weighed in the balances periodically. His personal experiences, when placed on God's balances, will be weighed against the testimonies of God's Word. In this way, he is following Paul's counsel when he says, "Examine yourselves, whether ye be in the faith" (2 Cor. 13:5).

The doubting man too needs to be weighed. The one who doubts God's willingness to keep him in the hour of temptation, who doubts that God is stronger than Satan, who is unsure of making a positive confession of Christ before men, must come and be weighed in the balances of God's promises and be reassured of His saving grace.

He needs to be weighed who feels church membership is unnecessary. "The Lord added to the church daily such as should be saved" (Acts 2:47). In order to be a witness for Christ, there must be a willingness to identify oneself with His true church. There must be a willingness to accept the obligations of self-denial, sacrifice, and holiness as did the believers of the New Testament church.

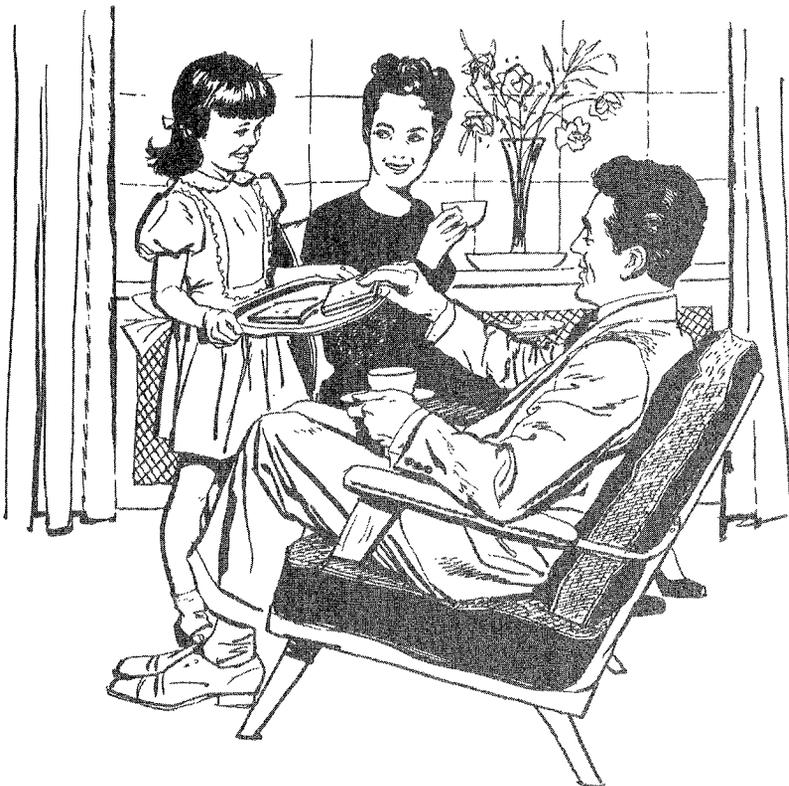
Finally, one who is putting off the day of salvation needs to be placed in God's balances. When the scales tip in the final day of reckoning, all who delayed to decide for Christ will be found wanting. Why do people hold off making a decision when there is so much at stake? Today, if you hear God's voice, harden not your heart.

What an awful weight is sin! But it can be laid off. Even though sin is on one side of the balances, there is yet another side. As we look to this side of the balances, there we see faith bearing in his hand the blood of the atonement, the blood of the Lamb. There is Jesus. When faith places the atoning blood on the balances, all will be changed. The great mountain of man's guilt rolls away. The scales hang even and poised—balanced through the merit of Christ. The Lord be praised!



The Blessings of Hospitality

By Mae Carberry Patton



IF I had lived back in Abraham's day I know he would have invited me in. He would have made me feel very welcome in his household. Sarah must have been a kind, motherly person, and I would have loved her. Lot's family would have welcomed me too. The widow of Zerephath, who took Elijah in, and shared her little in time of famine, probably would have shared with me, too, had I been there. The Shunammite woman who built a room for Elisha would have found some corner for me. Phebe, living in Paul's day, would have received me also.

But I live in *our* day and I do not ordinarily suffer for lack of food or shelter. I have eaten and slept in many homes in many places and in varied circumstances, so I know that hospitality is not altogether a thing of the past. However, I read in *Testimonies*, volume 2, page 645, that "The brethren in general are not lovers of hospitality."

This was written years ago, and I wish we could say that the statement is no longer correct, but my observation leads me to a different opinion. As a people we have much room for improvement in this respect.

Some say that at the present time there is little need for caring for others in our homes. Most of the conference workers go to a hotel or motel when they visit our church. The pastor takes some to his home. The stranger has already rented a room before he comes to church. True! But even now the visiting minister, friend, or member, needs to feel welcome somewhere for dinner. The family who have traveled some distance and brought their lunch need a place to spread it out, and to relax as they eat. They might even enjoy a hot dish along with it.

In the early days of our message there were a number who really sacrificed for the brethren, and in so doing were blessed. The White home was, I believe, the best example of this. They were not wealthy people, as we all know, yet they usually had a well-filled house. Read the story of Hannah More in *Testimonies*, volume 1, pages 666 and 680. Notice Sister White's concern and then remember that church members are dying among strangers today.

"No one feels like taking the responsibility of such cases now. Brother White always took the charge

of them.' Yes, he did. He would take them to his own house until every chair and bed was full, then he would go to his brethren and have them take those whom he could not. If they needed means he would give to them and invite others to follow his example."

Visitors Welcome

We are coming, and soon I believe, to the last days of our message. Already our people are being encouraged to establish homes in the country, and many have done so. Others will wait too long, or may be busy in the cities until they have to flee. If only we can have a real revival of hospitality before that time! I hope I may have the privilege of seeing every chair and bed in my house full, if there are that many who need refuge.

How thankful I am for a little home about as far from a city as a home can be in this modern world. I have seen it so well filled that the overflow moved to the playhouse, but those were dear friends and loved ones visiting. They know they are welcome, for all my friends have a standing invitation to visit me anytime.

They come day or night, in sickness or in health. If I am not able to prepare the meals, they can, and do. At one time we ate several meals on the front porch while the dining room was being painted. We weren't expecting company, but we loved having them. I believe the eight or ten young people had more fun than if everything had been normal.

Even though my house stands empty of people while I am teaching, the furniture is there and I often invite several home for dinner on Sabbath when I go home for a weekend. There is always something canned in the cellar, and quick thought along with forethought takes care of any situation. Those who need a place to go are grateful for what is offered. They are not the poor and cast out, for it may be two or three ministers with their families, and my cheery back room may be needed for a conference room. The conference takes place while the wives help me prepare the meal, or they may take the food out of their own baskets. However, it does remind me of a favorite quotation from *The Ministry of Healing*, pages 353 and 354:

"When thou makest a dinner or a supper," Christ says, 'call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.'

"These are guests whom it will lay on you no great burden to receive. You will not need to provide for them elaborate or expensive entertainment. You will need to make no effort at display. The warmth of a genial welcome, a place at your fireside, a seat at your home table, the privilege of sharing the blessing of the hour of prayer, would to many of these be like a glimpse of heaven. . . . There are precious opportunities for those who will make their homes a blessing to others."

A Great Blessing

I would like to emphasize that last thought. There is a great blessing in having a godly colporteur come in for a few days, a faithful minister stop in at mealtime because he knows he will be welcome, or a lonely neighbor come to spend the time when her husband must be away.

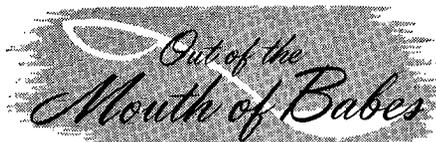
If you didn't know already, you know now that ministers get hungry and eat, just like other people. I have heard a dear sister say, "I'd be scared to death to ask a preacher to eat at

my house." She is a better cook than I, so she really has nothing to be alarmed about. Some of our ministers who have several churches need to be welcomed into our homes at mealtime, or overnight.

The expense of entertaining causes some to hesitate. Really, the expense is not great if we follow Sister White's instruction, and "Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work. Those who for Christ's sake entertain their brethren, doing their best to make the visit profitable both to their guests and to themselves, are recorded in heaven as worthy of special blessings."—*Testimonies*, vol. 6, pp. 344, 345.

We need not be overly concerned if we have done our best and then discover that the person has not been worthy. I was greatly distressed at one time because I had spent much time and money on a young person who had apparently turned entirely away from the Lord after all my effort. Proverbs 19:17 was strongly impressed on my mind: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." That thought completely changed my way of thinking.

In our efforts to "be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2), we will need to use caution. An angel will not come to your door with the smell of either alcohol or tobacco on his breath. In this evil age a sister at home alone needs to be cautious about letting strangers in—men or women. The Lord will help you know what to do. A plate of food or a sack lunch may be handed to the hungry at the door. The stranger in



[Parents are invited to send to the REVIEW unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDITORS.]

"Our Daily Breath"

When Danny was a little fellow he learned to repeat the Lord's Prayer each night before going to sleep. When he came to the words "Give us this day our daily bread," he would invariably say, "Give us this day our daily breath."

How thankful we should be for our daily breath, for the sustaining and preserving power of God each day of our lives.

MRS. OLIVE HARRIS

the church and the stranger at your door could be serving different masters.

There is always the joy of remembering that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

"The brows of those who do this work will wear the crown of sacrifice. But they will receive their reward. In heaven we shall see the youth whom we helped, those whom we invited to our homes, whom we led from temptation."—*Ibid.*, p. 348. What a joy!

A Story
FOR THE YOUNGER SET

At the Dentist's Office

By Inez Storie Carr

ONE hot, July day eight-year-old Bill and nine-year-old Jerry entered the cool, quiet, dentist's reception room with their mother and two sisters, Anne and Sue. Soft music was playing. The boys waited until the others had found chairs. Only one seat was left—the one next to me. The boys found it roomy enough for both of them, and smilingly slid into it.

Just then my husband entered. The boys looked at each other, arose, and went across the room and stood by their mother. But my husband had not planned to stay, so the boys returned to the chair.

Soon the older sister, who was sitting in a chair with her little sister, found a series of pictures about wheels in a magazine. She gleefully skipped across the room to give it to her brothers, then picked up a new magazine with which to entertain little Sue.

Another patient entered. The boys again gallantly arose and offered their chair, which the man accepted without thanks.

Bill, Jerry, Ann, and Sue were bubbling with happiness. They were just doing as they did at home, considering others first.

Finally their daddy, a rancher in his work clothes, came in. As he sat down by the boys one of them grabbed his index finger and used it for a pointer to the pictures they were studying, and I suddenly realized that not one of the four had spoken in all this time. They had an understanding of love and cooperation that did not call for communication in words on such occasions.

Who Bill, Jerry, Ann, and Sue were I do not know, for I had never seen them before. I have given them these names just so I could tell you the story. Could it be that you were one of them? If so, you have good manners that will make you happy at home, school, work, and later on in all of life's ups and downs.



Who Is Guilty of Bad Theology?

A recent speech by a noted Protestant theologian provides fresh evidence that Bible prophecy is fast fulfilling. The speech, by Dr. J. V. Langmead-Casserly, professor of the philosophy of religion at Seabury-Western Theological Seminary, Evanston, Illinois, was delivered at Providence, Rhode Island, and was entitled "The Renewal of the Church in the Light of the Vatican Council." In it this prominent Protestant Episcopal theologian predicted that by the next century there will be "a great united church under the leadership of a reinterpreted papacy."

Dr. Casserly pointed out that in recent times a "Catholicization" of the Protestant churches has been taking place, and that at the same time the Roman Catholic Church has been taking a new interest in the Reformation. The drive for church union has taken on added speed "since the Roman Church assumed a new and dramatic initiative" in ecumenical affairs. "Anyone with a feeling of history can feel the surge." The big question for Protestants, he asserted, is how they can reconcile themselves to the Papacy.

"Supposing in some way we should come to a new understanding of papal leadership?" he asked. "If the Holy Spirit says that church unity is through the Bishop of Rome, who are we to accuse the Spirit of bad theology?" (Emphasis supplied.)

Would even the most far-sighted Adventist have thought that a Protestant leader of Dr. Casserly's stature would begin 1964 by predicting that within four decades Christendom will be united in one great church, with Roman Catholicism providing the leadership!

A Catholic Viewpoint

Before commenting further on Dr. Casserly's viewpoint, we should like to refer to an article by a Catholic in the January 22 *Christian Century*. The article was written by Louis J. Putz, associate professor of theology at Notre Dame University. Says Dr. Putz: "The climate in Catholic-Protestant relations is changing rapidly. Would anyone have dared to predict as recently as ten years ago that Protestant leaders would one day be calling on the pope, that Protestant observers would be attending a council of the Roman Catholic Church, or that Protestants and Catholics would be challenging one another to heal the four-century-old breach within the church of Christ?"

The author then details the merits of the Papacy as a force for producing unity among Christians. He declares that "The Catholic Church has always been committed to the cause of unity. . . . Unity is and will be a constant goal for the church of God, simply because unity is a sign of divine presence. . . . The institution of the hierarchy is a gift of God to man. When at the time of the Reformation the Protestants rejected the church's authority and her teaching office, they obviously rejected one of the most vital factors making for Christian unity, no matter what the character of the occupants of the see of Peter may have been. . . . We must, first of all, put our own house in order before we begin to welcome our separated brethren along with whatever they have to offer by way of spiritual values."

Apparently Dr. Casserly and Father Putz share the conviction that the road to unity is labeled Route 666. Reunion will be effected under Roman leadership. Rome will be prepared to "welcome our separated brethren."

Now, we agree with Dr. Casserly and Father Putz in their analysis of the direction the unity movement is taking. How could we do otherwise when the Bible predicts so plainly that the "beast" will obtain unprecedented power, and that an "image" to the beast will be formed?

We Dissent

But we dissent vigorously from Dr. Casserly's suggestion that the Holy Spirit is leading the movement to place "the Bishop of Rome" at the head of the church. We do not "accuse the Holy Spirit of bad theology," but in all kindness we make this charge against Dr. Casserly. Surely he is aware that there is more than one power contending for control of the world (Acts 26:18). Surely he knows that evil spirits are endeavoring to unite earth's inhabitants under Satan's leadership (Rev. 16:14). Surely he knows that Roman Catholicism—in spite of its apparent commitment to truth—has throughout its history bitterly persecuted those who stood in defense of truth. Surely he knows that this hybrid organization is the offspring of an illegitimate union between the church and the world in the early centuries, between Christianity and paganism. And does he not know that the only power that fits perfectly the companion prophecies of Daniel 7 and Revelation 13, as well as the prophecies of Revelation 12, and 14 to 19, is the Papacy? How, then, can he suggest that Protestants should seek to reconcile themselves to the Papacy, and create a super church under papal leadership?

One important point that Dr. Casserly and many other Protestants blithely overlook is that the Holy Spirit does not contradict Himself. In the Bible He has made it clear that the great apostasy, which culminated in the Roman Church, is the "mystery of iniquity." The record is plain for all to read. Is it plausible, then, that the Holy Spirit is abandoning the views set forth in Scripture? No. Present-day leadings of the Spirit move in harmony with God's Word. One of the great reasons for the objective revelation set forth in the Bible is that men may have a standard against which to test ideas, teachings, and spirits. God knew that Satan would camouflage his activities, appear as an angel of light, and endeavor to deceive the world into accepting his leadership. He knew that if men were left to human reason and human feelings, they would be led astray. So He revealed through His prophets the enemy's plans, and placed His warning in His holy Book.

Thousands upon thousands of people in all churches, not excepting the Roman Catholic, are studying the Bible, seeking light from God on current happenings. These people will be stirred as the message of the third angel is brought home forcefully to their hearts, and—perhaps by the millions—will come out of the "great united church under the leadership of a reinterpreted papacy," to take their stand with the remnant church, whose leader is Jesus. Today is our opportunity to present the truth in its fullness so that the world can make an intelligent choice when the latter rain falls.

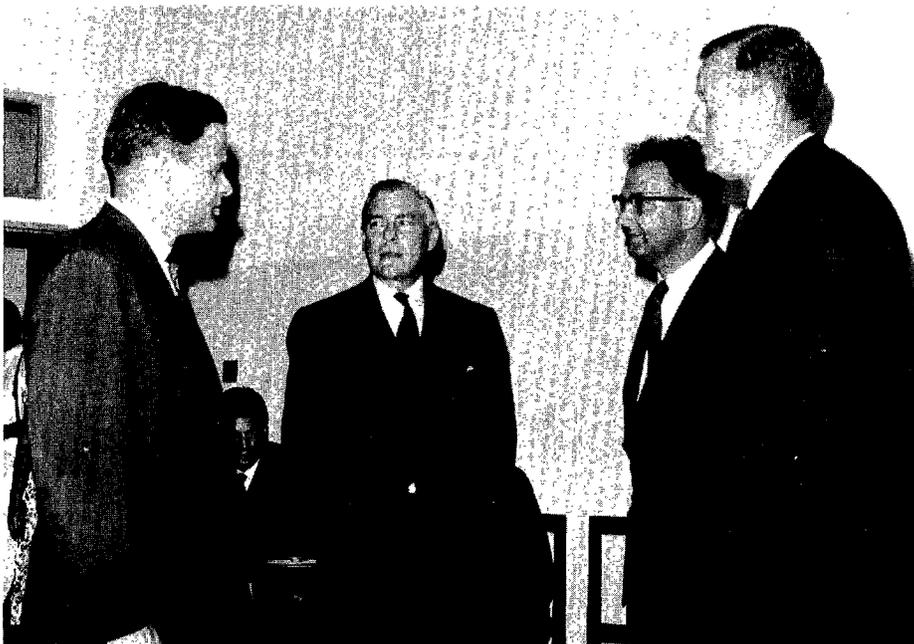
K. H. W.

Reports From Far and Near



Above: Lepers from Mwami leper colony welcoming the governor of Northern Rhodesia.

Below: Present at the opening of two new buildings at Mwami Hospital were (left to right): N. L. Doss, chairman of the Mwami Hospital board; His Excellency Sir Evelyn Hone; Dr. Karl Seligmann, medical director of Mwami Hospital; and G. A. Hunt.



Opening of Two New Buildings at Mwami Hospital

By M. H. Schaffner, M.D.
*Medical Secretary
Trans-Africa Division*

His Excellency Sir Evelyn Hone, the governor of Northern Rhodesia, officially opened two new buildings at our Mwami Hospital, November 28, 1963. These buildings contain offices, wards, surgery, pharmacy, laundry, and kitchen.

Mwami Hospital, located near Fort Jameson in Northern Rhodesia, Africa, was opened in 1927 by Dr. E. G. Marcus. The first surgical operations were done in the open air under a mosquito net. A leper colony was soon established, and both the leper work and the general hospital have grown through the years. In 1962 there were 2,087 admissions to the hospital and 19,518 outpatient visits. The leper colony now cares for 249 in-patients.

The two new hospital buildings are the first stage of a planned £120,000 development program. The first stage, already completed, cost £35,000. The pre-

vious hospital building was erected in 1952 under the supervision of Dr. O. B. Beardsley.

Besides the governor and his wife, the opening was attended by a number of other government officials and by the two paramount chiefs in the area. Also present were a large number representing all of the groups and races served by Mwami Hospital. In their addresses, the governor and the two chiefs gave high praise for the services Mwami is rendering. In particular, they mentioned the fine work of Dr. Karl Seligmann, the present medical director, and his staff.

The writer in his remarks explained that Seventh-day Adventists' emphasis on medical work is a result of trying to follow Jesus' example in spending more time in healing than in preaching or teaching. He told briefly how this emphasis has led to the establishing of a medical university, 120 hospitals, hundreds of treatment rooms and dispensaries, medical launch work, 38 schools of nursing, et cetera, all around the world.

Wally Roberts, the builder, who is presently located at Matandani Mission in Nyasaland, and Norman Doss, chairman of the board, also were present for the ceremony.

Medical Work Wins Doctor in Argentina

By Theodore G. Sample
South American Division

"I don't feel well. I think I'll close my office for a few days and go to Rosario for medical treatment." So the doctor and his wife made arrangements for their children to be taken care of, while they went to Rosario, 700 kilometers (about 425 miles) away. The doctor felt he could receive in Rosario the care and treatments he needed.

Before leaving his home in Resistencia, Argentina, the doctor went to the barber-shop. There he disclosed his plan to the barber. The barber asked, "Why don't you go to the River Plate Sanitarium in the province of Entre Rios?" He then mentioned several of his friends who had gone there for treatment. "Besides," he continued, "it is right on your way to Rosario. If you still want to go to Rosario after seeing this sanitarium, you may. You just have to cross the river to get there." The doctor and his wife decided they should at least visit the *Sanitorio Adventista del Plata*.

Upon their arrival they were greeted very cordially and were made comfortable. The place was so different—so quiet, so peaceful; they could hear the music of the breeze through the trees; they could, and did, breathe the spiritual atmosphere of the River Plate Sanitarium and of the River Plate College nearby. They were extremely interested in the hospital—they noticed that no one smoked; they noticed that no meat was served.

On their own initiative the doctor and his wife decided to change their habits—to stop smoking, to stop eating meat, to stop drinking wine, liquors, and maté. They attended the vesper and church services and were so impressed that they

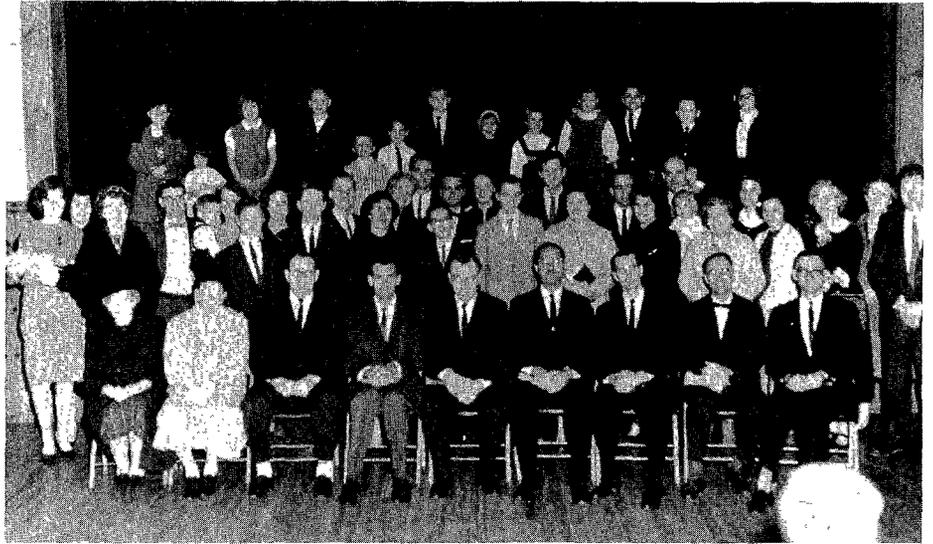
decided they should be Seventh-day Adventists. After several days, the doctor did not feel sick any more, so they returned to their home in Resistencia.

One of the first things the doctor did upon his return was to place a sign on the office that read, "Closed from sunset Friday to sunset Saturday, except in case of emergency." The doctor then found our little Seventh-day Adventist church group in the outskirts of Resistencia. He and his family began to attend the humble church and to help as best they knew how. A short time later, when J. H. Cairus, president of the North Argentine Mission,

was present for the Sabbath services, the doctor invited him home for Sabbath dinner.

After dinner the doctor told his story of how they had become so impressed that they had decided to become Seventh-day Adventists, that they had not stopped to reason why, but were ready to accept the message without asking any questions. Bible studies were arranged, and not only the doctor and his wife but many others are now interested in the message of the Seventh-day Adventist Church.

Several months ago H. J. Peverini, president of the Austral Union, accom-



Two Churches Organized in Southern New England

Two new churches were organized in the Southern New England Conference during the month of December. On December 7 a church of 36 charter members was organized in Northboro, Massachusetts. On December 14 the first Spanish church in the history of the conference was organized with a charter membership of 21. M. L. Mills, conference president, and A. E. Harms, conference treasurer, led out in the organization. The Northboro church (above) will be pastored by K. W. Hutchins, and the First Spanish church (below), will be pastored by A. J. Purdey. S. A. YAKUSH, *Departmental Secretary*



panied Dr. and Mrs. Quintín Sotelo and their three children to a baptism being held about 200 kilometers (120 miles) from Resistencia. After the baptism, Elder Antonio Arteaga, who had been conducting the series of meetings, made an appeal for any others who desired baptism to come forward. The doctor and his wife responded.

In the city of Resistencia, Dr. Sotelo is considered the best doctor of internal medicine. He has found two capable Seventh-day Adventist nurses to work for him, and in his clinic, which is now being built, he wants to have an Adventist surgeon associated with him.

Truly the medical work is an entering wedge for the gospel. How thankful we are that the River Plate Sanitarium is bearing witness to the "true Light, which lighteth every man that cometh into the world."

A High Day in the High City of Arequipa

By O. O. Mattison, *Field Secretary*
General Conference

It was a wonderful sight as J. J. Aitken and I flew out of Lima, Peru, early December 20, 1963, to Arequipa, high in the Andes. Beautiful snow-capped mountains were visible far to the north, while beneath were rugged mountains as dry as the hills of Gilboa. We climbed to a height of 22,000 feet in order to clear the range, and soon thereafter we were swooping down into the beautiful valley surrounding this unique city, nestled among green fields. As we came down we circled El Misti—a sometime-active volcano standing watch like a threatening monster over this lovely city and valley.

Arturo Schmidt, the South American Division evangelist, and his fellow workers had just completed a three-month effort in this city. They had baptized 333 precious believers and were out in force to meet us with the acting president of the Lake Titicaca Mission, G. H. Guy. Elder Guy had driven in from Puno for this high day in the history of the work in this city, for it was planned to organize three churches the next day, Sabbath, December 21. As they welcomed Brother Aitken and me it was not hard to catch the enthusiasm and joy they felt for the fruitage of their earnest and faithful effort.

Friday evening we met with the various groups in the city, each of us meeting with two groups.

A large theater had been rented for the Sabbath morning service, and long before time for Sabbath school the theater was packed. It was a wonderful day. In the

Open House at Capital Memorial Church, Washington, D.C.

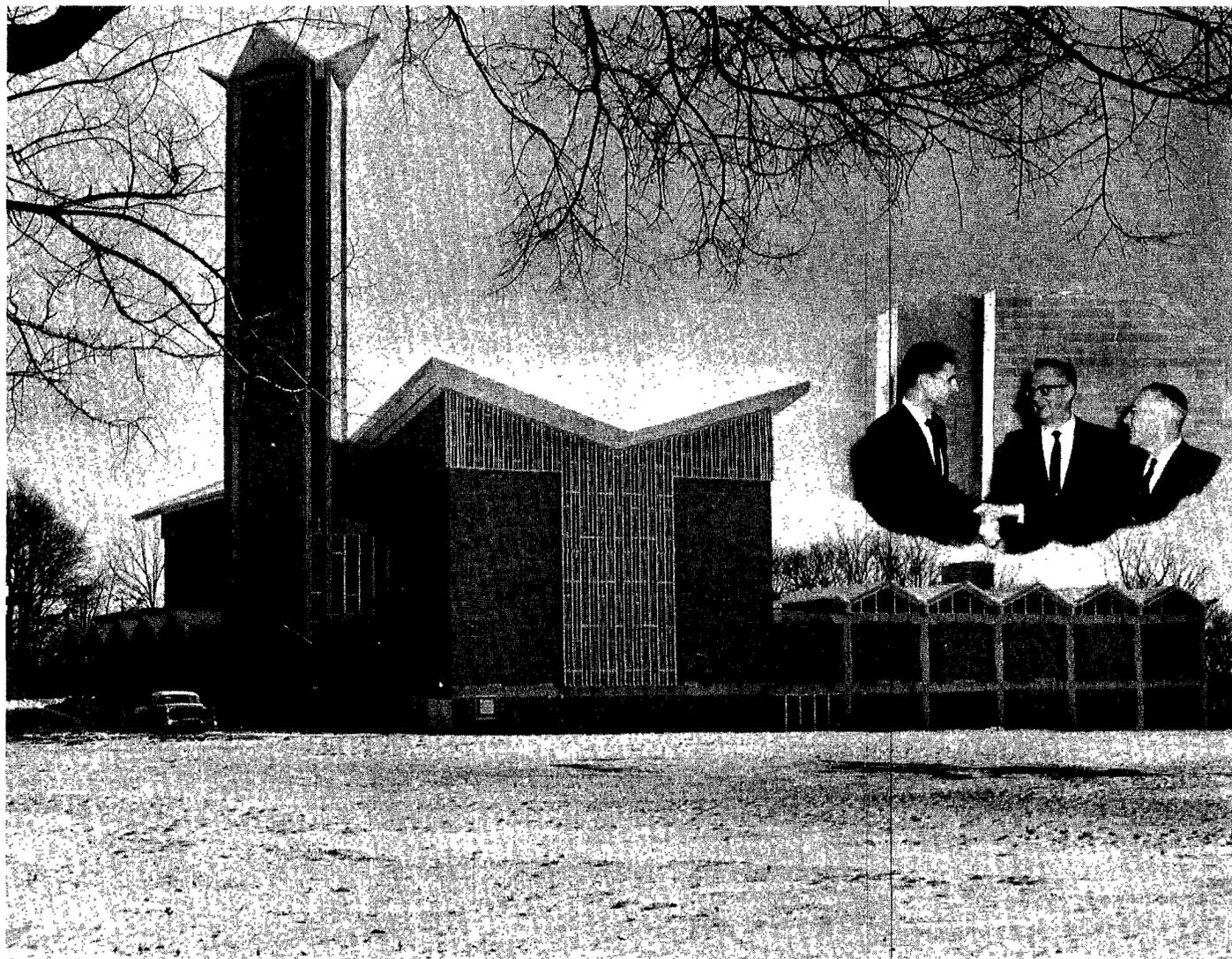
Open-house services were held Sabbath, December 21, 1963, at the new \$950,000 Capital Memorial Seventh-day Adventist church in Washington, D.C. The new church building, of contemporary styling, represents a six-and-one-half-year drive by the Capital Memorial congregation. The new church has been erected near the heart of downtown Washington, D.C., and will serve all phases of evangelism.

In the photo inset Neal Wilson (left), president of the Columbia Union Conference, shares in a three-way handshake with Howard J.

Capman (right), president of the Potomac Conference, and the pastor (center), J. R. Johnson. Elders Wilson and Capman were guest officials for the day's activities. Dr. Norman Gerstanfeld, minister of the Washington Hebrew Congregation, also participated in the program.

Elder Johnson led the congregation through the entire building program. The associate minister is Travis Smith.

J. N. MORGAN, *Departmental Secretary*
Potomac Conference



afternoon, Elder Guy and I went to one group, Brother Aitken to another, and Brother Schmidt to a third for the organization of the three new churches. Following the organization, ordaining of elders and deacons, and selection of other officers, heart-touching communion services were conducted. You would have been thrilled by the joy of these new churches as they took their places along with the three other organized churches in the beautiful city of Arequipa. We thank God for His blessing on all who had worked so hard to make possible the organization of three new churches in one city in one day.

Troubles and Triumphs in Uganda

By R. D. Pifer, *Director
Ruwenzori Station*

The Ruwenzori Station in Uganda is situated in a land of contrasts. These contrasts range from the lush rain forests of the mighty snow-capped Mountains of the Moon to the arid, semidesert stretches of the western arm of the Great Rift Valley; from the populous villages to the teeming game parks. In this land where the Omukama rules from his majestic palace, and where the Pygmies prey upon the forest for their food, the work of the gospel is advancing.

During the past year, this has also been a land of disturbance. In one area, the two major tribes are quarreling and sometimes fighting over who shall control the "lost counties." In another section, a whole tribe has rebelled against the central government, attempting to set up its own government. This has resulted in so much sporadic fighting and bloodshed that the area is under constant patrol. Travel is allowed by permit only. At least 1,000 thatch-roof houses have been destroyed by fire and upwards of 100 people killed.

Needless to say, these circumstances have had their effect on our membership, as well as on the general public. In whole areas the people have been evacuated, leaving the ruins of their houses, gardens, and everything they knew as home, to settle in more peaceful places. But while hatred reigns between the tribes, our members worship side by side on Sabbath in the churches, and wash one another's feet at communion. While the people of the land are preaching politics, the churches are converting sinners to Christ.

Membership Rising

During our camp meetings last year 119 new believers were baptized. The total for the year was 201, bringing the membership of the mission to 1,737. One of those baptized is a young girl who refused to go to live with the boy whom her father chose as her husband, because he is a heathen. She has suffered much for this decision. Another, a witch doctor who gave up his small but lucrative "practice," is now following the Great Physician.

Churches are being organized and built at an unprecedented rate. We organized three companies in 1963, with at least



Korean Union College Graduation

Korean Union College commencement exercises took place on December 22, 1963. While this was the twenty-third graduation held over the years in the school's various locations, it was only the third since the school became a senior college. It was also the first time a group was graduated from the new vocational junior college.

A number of the seniors had previously graduated from other schools of higher learning. Three men had graduated from Presbyterian and Methodist seminaries and had been pastors in other denominations. One was a graduate from a college of music; another had graduated from the English department of a prominent university; and a third had a degree from a school of veterinary medicine.

The picture above shows the graduates from the senior college, and the picture below, the graduates from the vocational junior college. Both pictures include members of the faculty and board.

ROBERT M. JOHNSTON, *Bible Department*



two more expected this year. Six churches have accepted the church development plan to erect permanent houses of worship. When these buildings are finished, our total will be ten.

The liberality of our members has been remarkable. During this year of unrest, when one would expect a decrease in support, the tithe receipts from the mission increased by 21 per cent over 1962; and offerings increased by 39.8 per cent. (We might mention that the Uganda Field continues to lead the East African Union in tithe per capita.)

We believe our people are fulfilling Revelation 3:18 by taking Jesus' counsel to buy His gold. Let us all have the faith that works by love to purify our souls preparatory to His soon return in glory.



Mr. and Mrs. Warren W. Runyan and two children left Los Angeles, California, December 15, 1963, returning after furlough to Penang, Malaya. Brother Runyan is manager of the Penang Sanitarium and Hospital.

Mrs. Wilma W. Hertlein and child left Los Angeles, California, January 20, for Brazil. Brother Hertlein plans to leave in February. He is to serve as a teacher of business administration and as an accountant at Brazil College.



Soul-winning Colporteurs in North Pacific Union

The North Pacific Union colporteur institute was held December 30 to January 4 on the beautiful Gladstone, Oregon, campgrounds. The approximately 100 workers present brought a thrilling report of how God had blessed in 1963, and chose as their slogan for 1964 "Lord, help me to do more in '64." From the contacts made by the seven colporteurs shown in the picture, 43 persons were baptized last year, an average of six each.

C. P. LAMPSON, *Departmental Secretary
North Pacific Union*



Church Dedication in Bahia, Brazil

The new church at Feira de Santana, the second largest city in the state of Bahia, work, and prayer by the members in this city. When plans were made to build this church three years ago, the 20 members were meeting in a garage, without windows, where a jeep was kept during the week—every Friday the jeep would be removed, oil cleaned from the floor, and a few rude benches brought in. Working with a missionary zeal, there are now 100 people regularly attending services. This new church, which cost the equivalent of \$3,000, seats 400 people, and on the day of the dedication an overflow crowd attended the service. With the way in which the Spirit of God is being made manifest in this area, we are confident that in a short time this new church will join all the others in this field in being more than jammed to capacity with earnest souls, thirsting for the message of God in these last hours of earth's history.

MERLIN KRETSCHMAR, *President
Bahia and Sergipe Mission*

Lyndon K. McDowell left New York City January 22 for South Africa. He is a citizen of South Africa and is returning after a furlough and leave for study. Mrs. McDowell and the three children preceded him, having sailed December 21, 1963. Elder McDowell is to head the theology department at Helderberg College.

Elder and Mrs. Gilbert L. Goodwin and four children left Washington, D.C., January 22, returning after furlough, to Rwanda. Brother Goodwin is field secretary of the West Rwanda Field.

Elder and Mrs. Philip A. Parker and son left Los Angeles, California, January 22, returning to Burma following a furlough. Brother Parker will serve as home missionary and Sabbath school secretary of the Burma Union.

Elder and Mrs. Owen A. Troy, Jr., and daughter, of Milford, Connecticut, sailed from New York City on the S.S. *United States*, January 23, for England, en route to Sierra Leone, West Africa. Brother Troy has accepted appointment as secretary-treasurer and evangelist in the Sierra Leone Mission.

Dr. and Mrs. Robert M. Shrewsbury and daughter, of Loma Linda, California, sailed from New York City on the S.S. *African Lightning*, January 24, for Nigeria. Dr. Shrewsbury is to serve as a physician in the Adventist Hospital at Ile-Ife, West Nigeria.

Mr. and Mrs. Norman E. Brown and daughter, of Pewee Valley, Kentucky, left Miami, Florida, January 24, for Port-au-Prince, Haiti. Brother Brown is to be assistant business manager of the Franco-Haitian Seminary.

Mr. and Mrs. James Sherwood Jones and two children, of Coffeyville, Kansas, sailed from New York City on the S.S. *Saturnia*, January 24, for Italy, en route to Cyprus. Brother Jones is to be head of the Cyprus Section.

W. R. BEACH

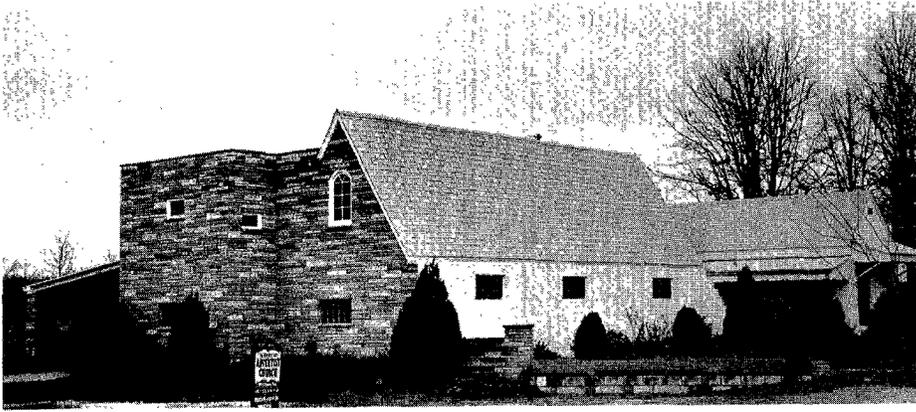
Student Colporteur Makes Sales Record in Kuwait

By **D. L. Chappell**
*Publishing Secretary
Middle East Division*

"But, Nathan, I doubt very much that the mission president will agree to pay your expenses to Kuwait just to canvass during the Christmas holidays," I answered Nathan Dawood, a student at Middle East College, back in October.

With several summers of canvassing experience to his credit, Mr. Dawood assured me that he would work long hours and would sell more in ten days than some of the students had sold all summer. "Yes," I said, "but the time is so short. You would have to go by plane, which would cost \$145. And I am sure that the mission wouldn't want to invest that much."

In reply, Nathan offered to pay half of the plane fare. When the Iraq Mission



Retired Layman Raises Up Church in Arkansas

About three years ago Brother and Sister William M. Ashton parked their trailer in Batesville, Arkansas. He told the neighbors that he was planning to raise up a church. One of them, Mrs. Selma McGuire, gave him the deed to a piece of land.

The church, valued at more than \$20,000, was dedicated on Sabbath, January 11, 1964. I. M. Evans, president of the Arkansas-Louisiana Conference, gave the dedicatory sermon. Mrs. William M. Ashton, treasurer of the church, and the writer burned the mortgage. The writer also led out in the Act of Dedication. William M. Ashton had the dedicatory prayer.

Others who took part in the service were V. O. Schneider, pastor of the Northeast district; O. R. McLean, former district pastor; and D. T. LaFon.

Brother Ashton is a retired postal employee who is using his retirement years working for the Lord. There are many dark counties in Arkansas where consecrated Christians could let their light shine. We pray that others may follow this noble example.

P. I. NOSWORTHY, *Treasurer*
Arkansas-Louisiana Conference

president, Behnam Arshat, heard about Nathan's faith and determination, he agreed to pay the other half of the plane fare and to ship the books from the Middle East Press in Beirut to Kuwait by air freight. (Kuwait is under the supervision of the Iraq Mission.)

Late on the evening of December 17, I took Nathan to the Beirut airport, for his flight to the tiny country of Kuwait. For the next nine working days Nathan sold books from seven in the morning until 11 o'clock at night. In all he sold 334 Adventist books and 14 subscriptions to our magazines. Most of the books being small, the total sales amounted to only \$675, but in these parts, this is an outstanding accomplishment in just nine days.

Sammi Srour (left), a student of Middle East College in Beirut, Lebanon, listens with rapt attention to Nathan Dawood tell how God blessed him in selling 334 Adventist books in Kuwait in just nine days during the Christmas vacation. Sammi canvassed in Lebanon last summer.



The officer in the department of health and welfare was so impressed with our student representative and our books that he gave Nathan a recommendation written on the department letterhead. This letter, of course, will be of great aid to students who canvass in Kuwait in the future.

Mr. Dawood's report brought the total delivery in the Middle East Division for 1963 to \$29,815.22, giving us a 92 per cent gain over 1962. While we realize that this figure is small for a division, we thank God that the trend is in the right direction. We solicit an interest in the prayers of our believers everywhere for the literature evangelists in the Moslem countries of the Bible lands.



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

GENEVA—Brief but deeply sincere and significant messages of greeting were exchanged by Pope Paul VI and the chief executive officers of three major world Protestant organizations here. The Roman Catholic Pontiff, during his historic pilgrimage to the Holy Land, sent the following telegram from Jerusalem to the top staff officers of the World Council of Churches, Lutheran World Federation, and World Alliance of Reformed Churches (World Presbyterian Alliance): "From the land sanctified by the life, death, and resurrection of the Saviour, recalling the

Christian and fraternal collaboration of your observers at Second Vatican Council and assuring you of our prayer, we send you our best wishes for peace and prosperity."

SYDNEY, AUSTRALIA—Dr. Alan Walker, prominent Australian Methodist evangelist, criticized Prime Minister Robert Menzies for promising grants to private and parochial schools for science instruction. "Over the years, tens of millions of pounds of public money will aid the advance of one Church—the Roman Catholic Church," he declared. The current election campaign, Dr. Walker said, marks the "first breach" in Australia of the wall separating church and state in education.

RIO DE JANEIRO—Brazil, the world's largest Roman Catholic country, with a population close to 80 million, has only about one sixth of the number of priests it needs. Father Gilson Jose Silveira termed the shortage of priests the most urgent problem facing all Latin America, an area plagued with many problems of underdevelopment. For a population of 205 million Latin America requires 200,000 priests, the seminary official said. This is five times the actual number of priests in the region.

OTTAWA, ONT.—More than 1,000 Anglicans, Roman Catholics, and Protestants participated in an unusual ecumenical service here in an Anglican church hall. A standing-room-only crowd heard Protestant ministers lead the prayers and a priest, Father A. MacInnes, O.M.I., deliver the sermon.

ROME—Dr. K. E. Skydsgaard, of Copenhagen, a Lutheran delegate-observer at the Second Vatican Council, said here that he came away from its second session convinced that the Catholic Church has entered a "new epoch of its life with new determination and energy." In view of this significant development, he said, non-Catholics should review their attitude toward the Catholic Church and "overcome traditional resentments without being uncritical."

1964 Camp Meeting Dates

Some conferences have not yet provided information as to where their camp meetings will be held, hence in this listing we are giving only the dates of the various meetings. We believe this basic information will be appreciated by all members who like to include in their summer plans visits to camp meetings outside their local area. Future listings will include locations, most of which will be the same as in previous years.—EDITORS.

Atlantic Union

Greater New York	July 2-11
Spanish	July 12-18
New York	July 2-11
Northeastern	June 25-July 4
Northern New England	June 25-July 4
Southern New England	June 25-July 4

Canadian Union

Alberta	
Lacombe	July 16-18
Beauvallon and Peoria	July 23-25
British Columbia	July 17-25
Manitoba-Saskatchewan	
Clear Lake	July 15-19
Saskatoon	July 3-11
Maritime	July 31-August 9
Newfoundland	August 7-9
Ontario-Quebec	June 26-July 4

Central Union

Central States	June 11-20
Colorado	June 25-28
Kansas	July 15-18
Missouri	June 19-27
Nebraska	June 3-6
Wyoming	July 9-12

Columbia Union

Allegheny	June 25-July 5
Chesapeake	June 18-27
New Jersey	June 25-July 4
Ohio	June 25-July 5
Pennsylvania	
Wescosville	June 26-July 4
Somerset	July 30-August 8
Potomac	June 18-27
West Virginia	June 5-13

Lake Union

Illinois	June 10-13
Indiana	June 4-13
Lake Region	June 18-27
Michigan	July 30-August 8
Wisconsin	July 23-August 1

Northern Union

Iowa	June 12-20
Minnesota	June 5-13
North Dakota	June 12-20
South Dakota	June 19-27

North Pacific Union

Idaho	June 18-27
Montana	June 25-July 4
Oregon	July 9-18
Upper Columbia	June 11-20

Washington July 9-18

Pacific Union

Arizona	June 18-27
Central California	June 25-July 5
Nevada-Utah	
Bishop, California	May 15, 16
Las Vegas, Nevada	May 8, 9
Moab, Utah	May 1, 2
Monument Valley	June 11-14
Reno, Nevada	May 22, 23
Salt Lake City, Utah	June 19, 20
Northern California	
Hammond Grove	July 1-5
Lodi	June 5-7 (or 8)
Paradise	June 17-21
Philo	June 11-14
Redding	June 26-28
Southeastern California	No camp meeting
Southern California	No camp meeting

Southern Union

Alabama-Mississippi	June 5-13
Carolina	May 22-30
Florida	June 5-13
Georgia-Cumberland	June 18-27
Kentucky-Tennessee	June 5-13
South Atlantic	June 11-21
South Central	June 4-13

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 4-6
Gentry, Arkansas	June 10-13
Oklahoma	July 31-August 8
Southwest Region	May 28-June 6
Texas	May 29-June 6
Texico	June 12-20

cated themselves to the new project MV Target 3000.

► The Missionary Volunteer department of the British Columbia Conference has announced the goals for MV Target 3000. It is expected that the baptisms will exceed the goal of 34. Six were baptized as a result of Operation Fireside efforts carried on by the Rest Haven MV Society during 1963. Several other societies reported that they are continuing to study with those interested.

► Howard Homenchuk, a literature evangelist from Vancouver, British Columbia, has recently accepted a call to serve the Dawson Creek area as a literature evangelist-ministerial intern. Mr. Homenchuk is a theological graduate from Canadian Union College.

► Three people were baptized in the Vancouver, British Columbia, church recently, as a direct result of the work of Literature Evangelist Walter Diminyatz.



Central Union

Reported by
Mrs. Clara Anderson

► To pastor the Sharon SDA church in Omaha, Nebraska, the Central States Conference has asked J. D. Parker to transfer from his duties in the Book and Bible House and as an intern in the Kansas City, Missouri, area.

► From the Southwest Region Conference comes D. J. Dixon to pastor the Philadelphia SDA church in Des Moines, Iowa.

► V. G. Lindsay has transferred from the South Central Conference to the Central States Conference to pastor the Bethel SDA church in Kansas City, Kansas. W. C. Scales, the pastor, is moving to the Allegheny Conference.

► M. D. Hannah has accepted a call to be pastor of the College View church in Lincoln, Nebraska. He and his family have been at Keene, Texas, where Elder Hannah has been pastor of the church.



Columbia Union

Reported by
Don A. Roth

► Harold Friesen, formerly of the West Pennsylvania Conference, has accepted a call to the Chesapeake Conference as Missionary Volunteer and education department secretary.

► An order for 125,000 copies of the new Sabbath tract *This May Startle You, . . . But* has been placed by the Chesapeake Conference. The pastors in a workers' meeting on January 12 set their goal for 200 baptisms by camp meeting time, or the same number as baptized during all of 1963.

► Charles Buursma, a graduate of Andrews University, is the new pastor of the Steubenville, Ohio, church. The congregation has recently purchased a church building at 1300 Maryland Avenue after

Brief News OF MEN AND EVENTS



Australasian Division

Reported by
J. K. Irvine

► In Brisbane, Russell Kranz reports that 65 participated in the first baptism by his mission team. Five additional baptismal classes are in preparation, with a total of 120 baptisms anticipated by the end of the year.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Mr. and Mrs. G. W. Jetter have arrived on the Atlantic Union College campus. Mr. Jetter has joined the staff at the power house. R. F. Mapes also is a newcomer and is working as a linotype operator at the College Press.

► Again this year the Huntington (New York) church is sponsoring a drive to collect used Christmas cards for the Korean mission. These cards are collected and carefully packaged by the children and members of the church. They will serve to illustrate stories to the masses of Korean boys and girls who crowd into the Vacation Bible Schools conducted in that faraway land.

► A series of evangelistic meetings was held in Winslow, Maine, during late fall

by J. W. Burgess, Raymond Richardson, and Clayton Child. This was the first series of evangelistic meetings held in this area in 22 years. The members of the Waterville church had worked hard to prepare the area for the meetings, and two courses of the Five-Day Plan to Stop Smoking had been held in Waterville last spring. The entire nine-week series was well attended, and at the close of the series eight souls took their stand for Christ and indicated their desire to unite with the church. Thus far three persons have been baptized.

► For the third year in succession the Mount of Olives church, under the leadership of W. Harold Kibble, was the first church in the Northeastern Conference to reach its Ingathering goal. The campaign began and ended on the same day. The total amount raised was \$1,875.



Canadian Union

Reported by
Evelyn M. Bowles

► More than 50 Missionary Volunteer officers and church pastors from the Lower Mainland of the British Columbia Conference gathered in the Vancouver church Sabbath evening, January 11, to view the new film *The MV Notebook*. Following the showing of the film instruction was given to orient the new officers in their responsibilities. All officers present dedi-

meeting for 28 years in rented quarters.

► The Adelphi, Maryland, church recently purchased three acres of ground adjacent to their present church building. Plans are under way to build a new church that will seat 350, at a cost of \$140,000.

► On behalf of Columbia Union College, President Charles Hirsch recently accepted from Howard W. Bain, manager of Sears, Roebuck and Co. in Silver Spring, Maryland, an unrestricted gift of 30 shares of common stock valued at \$1,500.

► Hugh Carder, a member of the Clarksburg, West Virginia, church, was cited recently for his participation in the two-month Battle of the Marne during July and August, 1918. He was wounded in battle and received the Purple Heart. He received medals from the French Government more than 45 years later.



Lake Union

Reported by
Mrs. Mildred Wade

► With the cooperation of the church members and friends of the church, the Milwaukee Sharon church of the Lake Region Conference has started a church school with 23 students. Willie Parker is principal. Extensive renovation of the church building was made to accommodate the school. The city has blocked off the street as a play area.

► Dr. Otto Christensen recently joined the department of religion of Andrews University as professor of religion and Biblical languages. He was professor of religion at Emmanuel Missionary College from 1947 to 1955. Just prior to his present appointment he was the chairman of the department of religion at Southern Missionary College, Collegedale, Tennessee. His wife, Dorothy K. Christensen, has joined the Andrews University home economics staff as associate professor. Mrs. Christensen previously was chairman of the home economics department at Southern Missionary College.

► Melvin A. Anderson, who has been teacher and furniture-plant production manager at Canadian Union College in Alberta, Canada, for the past ten years, joined Andrews University this year as instructor in industrial education. He is a graduate of Walla Walla College.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Operation Orion, a coordinated lay-clergy evangelistic program of the Upper Columbia Conference, is operating. Phase one took place late in November, 1963, at the conference ministers' meeting in Spokane. Phase two, five nights of instruction by the pastors for each of their churches, took place during the month of January. Phase three will function during February when Operation Orion ral-

lies will be held in five areas of the conference—Wenatchee, Lewiston, Toppenish, College Place, and Spokane. The aim is to win an unprecedented number of souls to Christ during 1964.

► Dedication of the three-teacher elementary school in Hermiston, Oregon, took place on December 8. Reo Clyde, church pastor, welcomed the 125 guests and introduced the school-board chairman, F. Wendell Ford. Dr. Ford introduced school superintendents A. J. Werner (Upper Columbia Conference) and A. O. Larive (Hermiston public schools). Allen Johnson is principal and teaches grades 6-8; Harris Fowler teaches grades



Veteran Missionaries Still Serve the Inter-American Division

Veteran missionaries Orley Ford (right) and Peter Nygaard (left), with their wives, are still active in the Central American Union even though they have been retired from the regular mission payroll for several years.

In a special interview during the quadrennial session of the Central American Union in November, 1963, Elder Nygaard told us that he came to the Inter-American Division as a missionary more than 50 years ago. Sister Nygaard came out as a missionary in her own right, and she and Elder Nygaard were married in Puerto Rico. They have made Inter-America their home ever since. Elder Nygaard is now pastoring the Heredia, Costa Rica, group.

Elder and Mrs. Ford recalled how they spent their honeymoon 46 years ago traveling to their first mission assignment in the Andes of South America. Their service to the mission program has been continuous, and they are presently pastoring the Jinotepe district in the Salvador Mission. Asked how she has enjoyed her many years as a missionary's wife, Sister Ford answered, "I have always enjoyed driving a Ford!"

The Fords and the Nygaards have served the denomination for a total of 193 years. Both families declare without hesitation that they plan to serve the cause of missions as long as God gives them life and strength.

D. H. BAASCH, Secretary
Inter-American Division.

4 and 5; and Mrs. Paul Frost teaches grades 1-3.

► Duane Johnson, associate secretary of the General Conference, was present on the Walla Walla College campus February 5 through 8 in a missions-emphasis program. In addition to three speaking appointments, Elder Johnson met and interviewed young people interested in overseas mission service.

► At the recent union-wide colporteur institute held in Gladstone, Oregon, Gaylord Wimer of Gaston, Oregon, was chosen Colporteur Man of the Year, and Mrs. Mae McGann of Seattle, Washington, was chosen Colporteur Woman of the Year.



Northern Union

Reported by
L. H. Netteburg

► Mrs. A. L. Heitzmann held a Sabbath school workshop for the Keene, Ray, and Williston churches of North Dakota. Illustrated songs and poems in felt were shown and a felt packet was sold to each of those desiring one. Another workshop will be held in March for the second quarter.

► Residents of the Assembly of God home for the aged in Jamestown, North Dakota, were pleasantly surprised December 14 to have Christmas carols sung to them by grades one through three of the Jamestown Seventh-day Adventist church school. They were astonished to hear "Silent Night" sung in German and Norwegian. Most of the patients were of German extraction, and their smiles were mixed with tears as the boys and girls caroled "Stille Nacht."

► The climax of a year-long program of self-improvement and public speaking by the Hot Springs, South Dakota, MV Society came to an end November 9 when Eddie Stutzman and Bob Atwood received the awards for being the most improved speaker, and runner-up to that title, respectively. Eddie received a copy of *Answers to Objections* and Bob received a copy of the *Church Manual*.

► The Aberdeen church in South Dakota decided to present books to Ingathering donors who gave ten dollars or more. When they called back with the gift of a book for a man who had donated \$100, he was so pleased that he gave them an additional \$50.

► D. W. Schiffbauer, conference evangelist, began an evangelistic crusade in Mitchell, South Dakota, on January 18. Associated with him are pastors K. M. Nelson and Milton Erhart.

► It Is Written is being telecast on KEYC-TV, channel 12, in Mankato, Minnesota. A good time has been obtained—5:00 to 5:30 P.M. on Sundays. Kermit Foss is the pastor in that area.

► Six literature evangelists exceeded \$10,000 in deliveries during 1963. They are Mrs. Letty Stotz, who led the Northern Union with total sales of \$15,618.14; E. C. Duncan, Wilton Johnson, Ronald Jones, Jerry Pettis, and C. I. Tillman.



Pacific Union

Reported by
Mrs. Margaret Follett

► More than 400 persons attended the December 21 dedication of the \$54,000 Wasco, California, church. The main sanctuary seats 250, with additional seats in an overflow room. W. J. Blacker was the speaker at the dedication service, and D. E. Venden, Central California Conference president, offered the dedicatory prayer. Robert Odell is the pastor.

► As of January 23, more than \$1,000 had been contributed to the Meier Memorial Fund, established as a tribute to Dr. Fabian Allen Meier, the late president of La Sierra College. The fund was set up at the request of Mrs. Meier and the family in place of floral tributes, and will provide scholarships to worthy students.

► Construction on the Anaheim, California, church building began early in February. Plans call for a sanctuary with a seating capacity of 570, as well as separate facilities for Sabbath school divisions. The church plant also will include a fellowship hall and youth chapel, reports E. H. Lehnhoff, pastor.

► Three Loma Linda University graduates have been elected to head the 340-member medical staff of the Glendale Sanitarium and Hospital for 1964. Named chairman is Dr. Charles E. Strachan. Elected to serve with him are Dr. Mervyn T. Purdy, vice-chairman, and Dr. Henry L. Hadley, secretary.

► Robert Baldwin, formerly of the Georgia-Cumberland Conference, has moved to Phoenix, Arizona, where he is associate pastor of the church. Elder Baldwin is a 1951 graduate of La Sierra College. He has taught in California and has served in ministerial capacities in the East.

► Norman Middag, youth pastor of the Eagle Rock church, has accepted a call to become assistant MV secretary of the Northern California Conference.

► Gery Friesen, who has spent most of his ministry as an evangelist, has assumed the pastorate of the Norwalk church in the Southern California Conference.



Southern Union

Reported by
Mrs. Cora Kindgren

► An objective of 400 baptisms for 1964 was set by the Alabama-Mississippi workers at a workers' meeting held in Meridian, Mississippi. The district pastors plan to exchange pulpits for revival meetings, and President W. O. Coe will set the pace for other workers as he conducts a series of meetings in one of the churches.

► A Sabbath school workshop was conducted at Camp Cumby-Gay, January 10-12, with 125 delegates in attendance. L. J. Leiske, president of the Georgia-Cumberland Conference, challenged the group to greater Sabbath school evangelism.

► Baptisms reported for December in the Florida Conference were 82. The total for 1963 was 754.

► Florida Conference colporteurs sold and delivered literature worth \$211,855.79 during 1963. Seventy colporteurs are listed on the annual report as having served at some time during the year. This includes regular, student, and part-time workers.

► A Youth Leadership Convention was held recently at Camp Cumby-Gay, Georgia, with more than 100 youth leaders in attendance.

► Mrs. Jesse Leet has been the top In-gathering solicitor for many years in the Louisville, Kentucky, church. This year her efforts resulted in a new personal record of almost \$1,000.

► Home and School leaders in the Nashville area have raised \$2,000 which will be used to get the Greater Nashville Junior Academy school cafeteria in operation in the near future.

► The South Atlantic Conference has raised \$92,010 for the 1964 In-gathering campaign.

► M. D. Howard has been elected treasurer of the Southern Union School of Bible Prophecy.

► Some 300 teen-agers and Bible teachers from the Kentucky-Tennessee Conference and Southern Missionary College took part in a two-day conference-wide Bible conference at Highland Academy.



Southwestern Union

Reported by
H. W. Klaser

► The little church at Ardmore, Oklahoma, is proud of its Sabbath school Investment Offering for 1963. With a goal of \$1,000 the members turned in \$1,138.60. Among the unique offerings were a silver-colored basket filled with silver dollars, and a glass gallon jug filled with pennies.

► At the Texas Conference workers' meeting held in San Antonio, a prayer objective for persons baptized during 1964 was set at 1,450. This is more than double the baptisms during the past year.

► Following the illness of Dick Barron and his miraculous healing, the Barron-Turner-Dill evangelistic team has begun a regular evangelistic schedule. At present the group are holding a meeting at Cleburne, Texas, where they report that the attendance is unusually good.

► The tithe income in the Texas Conference for the first time in its history exceeded the million-dollar mark during 1963. This is approximately \$80,000 above the amount reported for 1962.

► Olla Gillham, teacher of grades 1-4 in the Austin, Texas, church school, has accepted a call to be dean of women at Jefferson academy. Miss Gillham has been dean of women before at Sandia View Academy, Shenandoah Valley Academy, and one year at Jefferson academy.

► Inez Myers, who for a number of years has taught grades 1-4 in the Dallas school,

has accepted a call to the Southeastern California Conference to be a Bible instructor.

NOTICE

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS INSURANCE SERVICE, INC. (CALIF.) ANNUAL MEETING

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), will be held at 7:30 p.m., Tuesday, April 14, 1964, at Washington, D.C., in connection with the Spring Council meeting of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.
J. W. PEEKE, Secretary
STANTON PARKER, Treasurer

Church Calendar

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 Sabbath Week	March 21-28
Thirtieth 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
Thirtieth Sabbath Offering (North American Indians)	June 27
Medical Missionary Day	July 4
Church Medical Missionary Offering	July 4

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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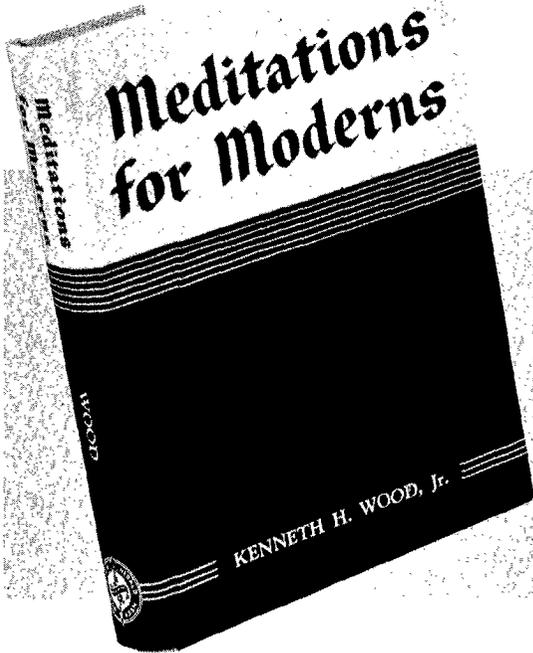
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For That Closer Walk Each Day of 1964

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Associate Editor of the Review and Herald

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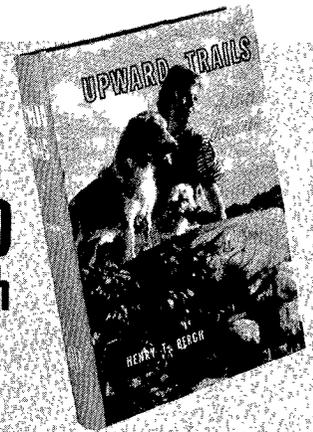
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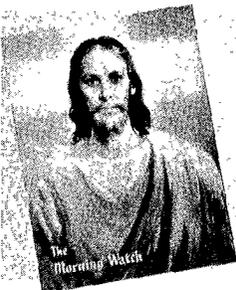
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Fire at Loma Linda Medical School

A fire broke out about noon February 12, in Risley Hall, the building that houses the departments of pharmacology, physiology, and biochemistry at Loma Linda University's medical school. The upper floor was heavily gutted, and the rest is water-damaged.

Much of the equipment was saved. No one was injured. There were a number of animals housed in the building, in the back, in the animal quarters. None of these was lost.

February 12 was a rather windy day, so we are thankful the fire was contained in the one building.

The basic science departments chairmen, together with university administrators, met the night of the fire to make interim plans so that without too much loss of time we can continue to teach the various subjects offered by these departments. Our problem is mainly that of laboratory quarters. We have classrooms and offices in which we can double up. Nearby universities and colleges have kindly offered us the use of their facilities, but at present we feel we will not need to take advantage of these offers.

G. T. ANDERSON

Temperance Council and ATS Convention

The General Conference Temperance Department quadrennial council will be held on the old Berkshire Country Club estate near Wingdale, New York, August 17 to 19, 1964. This beautiful estate, in the heart of the Berkshire Mountains, was recently acquired by the Greater New York Conference. It is an ideal location for conference sessions, institutes, MV camps, and camp meetings.

The General Conference and the union and local conference temperance secretaries of the North American Division, as well as a number of General Conference officers and departmental representatives, will participate in the council. Committees have been appointed to bring in recommendations designed to place this denomination in the forefront of the temperance reform movement throughout the world.

Immediately following the quadrennial council, the fifth national convention of the American Temperance Society will convene for three days, August 19 to 22. All members of the American Temperance Society are invited to attend and participate in this convention. An outstanding program is being planned. We trust that every church will be represented at this convention. The academy and college chapters also will be invited to send delegates.

We suggest that those who expect to vacation in New York in 1964 plan to take in our temperance convention, 65

miles north of New York City. Get your reservations in early. For further information regarding rates and accommodations, write to J. O. Gibson, Chairman of the Committee on Arrangements, 6830 Laurel Street NW., Washington, D.C. 20012.

W. A. SCHARFFENBERG

Academy MV Officers Pledge 210 Baptisms

MV delegates to a unionwide Academy MV Officers Seminar, held recently in the North Pacific Union at Walla Walla College, pledged, by God's grace, to win 210 souls for Christ during 1964. Each academy MV Society will sponsor either Voice of Youth or Operation Fireside evangelism. Trophies of this soul-winning endeavor are to be presented at the North Pacific Union Youth Congress in April, 1965.

JOHN H. HANCOCK

Successful Solicitation in Paraguay

Recently there arose a need for a medical institution in Hohenau, about 40 kilometers from Encarnación in south Paraguay, South America. For the building and equipment it was estimated that 10 million guaranis, or about \$80,000,

would be needed. The organization could provide only half this amount. Plans were finally made to raise 5 million through solicitation of the residents of the community. Accordingly, two teams of ministers of two each began to solicit the public.

H. J. Peverini, president of the Austral Union, writes that these solicitors, after covering only about one half of the territory, have obtained bona fide pledges for 16 million guaranis, thus surpassing their greatest hopes.

We rejoice with the brethren of the Austral Union in this success and trust this new institution will fulfill its mission under God's blessing.

W. E. MURRAY

Literature Evangelists Win 947 in North America

The literature evangelists of the North American Division, during 1963, delivered \$7,684,841.16 worth of literature. This is a new record in literature sales for this territory. These literature evangelists, besides selling books, gave out 864,230 pieces of free literature, and enrolled 174,063 persons in our various Bible correspondence courses.

From their labors 4,832 new people began to attend church. They offered prayer in 202,941 homes. They personally gave 15,728 Bible studies, and during the year, from their contacts, 947 persons were baptized into the church.

The great purpose of our literature program is to give the message. This our literature evangelists are doing "in season, out of season" (2 Tim. 4:2).

W. A. HIGGINS



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

[For more Religious World News, see page 19.]

EDINBURGH, SCOTLAND—Roman Catholic Bishop Gordon J. Gray, of St. Andrews and Edinburgh, has given his imprimatur of approval to the publication here of a Catholic edition of the Revised Standard Version of the Bible. The imprimatur applies at the present time only for the use of the R.S.V. by British Catholics for private reading and studying and not for liturgical worship.

NEW YORK—A conscientious objector need not acknowledge belief in a Supreme Being to gain exemption from the Selective Service Act, the United States Court of Appeals ruled here. In a 22-page opinion, the three-man court said the section of the draft law dealing with CO's, which requires belief in God or a Supreme Being, was unconstitutional. It held the section violated the Fifth Amendment's due process clause on the grounds of religious discrimination.

SANTA ANA, CALIF.—Wycliffe Bible Translators, Inc., announced at its headquarters here that it will erect a structure to be called the WBT 2,000 Tribes Building at the New York World's Fair. Six other religious pavilions at the fair previously have been announced: the Protestant and Orthodox Center, the Vatican Pavilion, the Mormon Pavilion, the Christian Science Pavilion, the Billy Graham Pavilion, and the Sermons From Science Pavilion.

LEEDS, ENGLAND—Two Anglican churches and a Roman Catholic church here, which have been cooperating in ecumenical activities, held their first torchlight procession in witness to the Christian faith. Marching were some 600 persons of the Leeds St. Mary's Anglican churches and St. Patrick's Catholic church, led by their respective clergy.

JERUSALEM—One of the most significant and moving incidents of Pope Paul VI's Holy Land Pilgrimage occurred when the Roman Pontiff joined Ecumenical Patriarch Athenagoras, supreme leader of Eastern Orthodoxy, in reciting the Lord's Prayer and verses from the Gospel of St. John which cited Christ's prayer that "all may be one." The occasion was the second meeting between the Pope and the Patriarch which took place at the residence of Greek Orthodox Patriarch Benedictos of Jerusalem.