

REVIEW and Herald

Spread Out, Now!

—Page 10

"The Friendly Isles"

—Page 18

ONE of the most unusual of the scores of camp meetings held throughout North America during the past summer was the four-day session held in Rock Door Canyon, southern Utah.

The camp meeting was held for Navaho Indians in the Monument Valley area surrounding our Monument Valley Mission and Hospital. Among the hundreds of Navaho families who live in hogans in this colorful land of soaring buttes and mesas are many who have already accepted the three angels' messages or are studying to become church members.

The 1964 Navaho camp meeting was highlighted by the presence of three denominational officers from the General Conference—R. R. Figuhr, president, W. R. Beach, secretary, and C. L. Torrey, treasurer. With R. R. Bietz, president of the Pacific Union Conference, and Helmuth C. Retzer, president of the Nevada-Utah Con-

ference, these men spoke at the different sessions of the camp meeting.

Meetings were held under a large outdoor shelter about a mile from the Monument Valley Mission and Hospital. Covered with cottonwood branches that had been trucked nearly 100 miles, the shelter provided cool relief in the hot sands of the high desert. Although there were no tents or cabins, a number of the Navahos stayed through the entire session, sleeping at night on the soft sand in the shadow of a great red rock wall that towered over the camp meeting shelter.

While at the Monument Valley Mission and Hospital the denominational leaders had opportunity to view the medical, educational, and evangelistic program being carried on in the Monument Valley area. The varied activities keep nearly a score of mission workers busy from daylight until dark, and
(Turn to page 4)

Camp Meeting in Navaholand

By Herbert Ford

PR Secretary, Pacific Union Conference

See pictures
on page 5.

A Broader Concept of Law

Also a Glimpse of the Atonement

By EARLE HILGERT

[The following study is based on Romans 2:12 to 4:25. To derive the most benefit from the article, read the Scripture passage first.—Editors.]

FOR the first time in the Epistle to the Romans, Paul speaks of the "law" in chapter 2:12. This opens up a subject that was of vital concern to both Jewish and Gentile Christians—to the Jew because it was his religious heritage and the center of his religious life; to the Gentile precisely because it was *not* his heritage and yet his new Christian faith was intimately involved with it. Consequently Paul turns now to this vital subject and concerns himself with it in one way or another throughout much of the rest of Romans.

Perhaps the greatest difficulty for us today in understanding Paul's teaching on the law lies in the fact that our religious environment is so different from his. When we speak of the "law," immediately there comes to our minds the Ten Commandments as given to Moses on Sinai. Paul's use of the term, however, shows clearly that for him the "law" included much more than this. Though a Christian missionary to the Gentiles, Paul was also a Jewish rabbi in education and mentality. Long after his baptism he could still enter a synagogue on the Sabbath day and preach effectively to a Jewish congregation (Acts 13:14-42). When he uttered the Hebrew word *torah* or wrote the Greek word *nomos*, both of which mean "law," inevitably there came to his mind and to the minds of his hearers and readers the law as they knew it in the context of contemporary Judaism. If we are to understand Paul today, we must try to sit where he and his readers sat, seeing through their eyes and hearing through their ears.

From the Jewish standpoint, the term *law* could be understood in four ways. At the heart of all ideas of the

law were, of course, the Ten Commandments. Usually when Paul wished to give an example of the law he drew from one of these (see Rom. 7:7). More broadly, however, the law was the Pentateuch, the five books of Moses, as it is today also in official Hebrew terminology. But wider still, the term often refers to the whole Old Testament, as in Romans 3:10-19, where Paul quotes at length from the Psalms and Isaiah and then immediately refers to this as the "law." In its widest sense the "law" embraced the entire revealed will of God as set forth in the Jewish religion. Thus the Pharisees of ancient times were accustomed to speak of the common people as the group that "knoweth not the law," that is, "those who are not well informed on their religion."

Obviously these different meanings of the law were not mutually exclusive. In fact, each narrower definition is contained in all of the broader ones. We can diagram the Jewish view of the law as four concentric circles with the Ten Commandments as the innermost circle, at the heart of it all. Consequently it is not always possible to say specifically which of these ideas Paul has in mind at any given point. Much of the time, however, he simply uses the term in its broadest sense, that of Judaism as he knew it, yet focusing ultimately in the Decalogue.

It is this very broad sense of the law that Paul seems to have in mind as he opens his discussion in chapter 2:12. He declares that "all who have sinned without the law will also perish without the law, and all who have sinned under the law, will be judged by the law" (R.S.V.). That he is drawing a comparison between the Jew and the Gentile is clear from the verses that immediately precede this statement, where he has been making the same contrast. In the verse just quoted he is simply saying that

those who have sinned outside the context of Judaism, that is, as Gentiles, will meet their fate as Gentiles, apart from any consideration of Judaism, and all those Jews whose sins have been committed within the context of Judaism will be held responsible for the fact that they have had its advantages. This is much the same as had been declared long before by the psalmist: "The Lord records as he registers the peoples, 'This one was born there'" (Ps. 87:6, R.S.V.).

Obedying the Law "by Nature"

This broad sense in which Paul here discusses the law becomes immediately important when, in Romans 2, verse 14, he raises the question of Gentiles' doing by nature what the law requires, and then declares that "they are a law to themselves, even though they do not have the law" (R.S.V.).

What does this mean? Doubtless Paul is here referring to the *function* of the law as God originally intended it. He writes elsewhere that "Christ is the end [or "purpose"] of the law" (Rom. 10:4). It was God's intention for Judaism that it should point forward to Christ. It is the conviction of all the New Testament writers that the promise of God made in the Old Testament has indeed been fulfilled in Christ (Rom. 1:2-4). Paul appears then to be discussing this divine intention of the law when he speaks of Gentiles' doing by nature what the law requires. He is saying to the Jewish Christians of Rome, "You have had the *torah*, you have been nurtured in Judaism and it has prepared you and pointed you to Christ, but the Gentiles have never had this advantage; nevertheless, they too have been able to come to Christ and in doing so they have done what the law requires even though they do not have the law [i.e. even though they were not nurtured in Judaism]. The preparatory work of the *torah* was not done for them in the synagogue as it was for you, but they were prepared by a law 'written on their hearts,' for they too have come to Christ."

In other words, Paul is simply arguing here from the practical standpoint of the fact that although the law, that is, Judaism, embodied God's plan for preparing people to become Christians, nevertheless the plain fact that the Gentiles had become Christians without it showed clearly that the work of God's Spirit on the heart could prepare men for Christ even though they had missed the advantages enjoyed by the Jews.

If these arguments seem foreign to our way of thinking, we must remember that for Paul the immediate practical issue revolved around the problem of uniting Jews and Gentiles in one universal Christian church. It is clear, especially from Acts 15 and Galatians 1 and 2, that one of the most baffling problems of Paul's ministry was the reticence of the Jews to acknowledge that a Gentile could become a Christian without first becoming a Jew. We do not face this problem today, but we must always keep it in mind if we are to understand what Paul writes to his readers. This is of particular importance when we seek to follow his reasoning about the law.

In the last two verses of chapter 2 Paul goes on to say "He is not a real Jew who is one outwardly, nor is true circumcision something external and physical. He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal" (verses 28, 29, R.S.V.). Here he declares that since the really important function of Judaism was to prepare for Christ, when a man comes to Christ the preparatory work has been done in his heart, "inwardly," and hence the man is a "Jew." In this context the word "Jew" almost has the sense of "one who has been prepared for Christ."

Beginning with chapter 3, verse 21, Paul takes a further step to describe how salvation (the righteousness of God) has been manifested apart from the formal context of

Judaism, although he immediately takes pains to remind us that "the law and the prophets bear witness to it."

It is characteristic of Paul that he never tries to enter into the inner mystery of the plan of salvation to describe in literal terms the mechanics of the atonement. He is always content to declare merely the fact—that God has given us salvation. But he never attempts to detail the how. Throughout Christian history a succession of theologians have attempted to explain the mechanics of the atonement. One theory has held that God paid Jesus' life as a ransom to Satan for the souls of men. Another theory has declared that the death of Christ vindicated the honor of God and thus made it possible for Him to forgive us. A third view has explained the atonement in terms of Christ's bearing punishment deserved by the sinner and so satisfying the justice of God. A fourth has emphasized the dynamic of Christ's self-sacrificing example.

The Bible, however, never attempts to set forth a detailed, literal explanation of the inner workings of the atonement. While there are elements of truth in all of the classical theories, we must ever remember that it is safest to stay by the Biblical point of view and be satisfied to speak of the atonement in the Biblical phrases, without attempting to spell out in literal terms the mysteries that those phrases embody. It is sufficient that Christ died for our sins.

Paul repeatedly uses figures of speech to present the mystery. For example, in chapter 3:24, 25. C. H. Dodd has pointed out (*The Epistle of Paul to the Romans* [London, 1954], pp. 51-56) that Paul here uses a number of words that conjure up pictures in our minds. Each of these pictures is a kind of figure of speech to describe a facet of the atonement.

Facets of the Atonement

The first of these picture words is *justified* (verse 24). To us this word suggests a legal act, such as centers in a court of law. At the same time we must remember that Paul's vocabulary is largely influenced by that of the Old Testament. Doubtless he is not thinking here so much in terms of Roman justice, as he is of Old Testament righteousness. (In Greek and Hebrew the ideas of "righteousness" and "justice" are represented by only one word in each language.)

The Hebrew word for righteousness, *sedaqah*, is closely connected with the idea of "vindication." Thus the righteous judge is not simply the one who punishes the evildoer in accord with the dictates of law; he is also, and more, the one who defends and vindicates the cause of the injured and oppressed. Conversely, the evil judge is the one who fails in these responsibilities. This throws light on the whole Pauline concept of the "righteousness of God."

A very important aspect of God's righteousness is the fact that he vindicates us. Thus when Paul conjures up for us the scene of a law court, the basic theme of the scene is that God, the righteous judge, vindicates and acquits us "by his grace as a gift." No human judge could justly acquit a sinner (cf. Isa. 5:23; Prov. 17:15; Ex. 23:7). Only God can do this.

The second picture word that Paul employs in describing the atonement is *redemption*. This word must have brought to the minds of the church members in Rome a very common scene in their world, the picture of a slave market. The word translated "redemption" normally implied a payment of money through which a slave or prisoner of war was set free. However, in a more general sense the word meant "emancipation" without regard to payment. Doubtless it is in this latter sense that Paul employs it here.

Paul is not attempting to teach that Christ's life was paid to Satan in return for souls of the saved; he is simply

saying that as in ancient times men often were set free by their master's good will, so God has set us free from the bondage of sin and death. It is interesting to note that the word translated "redemption" here is used frequently in the Greek Old Testament for the freeing of Israel from Egyptian bondage. Adolf Deissmann (*Light From the Ancient East* [London, 1911], pp. 328ff.) has pointed out that the practice of freeing slaves was common in the Roman world, and has drawn attention to certificates of emancipation that have been discovered in modern times. Not infrequently on these certificates the stipulation is made that the man who is set free can never again be taken back into slavery. So, in using this figure of speech implying the act of manumission, Paul was employing a powerful symbol for the atonement.

Expiation

The third word which Paul uses here to describe the atonement is *expiation*. This word brings to our minds a picture of the high priest ministering in the sanctuary. In fact, the Greek word here translated "expiation" is also employed in the Greek Old Testament for the "mercy seat" or "lid" that covered the ark in the Most Holy Place of the sanctuary, before which the priests ministered on the Day of Atonement. There has been much discussion among theologians as to whether this word should be translated here "propitiation" as in the King James Version or "expiation" as in the Revised Standard Version. "Propitiation" implies assuaging the wrath of an angry God. "Expiation" refers rather to making up a lack.

The Greek word at this point can be translated either way, so far as its basic meaning is concerned. The context, however, seems to point strongly in the direction of "expiation," for Paul says that God put forward Christ. If we were to understand this as assuaging the wrath of God we would come out with the strange thought that God had assuaged His own wrath. We are on much safer ground if we understand Paul here to say simply that God by the gift of His Son made up that which was lacking.

It is important here to recognize what Paul really means when he says that this expiation is "by his blood." We commonly think of blood as a symbol of death, yet in the Biblical context blood is much more a symbol of *life*. Thus in Leviticus 17:11, a text that has much in common with

the passage we are discussing, the eating of blood is forbidden, "for the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement, *by reason of the life*" (R.S.V.). Jesus' death gave to us of His life. It is His life that makes good what is lacking in our lives, and it is in His life that we have eternal life (1 Cor. 15:22).

The Case of Abraham

In chapter 4 Paul turns to the specific case of Abraham, the father of the Jewish nation. He argues that Abraham had faith in God and that this was reckoned to him as righteousness even before he was circumcised. By an ingenious bit of logic he goes on to declare that since Abraham had faith before circumcision he is the father of "all who believe without being circumcised," (verse 11), that is, the Gentile Christians! Paul immediately affirms that Abraham is the father of the circumcised, as well, if they follow his example in faith; that is, he is the father of the Jewish Christians. Here in one bold stroke Paul makes Abraham the father of all Christians. This, of course, is in harmony with the thought that he later expresses that Christians constitute true Israel.

Paul bolsters his argument in verse 17 by another ingenious use of words, playing on the "nations." In Greek the word *nations* and the word *Gentiles* is the same. Thus in quoting the promise to Abraham, "I have made you the father of many nations," Paul is also saying that God has promised that Abraham would be the "father of many Gentiles."

But the real thrust of Paul's argument does not depend on his ingenious use of words. It is rather that Abraham, distinguished by faith in God, even when that faith seemed to have no visible basis, is thus constituted the father of all who, like him, have faith today. His faith was "reckoned to him as righteousness," and

Paul assures us that these words were written "not for his sake alone, but for ours also." As children of Abraham and spiritual members of Israel we are assured that the righteousness of God will also be "reckoned to us who believe in him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification" (verses 24, 25, R.S.V.).

Camp Meeting in Navaholand

(Continued from page 1)

not infrequently late into the night.

With each passing year the medical work load at Monument Valley Hospital increases. The Navahos, learning to trust the white man's medicine, now come to the hospital and its busy outpatient clinic with increasing frequency. Medical director is Dr. J. Lloyd Mason.

An outpatient clinic is staffed at Mexican Hat, Utah, about 25 miles north of Rock Door Canyon, by medical personnel from the hospital, and a husband-wife nurse team from the mission staff also man a modern medical clinic for the Navaho Tribal Council in the remote Navaho Mountain area.

Every day personnel from the mission make visits to the many hogans to give Bible studies to interested Navahos. An 80-member church in Rock Door Canyon is the scene of frequent baptisms in which souls won from the 90,000-member Navaho tribe join the Seventh-day Adventist Church.

Full of faith and hard at work bringing physical and spiritual healing to the Navahos, workers at the Monument Valley Mission and Hospital look toward the day when the hundreds of tribal superstitions may be fully overcome through God's great plan, and the harvest in Navaholand will be truly great!

Constant Miracle

By OLIVE C. LEARY

Just a few slender stems planted well in the ground
With water and love and the sunshine and rain
Quickly brought out new leaves, and in no time was found
A blossom from only a slim, one-inch cane.

Yet the smallest faith roots will amazingly bear
Rich fruits of the Spirit when nurtured with prayer.

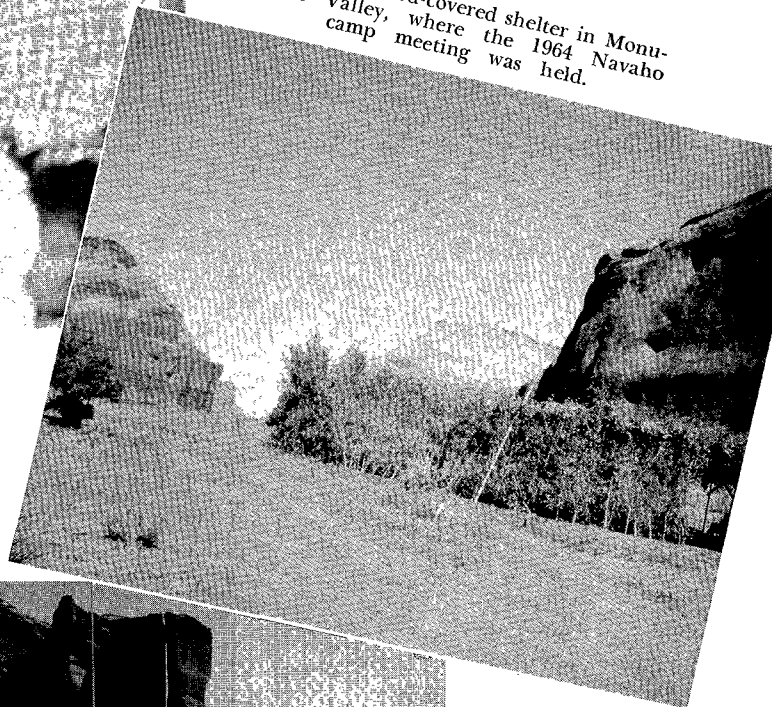


R. R. Figuhr, president of the General Conference, speaks at the 1964 Navaho camp meeting. Translating at Elder Figuhr's left is Tom Holliday, Navaho minister at the Monument Valley Hospital and Mission.

Monument Valley Mission

Cover picture: Monument Valley Hospital and Mission. Giant "monuments" in the distance are all named by the Indians. Monument directly above the right end of the church is called Indian Headdress.

The cottonwood-covered shelter in Monument Valley, where the 1964 Navaho camp meeting was held.



Meals were provided for Navahos attending the camp meeting in Monument Valley. Some 300 Indians ate the healthful meals provided from the Monument Valley Hospital kitchen.



Dr. J. Lloyd Mason (center) greets C. L. Torrey (left) and R. R. Figuhr during their visit to Monument Valley Hospital and Mission for the 1964 Navaho camp meeting.

God's Ideal for Us

By R. L. Klingbeil

WHEN you have lifted up the Son of man, then you will know that I am he, and that I do nothing on my own authority but speak thus as the Father taught me. And he who sent me is with me; he has not left me alone, for I always do what is pleasing to him" (John 8:28, 29, R.S.V.).

In this tremendous statement the Master reveals three important facts. First, He sets forth the ideal of human life—to live in a manner that will please God. Second, He presents us with one of the greatest of His claims—I "always do what is pleasing to him." Third, He shows us how He realized this ideal—"He who sent me is with me." Jesus was speaking of Himself, but because He is our example and redeemer, what He says has important lessons for us.

The ideal is that our lives should please God. This requires communion with God and much time for contemplation. If this communion is the right kind, it will produce, not a personality detached from the world, but one in which God's ideal is realized. Sister White has written, "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Education*, p. 18.

Godlessness is widespread today. It makes its appearance even in the church. Not that believers are in open rebellion. This they could not be. But everywhere we see a missing of the mark, a falling short, an existence far below our possibilities, tampering with our God-given powers that greatly reduces our output of the fruits of righteousness.

Tennyson wrote:

"Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here, root and all, in my hand,
Little flower—but if I could understand

What you are, root and all, and all in all,
I should know what God and man is."

You hold a flower in your hand, root and all. To borrow Campbell Morgan's term, you can "botanize" it, that is, tear it to pieces very scientifically. Here are all its parts spread out before you. But where is the flower? Gone! How did you destroy it? Simply by interfering with the principles that made it live.

Now lift this parable into the realm of human life. We do not know much about ourselves. We can tamper with our powers or by our self-willed conduct literally pull apart the elements of our personality. Happily, the Master is near to come to our aid. If we will but humbly present to Him the broken fragments and say, "Lord, restore my personality, so that I may think, act, and live according to Thine ideal," He will miraculously restore.

Jesus, God's ideal Man, stood among His enemies and said, "I do . . ." He did not say, "I teach" or "I dream." And what is even better, Christ was speaking not merely as the Son of God but as the Son of man—one of us. His ideal is not mere theory. The Ideal for man has come down to earth. The fair vision has become concrete. We now see God's purpose for man. Let us look at Christ. Let us listen to the supremely harmonious phrases of His music.

First, Spirituality

As He lived among men, He displayed, first, spirituality. Jesus was truly spiritual. Spirituality is a state of mind that influences every phase of life. Jesus was not an ascetic; such a one tries to elevate one area of life at the expense of another. He did not mistreat His body in order to elevate the spiritual powers. The Bible teaches that the body is good, else

how could it be the abode of divinity? Its appetites and normal drives were implanted by God. All man's powers if used rightly are to minister to his highest good. But if they are abused or perverted they lead to evil.

The body, with its numerous demands, was organized by God, not to master us, but to serve us. It was placed under the control of the mind, or reason. Only when body and mind cooperate harmoniously is the health of the whole maintained, and highest spiritual attainments become possible. A healthy mind needs a healthy body. And a healthy body helps maintain optimum mental health.

There exists very little danger that many of God's people will become ascetics, and subdue the body violently in order to increase their spirituality. The danger lies near the opposite extreme. Many "pamper" the body through overeating or lack of exercise. Undue devotion to soft and "automatic" living contributes in no small measure to the low spirituality of our day. Martin Luther failed to attain soul satisfaction through denying the flesh. Shall we fail in our efforts because we overindulge our bodies?

Spirituality, so essential for entrance into the everlasting kingdom, is strengthened by using body and mind properly. Jesus did not shun the world. He touched all that was familiar. He sat down with publicans and prostitutes. He showed that evil does not contaminate if spirituality is maintained and the motives are right.

What kind of spirituality did Jesus portray and endorse? He said: "Blessed are the pure in heart: for they shall see God." But may we mistakenly be expecting too great a change when we "see God" in heaven? Heaven is most real, but the spiritual aspect of heaven must exist now in our hearts. The pure in heart see the working of God everywhere. His presence casts a radiance even on the commonplace.

In Subjection to God

Jesus not only revealed spirituality, He lived in subjection to God. Some people thank God that they are their own masters. That is the trouble—they are not. They are slaves of Satan. No one is his own master until he is subject to God.

"Can't I do with my own as I please?" someone complains. But we don't have any "own." Our bodies, time, and money are God's. Jesus said, "I do nothing of myself." He did what He was instructed to do by His Father.

Some say, "I don't want anyone tell-

ing me what to do." Yes, we are sinfully independent. A declaration of independence may be of value in the political sphere, but it has no useful purpose in our relation to God. The thing that pleases God is subjection to His will. Say Amen—I agree—in sickness or in health.

Notice, third, that Jesus displayed sympathy. The Master faced man, as well as God. He was not so occupied with His spiritual responsibilities that He forgot man. Indeed, Jesus was spiritual. He had a sense of God at all times. He was subject to God. His life was a perpetual Amen to the divine will. But He was also sympathetic. When a person is right with God he should be right with man. When a man gets back to God he gets back to man. Even the most perplexing social problems would be solved this way.

Sympathy is the power of putting my spirit outside of my personality and into the circumstances of another, of feeling as he feels.

One day the Saviour was approaching Nain. A group of people met Him. They moved slowly and very sadly. It was a funeral procession. A mother had lost her only son. Look at her face. Hopelessness is written on every feature. Now look at Christ's countenance. His does not reveal hopelessness, but it too reveals grief. He feels what the woman feels. With deliberate step he moves toward the bier. Relatives and friends watch with bated breath. Jesus addresses the dead body, "Young man, I say unto thee, Arise." The atmosphere is tense. "And he that was dead sat up, and began to speak. And he delivered him to his mother." The sun suddenly emerged from behind the clouds of grief. The Saviour's sympathy had turned grief into exultation.

Jesus still carries our burdens today. And we as His followers are to "bear one another's burdens." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Last, as God's ideal man, Jesus reveals strength. The Saviour displayed a manly strength all through His life on earth. As a boy he was a diligent worker in the carpenter shop. He showed strength in maintaining sweetness of spirit when tormented by those of His own age. All through His ministry He lived above fear of His enemies. But His greatest strength appears during His final hours. Jesus did not die because He was outnumbered by His enemies. He said, "No man takes my life from me. I lay it down of myself." Majestically He did so when His hour had come.

Where did Jesus obtain His strength?

My Father "has not left me alone." I always felt Him near. I always responded to His will, even when tempted to follow My own. My heart went out in sympathy to others. I

spent My days ministering to man's needs. I mastered My enemies, with whom I sympathized.

This was Jesus' life. This was God's ideal. And because it was God's ideal for Jesus, it is the ideal for us also. "Be ye followers of God."

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

by *Miriam Hood*

Three Plans

A FRIEND to whom I was talking the other day said something that nettled me. The remark irritated me particularly because I was quite sure that she'd said it "with malice aforethought." I based my opinion on the fact that this has happened a number of times in the past. This friend is a fascinating person, and perhaps has been made aware of this so that she's come to feel, I think, that she is entitled to say things that really shouldn't be said. In other words, she's apparently decided that she can "get away with it." And the strange part of the situation is that she *does*—get away with it, I mean. There's a kind of wry humor, a kind of oblique approach to her "setting you straight" that makes almost impossible any attempt on your part to defend yourself.

Not being especially meek by nature, however, and having suffered several minor humiliations previously, I began thinking of the incident until it loomed pretty large in my mind. At the time I hadn't responded to the tiny barb. I'd passed it by smoothly, which is a kind of defense mechanism of mine, I suppose, since I prefer to think before I act. But the more I thought about it, the more incensed I became, and the more I toyed with the idea of taking action. It only remained for me to decide what kind of action.

The first course of action that presented itself to my mind was the obvious kind, which I'll label the direct approach. I could drive up in front of her house with a flourish of tires and brakes; I could march determinedly up the walk and up the steps and press the doorbell firmly. When she answered, with the pretty smile she'd wear (she always does, because she really *is* nice) I could say forcefully, "I just want to tell you that I didn't care *one bit* for what you said to me the other night. I simply will not tolerate any more of your ill-disguised criticisms."

Somehow this plan, so intriguing at first, became less appealing the longer I examined it. I had a suspicion, faint at first, but steadily stronger, that I'd appear more than a little ridiculous. And such an outcome would do my

already bruised ego no good at all.

My next approach seemed a good deal more inspired. Right at first, that is. So majestic, too. The next time I encountered my friend, I'd retreat into the most queenly kind of dignified silence and inaccessibility. I wouldn't refuse to speak to her (childish!) but my remarks would be brief, clipped, frosty. I'd make her aware of my displeasure, never fear. She'd be searching her conscience diligently when I was through with her; she and I have such fun together, she'd miss all that. She'd be sorry!

One nagging thought kept troubling me, however. It was the fact that I've never been able to maintain a pose like that for more than three minutes. I always remember something interesting I want to say—and it's certainly ludicrous to affect an off-again, on-again type of frozen dignity. I'm just not up to the nerve strain involved in this sort of charade. It has never seemed really worth it.

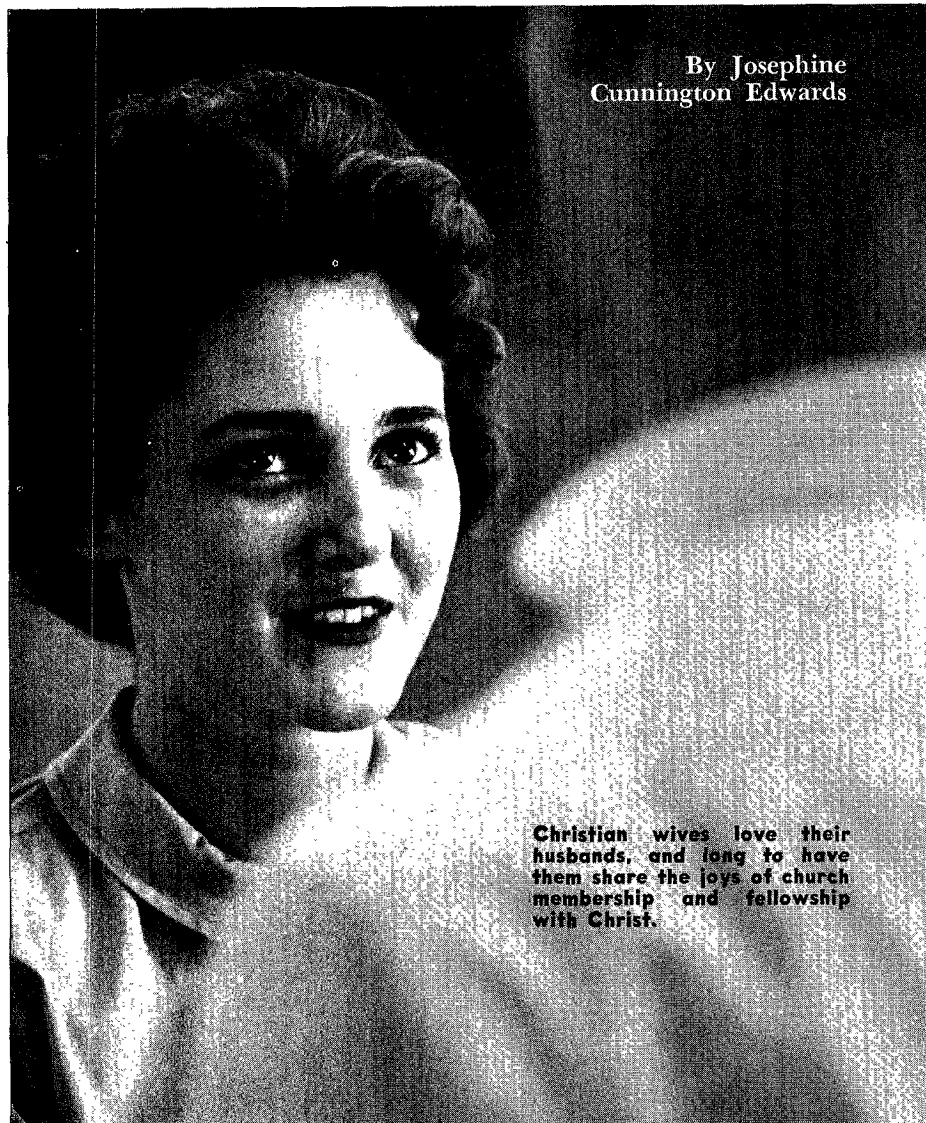
Then the last course of action presented itself. Rather, the course of *inaction*, because I suddenly realized that I didn't have to do a single thing about the incident. There were any number of reasons why this was most logical. On second thought, my friend probably wasn't malicious in what she said. She never has been. She feels she's helping me with a few items on which I need help. There's the faintest possibility that she may be right. The more I've thought of her remark, the more truth I've seen in it. Another thing—she'll always tell me to my face; I can count on that. And even if I do sometimes feel that she's a bit overzealous in correcting my charming (?) little faults, I also realize that she's equally zealous in helping me through many difficulties.

I feel sure that my last plan was the best. What do you think?



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



By Josephine
Cunnington Edwards

Christian wives love their husbands, and long to have them share the joys of church membership and fellowship with Christ.

MAX THARPE

"Pray for My Husband"

If you have ever made this request, were you sincere, and willing for the Lord to answer your prayer through you?

Toward United Families—1

SO, YOU want your husband, your son, your wayward daughter, to see this blessed truth, and to change and come in "before it is too late," do you? You want this so badly, and you reiterate it so often that the words almost come out of your mouth by themselves.

But how eager are you for this wondrous thing to happen? Enough to be willing to prepare your heart for it? Are you willing to go after it methodically and carefully, even as you would follow a pattern for a dress, or study a recipe for an exotic dish? There is a definite science to soul saving, you know.

I have seen tears in the eyes of many, many women, and have heard their myriads of requests coming from trembling lips in scores and dozens of meetings around the world.

"Pray for my husband. He is a backslider."

"Pray for Jim. His love is growing cold."

"You don't know what it means to walk alone."

"I married out of the truth. For a while I was worldly too, but now..." All over our denomination, in every church there are women who walk alone and who look with yearning eyes at happy families united in worship, keeping God's holy law with the joy of togetherness.

What can be done to unite our families in Christ? A problem as big and all-embracing as this should be approached and attacked sensibly and logically. Is the wife herself to blame? Is she the biggest stumbling block that her unbelieving husband must overcome? Has she stood constantly in the way of his becoming a Christian? Is she one kind of person at home where he can see her inconsistencies and unconsecrated behavior, and another personality in church and before her unsuspecting friends? Has she hidden her ugliness by her tears in meeting, and showed it off at home? Is she slovenly, careless about her person, and unattractive, so that her husband has no respect for her opinions and little desire to please her?

Is she uninformed and ignorant,

reading little that is good and uplifting so as to be interesting and one to be proud of in her daily life? Does she make it a point to be gracious and lovely at home? Is she selfish, self-opinionated, and inconsiderate in the privacy of her own home?

There are many, many women, of course, whose lives are exemplary, and who try continually by self-abnegation to win their mates, but see no results, for evil is deeply rooted. Many women live in anguish through neglect and cruelty, at the mercy of tyrants who are not faithful, and who are improvident, profane, and altogether unapproachable. This we know. Their prayers are heard by a Father who knows the sufferings they go through. They may not need all of the counsel in this article and those to follow, but they may take heart and pray all the harder, and may yet see results. "The earnest prayer of contrite souls will be lodged by the throne, and God will answer these prayers in His own time if we cling to His arm by faith."—*Testimonies*, vol. 6, p. 153.

Whenever child after child leaves the church, and grows bitter and cynical, and the husband grows more and more aloof, and even hostile, we can more than occasionally find some logical reason in the home.

All too often, the wife has never been thoroughly converted. She has not experienced the wondrous miracle of the new birth. If she had, her former life would be left behind. Her family would know and see the vast difference since her conversion. And besides this, with the miracle of being born again, there comes a wisdom from God Himself, which will teach this wife how to order her life so as to make it attractive, winsome, and lovely to husband and children alike. She will study and pray continuously to be a worthy channel through which God can pour His streams of salvation directly into her household.

There is a science to soul winning that every wife should study more carefully and eagerly than any other subject. What are patterns and recipes, what are want ads and sales, compared to the awful significance of winning for Christ the members of one's household? Its end lies in eternity. If she would redeem the time, she must get busy, for too much time has been lost already. The stakes are high, and the promises are sure.

"The highest of all sciences is the science of soul saving. The greatest work to which human beings can aspire is the work of winning men from sin to holiness. For the accomplishment of this work, a broad founda-

tion must be laid. . . . Something more is called for than the culture of the intellect. . . . The character must receive proper discipline for its fullest and highest development."—*The Ministry of Healing*, p. 398. (Italics supplied.)

Since the winning of husbands is upon the minds of so many thousands, let us look at the matter carefully. Let us consider it with a heart made willing to accept rebuke, and to change sweetly if need be to a holier and worthier course of action. It may be that through your own change of life and purpose God may choose to work abundantly to ease your burden and answer your prayers.

But there is a recipe to be followed, there are commandments to be adhered to rigidly, if the results are to savor of life unto life. The first commandment we must consider is: Love one another.

(To be continued)



Tommy Learns to Choose

By Louise Meyer

MOTHER put a clean suit on Tommy because she was going to take him to town. Tommy always liked to go to town with mother.



JEANIE MCCOY, ARTIST

"Tommy, did you know that every day you are making choices?" asked daddy.

And Tommy was especially glad this time because mother had promised to buy him something.

Soon Tommy and mother were ready to catch the bus for town. When they got to the store mother bought some things she needed; then she said, "Tommy, you may look around now and choose something that doesn't cost more than about 25 cents. I'll buy it for you."

Tommy looked and looked and looked. He saw many things, two of which he especially liked. He saw some pretty colored pencils that he thought would be nice to color with. And he saw a book that he wanted.

Finally Tommy said, "Mother, I've found two things I want. I want some colored pencils and I want a pretty book."

"Well," said mother, "you may have either the book or the pencils. You must choose which you want, as I can't buy both of them for you."

Tommy thought and thought about which one he wanted mother to buy for him. Finally he said, "Buy me the book, Mother."

Mother bought Tommy the book. Tommy had made his choice. He chose the book instead of the pencils.

That night when daddy came home from work Tommy showed him the pretty book that mother had bought him. And Tommy told daddy about the pencils that he liked. But he said, "I liked the book better, so I chose it instead of the pencils."

"Tommy, did you know that every day you are making choices? The choices I'm thinking of are not about things you buy but about things you do."

"I don't know what you mean, Daddy," answered Tommy.

"Well, let me explain," said daddy. "Every day we must choose whether we will obey Jesus or Satan."

"How do we do that?" asked Tommy.

"Well, we choose to obey Jesus if we do what He wants us to do. But if we do what Satan wants us to do, we choose to obey him," said daddy.

"When mother asks you to pick up your toys and put them away you must choose to do it or not to do it. If you pick up your toys you not only obey mother but you also choose to obey Jesus. But if you don't pick them up you choose to obey Satan, for he wants you to disobey mother."

"When mother asks you to clean up your plate at dinner you must choose whether to obey her. If you obey, you choose to obey Jesus, as well as mother; but if you disobey, you choose to obey Satan."

"When I ask you to bring me something right away, you must choose whether you will bring it right away or wait before you do it. If you bring it right away you choose to obey Jesus, for this is what He wants you to do. But if you don't bring it right away you choose to obey Satan, for this is what he wants you to do."

"I always want to choose to do as Jesus wants me to do," said Tommy.

"If you ask Jesus every day to help you, he will do it," said daddy. "And you will always be a happy boy."



Praying for a Loved One, or for Healing

Last week we considered some of the instruction God has given with respect to special requests we may bring to the throne of grace. Our comments last week were of a general nature. This week we wish to add a few suggestions that apply to special prayer requests for a loved one or a friend, and for health and healing.

When You Pray for a Loved One

Many write to the Fellowship of Prayer with a request for a loved one—a father, mother, husband, wife, son, or daughter—or for a friend. God often chooses to answer such a prayer *through* the very person in whose heart He places concern for these loved ones or friends, and whom He impresses to pray for them. To be sure, the Holy Spirit works directly on human hearts, but let us not forget that the most convincing witness for Christ is often that of one's own consistent, radiant Christian life. If your prayer request is for a loved one or a friend pray that God will help you to remove from *your* life any trait or habit that would stand in the way of *his* finding the Saviour. Pray that the beauty of His life may be reflected in your words and deeds. Pray for tact to know when to be silent, and how to bear the kind of witness that will be most effective, when there is opportunity to do so.

If your prayer is for a happier home read *The Adventist Home* by Ellen G. White, and pray for wisdom to translate the principles there set forth into reality in your own life and in your home. If you are seeking for wisdom to rear your children in the fear and admonition of the Lord read *Child Guidance* by the same author. Happy Adventist homes and exemplary children are the result of a wise application of the principles set forth in these two fine volumes. God can, and will, work miracles for any home where even one member sets out with determination of heart to let the grace of Christ rule his own life, and where that person orders his home in harmony with these principles. Christian love and kindness are contagious.

When You Pray for Health and Healing

As you pray for health and healing, study the counsel God has provided in the Bible and the Spirit of Prophecy, with respect to your part in making it possible for Him to answer your petition. You may need to make certain changes in your way of life before He can answer your prayer. Directly or indirectly, all disease is the result of sin, and much of what we suffer is the result of our own ignorance of the principles of healthful living, or of neglect to live by those principles. It is futile to ask for health and healing, either for ourselves or for someone else, unless there is at the same time a sincere effort to learn and to live by the instruction God has given us on these points. Only when we are conscientiously doing our part can we expect Him to add His blessing.

To this end, read and become familiar with the wealth of information found in *Counsels on Health*, *Counsels on Diet and Foods*, and *The Ministry of Heal-*

ing (especially pages 225-233). For further reading, look up the references listed on pages 2107, 2108 of the *Index to the Writings of E. G. White* on "Prayer for Divine Healing." Search out, and ask God to impress you especially with those principles of healthful living that may be particularly important in your case. God will not answer prayers for healing if we are living in willful ignorance of the laws of health, or if we knowingly violate them. "Only as we live in obedience to His word can we claim the fulfillment of His promises."—*The Ministry of Healing*, p. 227.

Remember, also, that God does not work miracles to accomplish for us what He has given us the knowledge and intelligence to do for ourselves, through living by right principles or by the application of natural remedies. He will often answer prayers for health and healing by leading us to the information necessary to remedy the cause of the disease or ailment, or He may lead us to a Christian physician to whom He has given the necessary skill and knowledge. "Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. . . . We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God that we have the privilege of co-operating with Him, and asking His blessing on the means which He Himself has provided."—*Ibid.*, pp. 231, 232.

Prayer is never a substitute for an intelligent application of the principles of healthful living, for the use of natural remedies, or for the ministry of a competent Christian physician. But when we pray for wisdom to do our best, and unite our best efforts with those of our heavenly Father, He can and will do great things for us. Finally, pray in full faith and submission that what His infinite wisdom knows to be best may be done. "The consistent course is to commit our desires to our all-wise heavenly Father, and then, in perfect confidence, trust all to Him."—*Ibid.*, p. 230.

"God is our refuge in sickness as in health. But many do not leave their cases with Him; they encourage weakness and disease by worrying about themselves. If they would cease repining and rise above depression and gloom, their recovery would be more sure. They should remember with gratitude how long they enjoyed the blessing of health; and should this precious boon be restored to them, they should not forget that they are under renewed obligations to their Creator."—*Testimonies*, vol. 5, p. 315.

If, as in the case of John the Baptist and the apostle Paul (2 Corinthians 12:7-10), God may not see best to grant your request it is your privilege to remember that "of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages*, p. 225.

Next week we will consider some of the principles that apply to prayer for guidance in times of uncertainty, distress, and perplexity.

R. F. C.

From the Editor's Mailbag

There are Adventists who ask: Seeing that Mrs. White did not claim to be a prophet, why should we claim she was? This question is based on a statement she made at a meeting in Battle Creek, Michigan, October 2, 1904, when she said: "I do not claim to be a prophetess." But does that prove that she was not? Or does it, perhaps, simply prove her innate reserve and humility? John the Baptist did not claim to be a prophet, or to be the Elias that was to come. He said he was simply "the voice of one crying in the wilderness" (John 1:23). But regarding him, Christ said to the multitude: "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet" (Matt. 11:9). Now listen to Mrs. White tell why she did not claim to be a prophetess: "Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word 'prophet' signifies."—*Selected Messages*, book 1, p. 32.

Evidently Mrs. White's humility and reserve provide no basis for our concluding that she lacked the gift of the Spirit of Prophecy.

Are Mrs. White's Writings Currently Important?

At times certain Adventists inquire: Are Mrs. White's writings of current importance? They seem to deal largely with incidents and experiences of the days past in our church history. It is hard to understand how anyone would ask this question and still believe that the Bible is of value today, for the Bible deals largely with events of the long ago, with Philistines, Canaanites, Hivites, and numerous other evil "ites." It tells of ancient wars, of stiff-necked Israelites now long dead, and of civilizations long vanished. Even the New Testament tells much about theological controversies now forgotten, such as that on circumcision. Then why is the Bible spiritually significant and timely? The answer is ready: The historical incidents are simply the framework on which are hung the spiritual lessons, and it is the lessons that are important. For example, the controversy over circumcision provides the setting for the great spiritual truth that no works of the flesh avail for our salvation.

Even so with Mrs. White's writings. There are long passages, for example, that deal with the happenings at Battle Creek Sanitarium. But they provide a setting for the presentation of principles vital to our medical work so long as time shall last. If a book written 2,000 years ago about events of that time can have a priceless quality today, why should it be difficult to believe that writings of less than 100 years ago are spiritually valuable today? Really, the question is not *when* something was written, but who inspired the writing.

Reasons for Questions

The fact that Adventists ask certain questions regarding Mrs. White does not mean that there is widespread doubt or uncertainty among us regarding the divine gift of the Spirit of Prophecy. Far from it. Adventists rejoice that God once more has graciously given to His people this great gift. But seeing that this gift is so rare, and nowhere else manifested in our age, it is natural that varying questions should arise in the minds of some, particularly those just entering the church. Indeed, it is for the special help of the latter that these words are written.

Yes, it is natural that questions should be raised, at times, even by the most devout. God gave us the faculty of asking questions. But for our own protection let us never forget that all our faculties are subject to the bombardment of the evil one, and that he also can prompt questions. We shall never be free of dangers as

we travel the road heavenward. Some of us will be tempted to let various questions blur the clear view of the road ahead. Others, though seeing clearly the road, will be tempted to rein up everyone to walk straightly according to their particular interpretation of the counsels God has graciously given us through the Spirit of Prophecy. Their interpretation of inspiration on a certain point may be right, but their way of trying to bring conformity on that point may be woefully wrong. The result is discord. We all need, by God's grace, to discover winning ways to present our view of what an inspired passage means. Only thus can we come into the desired unity of the faith. As we journey the upward way let us use the Spirit of Prophecy, not as a club with which to force others into conformity with us, but as a staff to help our own faltering feet along the heavenly road.

F. D. N.

Planting a Character Garden

The season for planting gardens has long since passed in many parts of the world where REVIEW readers live. We think, however, that the following suggestions for planting the garden of one's life have relevance at any time of year. The suggestions were borrowed from *The Superintendent's Bulletin* of the Montgomery County, Maryland, school system, then adapted.

First: Plant five rows of Peas:

Promptness, Perseverance, Peace, Patience, and Piety.

Next to these plant five rows of Squash:

Squash gossip, Squash indifference, Squash criticism, Squash childishness, Squash suspicion.

Then plant five rows of Turnips:

Turn up for meetings.

Turn up with a smile.

Turn up with new ideas.

Turn up with enthusiasm.

Turn up with a determination to make everything count for something good and worth while.

No garden is complete without Lettuce, so let us over-plant this important crop—eight rows in all:

Let us be true to our obligations.

Let us be loyal and unselfish.

Let us respect one another.

Let us be faithful to duty.

Let us study the Bible daily.

Let us share our faith with our neighbors.

Let us give sacrificially for the advancement of God's work.

Let us subscribe to the REVIEW AND HERALD.

It is well for us to be reminded often that "whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Though we live in the harvesttime of the world, we are still in the period of sowing for our individual lives. Those around us may not yet be aware of the kind of seeds we are planting, but ere long the crop will mature, then all will know. "The harvest is a reproduction of the seed sown. Every seed yields fruit after its kind. So it is with the traits of character we cherish. Selfishness, self-love, self-esteem, self-indulgence, reproduce themselves, and the end is wretchedness and ruin. . . . Love, sympathy, and kindness yield fruitage of blessing, a harvest that is imperishable."—*Education*, p. 109. "The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come."—*Ibid.*

"Lettuce," then, plant wisely. We shall reap as we have sown.

K. H. W.

The vice-president of the General Conference for North America challenges church members to

SPREAD OUT- NOW!

By Theodore Carcich

"Therefore, they that were scattered abroad went everywhere preaching the word" (Acts 8:4).

SUCCESS in a military operation is rarely achieved by concentrating an army in one place. Commanders recognize that troops, ships, or planes assembled in one area invite the enemy to win the war with one stroke.

Accordingly, intelligent military strategy insists upon deployment—spreading out the task force—to ensure the mobility needed for successful defensive and offensive operations. In addition to affording flexibility of movement, deployment provides for the development of initiative and experience on all levels of command. In this respect, the children of the world are sometimes wiser than the children of light.

God has instructed His church how it may most effectively spread throughout the world. The plan for today has not changed materially from the one followed in apostolic times when "they that were scattered abroad went everywhere preaching the word."

Here is God's counsel: "Many of the members of our large churches are doing comparatively nothing. They might accomplish a good work if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. . . .

"It is not the purpose of God that His people should colonize or settle together in large communities. The disciples of Christ are His representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amidst the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour."—*Testimonies*, vol. 8, p. 244. (Italics supplied.)

Deployment of church members serves a twofold purpose. First, there are countless places that can never

be evangelized by the paid ministry; laymen should enter such places. We read: "There are thousands of places to be entered where the standard of truth has never been raised, where the proclamation of the truth has never been heard in America."—*Christian Service*, p. 179.

"Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have His witnesses scattered all over the land, that the light of truth may penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known."—*Testimonies*, vol. 2, p. 115.

Second Reason

The second reason, equally important, is the good that comes to those who heed the counsel, and spread out for God. When church members settle in out-of-the-way places and begin working for others, they develop a sense of trust and dependence upon God not formerly possessed. With trust and dependence comes strong faith to assume responsibilities that they formerly shunned. The self-sacrificing zeal exhibited for others, in turn, strengthens their own Christian character and they become true co-workers with Christ.

Just how should a layman, formerly a comfortable member of a large congregation, go about working for others in an unentered area? Before rushing from one place to another, the following counsel should be studied carefully and heeded.

"The lay members of our churches can accomplish a work which, as yet, they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood, let families that are well grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can distribute our publications, hold

meetings in their homes, become acquainted with their neighbors, and invite them to come to these meetings. Thus they can let their light shine in good works."—*Ibid.*, vol. 8, p. 245.

Where the foregoing is wholly impossible, church members of large congregations may approach the ideal by organizing branch Sabbath schools in nearby communities. In these days of good roads and rapid transportation laymen can operate many miles from home base without changing their place of residence. All that is needed is a vision of what needs to be done and a will to do it.

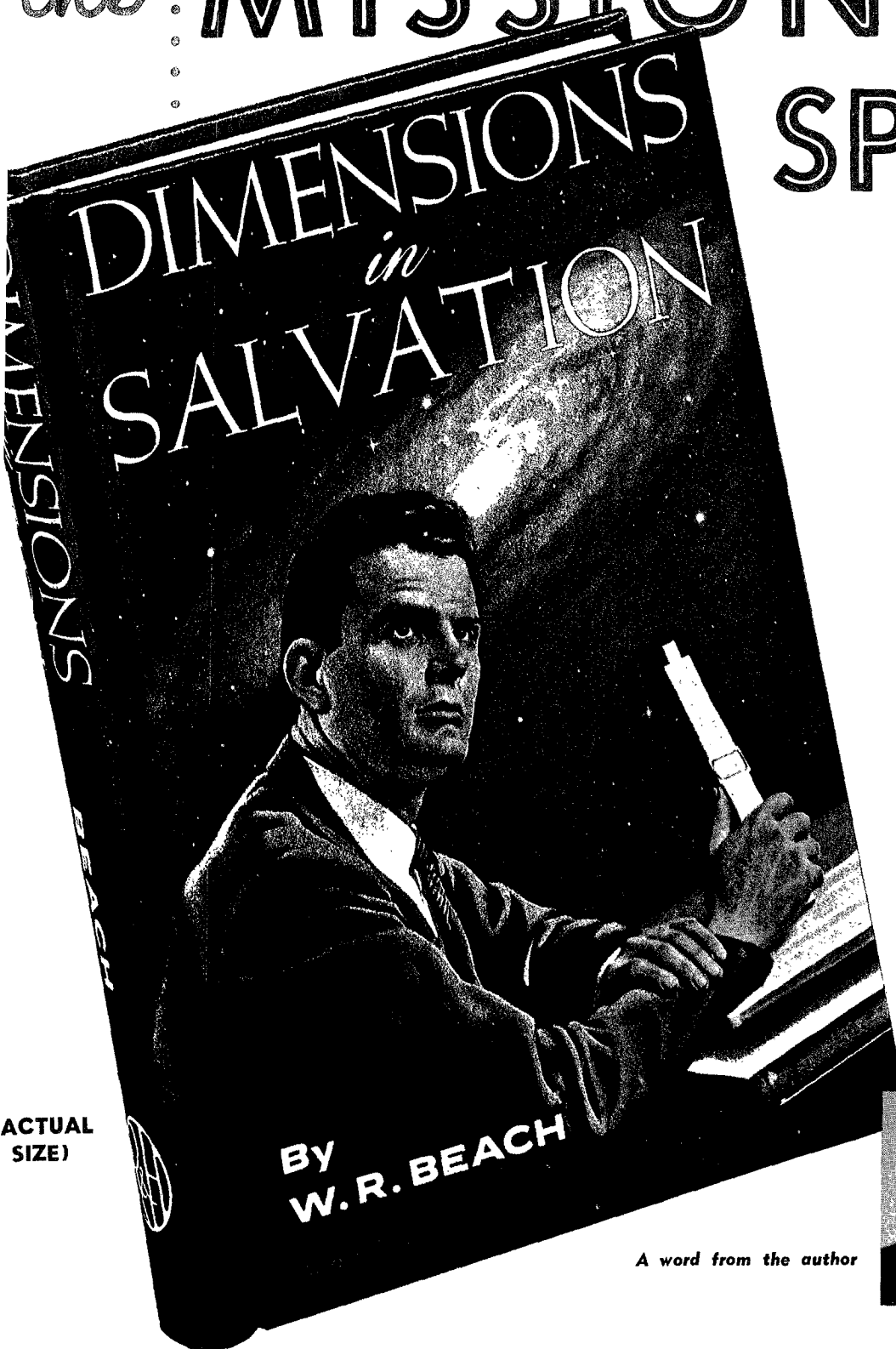
Some may feel the burden of spreading out for God, but are afraid they may fail. Such should realize that when they go they go not alone; God goes with them. Trials and difficulties will be their lot, but also blessings that come only to those who step out in faith. The following assurance should hearten any who may be hesitating.

"If the lay members of the church will arouse to do the work that they can do, going on a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these few words of instruction, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church."—*Ibid.*, p. 246.

In every conference there are communities devoid of any witness for Christ. The same is true among many foreign-speaking areas in large cities. Should not such places become subjects of counsel and prayer on the part of laymen, pastors, and conference officials? Shall we spread out now, or shall we wait until God uses the same means He did to scatter the apostolic church? Who will follow Christ into the challenging places of North America—now?

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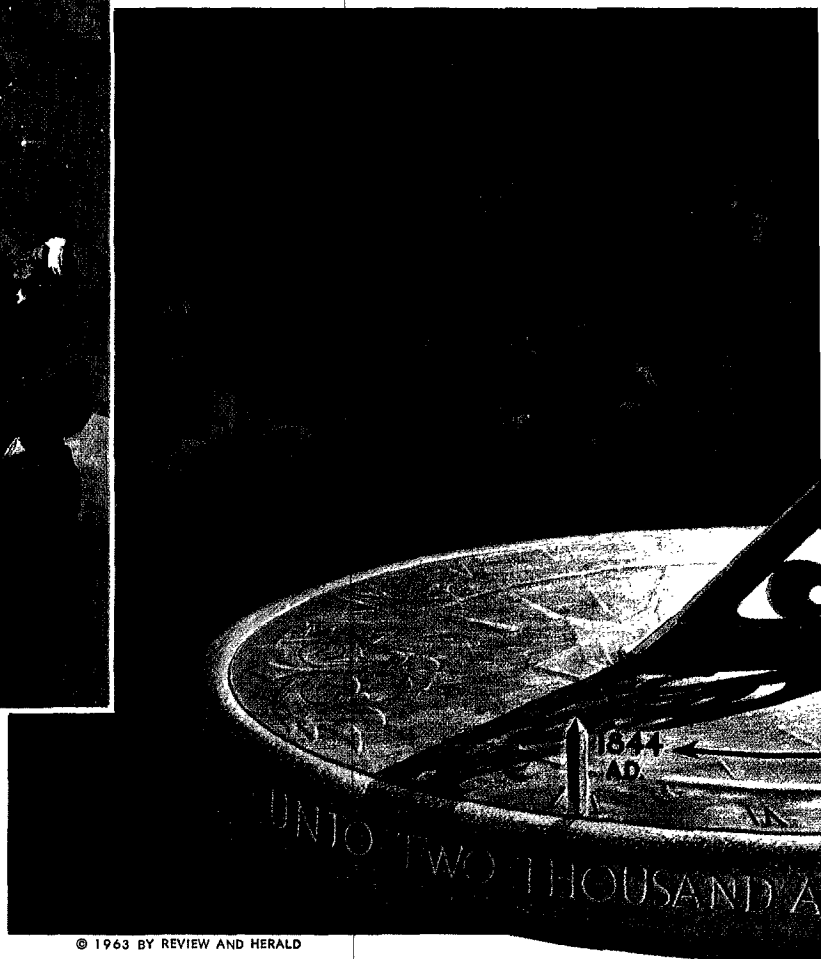
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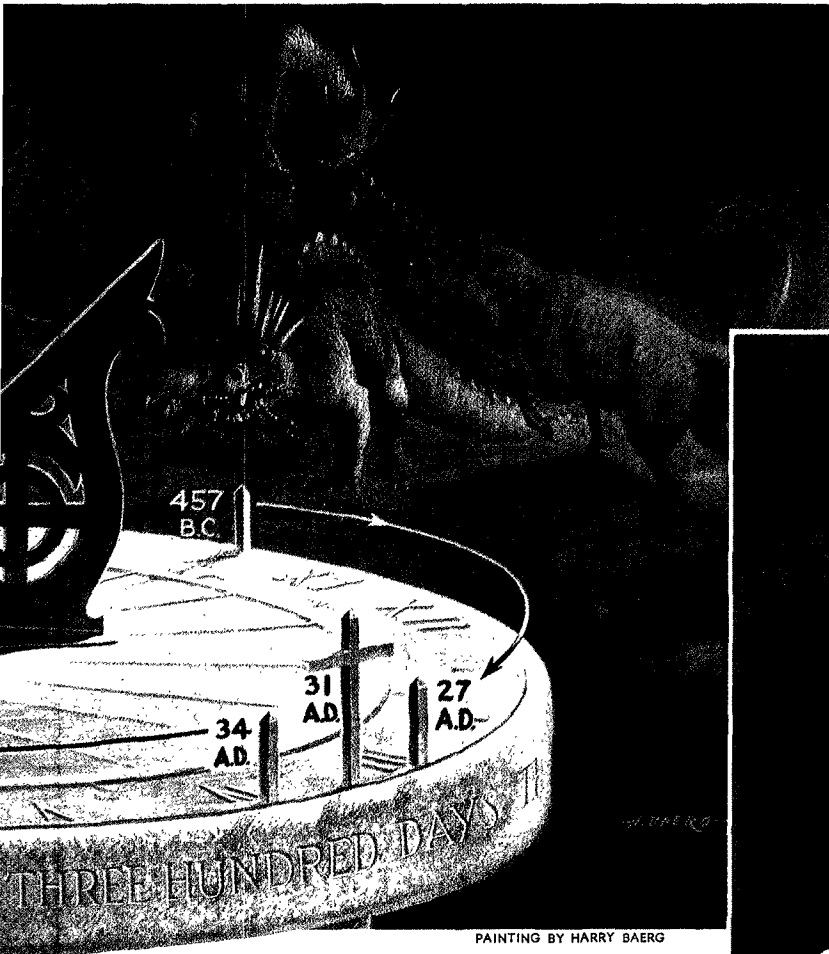
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—Medical Ministry, p. 243



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I
THOU SHALT HAVE NO OTHER GODS BEFORE ME.

II
THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM. FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME, AND SHEWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.

III
THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN.

IV
REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALL THOU LABOUR AND DO ALL THY WORK, BUT THE SEVENTH DAY IS THE LORD'S DAY: THEREFORE REST THOU ON THAT DAY, AS THE LORD HATH COMMANDED.

V
HONOUR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

VI
THOU SHALT NOT KILL.

VII
THOU SHALT NOT COMMIT ADULTERY.

VIII
THOU SHALT NOT STEAL.

IX
THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

X
THOU SHALT NOT DESIRE THY NEIGHBOUR'S WIFE, NOR HIS ASS, NOR HIS OX, NOR HIS MULE, NOR ANYTHING THAT IS HIS.

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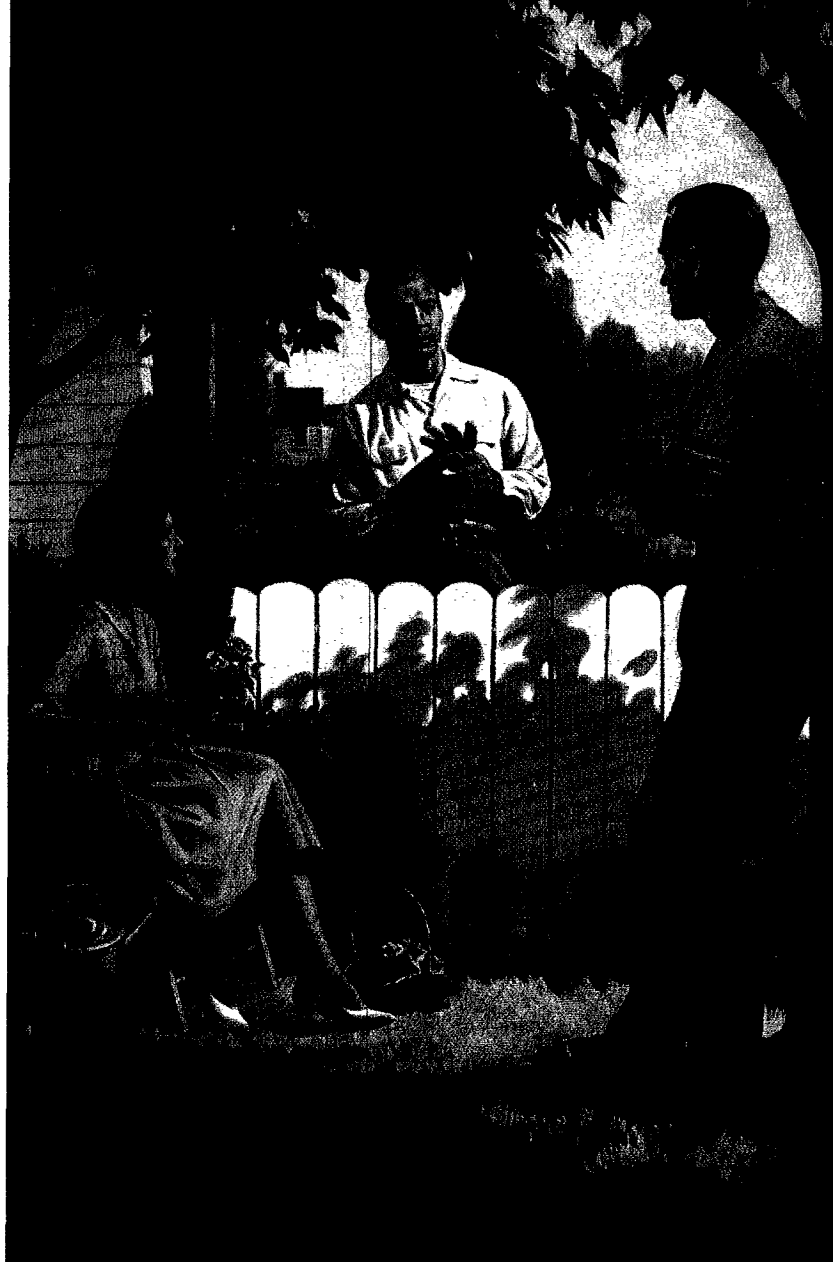
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What to Do When Offered a Drink

*Practical counsel on a problem
that Christians sometimes face*

By J. Wesley Reid

NO, THANKS!" retorted a young man, when invited by his companion to have a drink of beer. The answer was sharp and final. Later in life—as a minister of the gospel—he was telling the experience to a congregation of young people. Dryly, he added, "You know, that fellow never presented that temptation to me the second time!" Obviously this young man had discovered one of the best answers to the question that comes to many youth—"What shall I do if someone offers me a drink?"

A bright young person to whom I put the question replied, "I would think of alcohol's harmful effects on the body." Her facial expression revealed the positiveness with which she intended to meet the issue. Her response would be "No!"

Massive evidence to undergird a firm "No" to alcohol is available. In an article, "A Primer on Alcohol," Lillian R. Donato says:

"The reason most people act exhilarated and gay after drinking alcoholic beverages is that the alcohol has depressed the higher functions of the brain which control judgment, sense of caution, and skills. With these controls removed, he is like a car without brakes. The drinker, with his self-criticism in abeyance, usually has a high opinion of himself; and this attitude, or false sense of power and superiority, is often demonstrated through noisy camaraderie or anti-social behavior. . . .

"Actually, alcohol is an anesthetic which tends to numb and paralyze the central nervous system. 'Intoxicate' is from the Latin *intoxicare*, which means 'to drug or poison.' According

to Dr. C. W. Muehlberger, Michigan State toxicologist, ethyl alcohol, because of its wide use in social drinking, might be said numerically to top the list of all other poisons in seriousness of consequences."

Another young person whom I queried about what she would do if offered a drink exclaimed, "How do you choose your associates?" This could very well be the crux of the whole matter. Many people are tripped into taking the first deadly step toward ruin because of the pull of questionable associates.

Going back as far as the time before the Flood, when the "sons of God saw the daughters of men that they were fair; and took them wives of all which they chose" (Gen. 6:2), down to our present wicked generation, the results of falling into bad company have been evident.

The Prodigal

A notable example is the case of the prodigal son. This young man chose evil companions, and ended up with social acceptance shattered, popularity dissipated, friends scattered, money squandered, and tending dirty pigs.

Social acceptance—with the wrong set—may seem alluring and attractive. It was to the prodigal. He had no trouble with the first drink—he accepted it. His gaities and pleasures, though, were fleeting. He went the whole way and came to a dismal end. When we take the first step—unless we recover our balance quickly—the inevitability of disillusionment waits around the corner. There is no fun—no real fun—in that sort of freedom.

Isaiah 5:1-7 will always help a per-

son who wants to do right. Here God describes a "vineyard" that He planted in "a very fruitful hill"; and He hedged it about with fences and walls.

As you consider the verses and general context you note that the vineyard symbolizes the church, and that the hedges, fences, and walls are symbols of God's tender care for and protection of His people.

But remember, the church lies "within" the enclosure. If you look around within this area you will find pleasurable and profitable associations where it is safe to develop social acceptance and popularity.

If, on the other hand, the grass looks greener on the outside, and you begin crawling through fences and climbing over walls, you will subject yourself to severe temptations that will ensnare you and lead to tragic ends.

The expression "Lead us not into temptation" in the Lord's Prayer is an invitation—nay, a command—to avoid associations where temptation lures.

The hedge God plants around His vineyard is the law of God. The noble appearance of the follower of Jesus is one's greatest aid in resisting temptation. In fact, it will offend the wrong type of associate. World-loving people will not welcome you into the inner circle of their friendships, nor press you to drink with them. They will recognize, without being told, that you are different, and they will leave you alone.

But if, someday, you find yourself in a social situation where your "friends" invite you to join them in a drink, courteously but firmly say "No." Settle the matter now.

Reports From Far and Near

A Visit to

"THE FRIENDLY ISLES"

By R. R. Frame, Secretary, Australasian Division

LYING between 18 and 22 degrees south of the equator in the broad Pacific Ocean is the kingdom of Tonga, named by the early explorer, Captain Cook, "The Friendly Isles." The kingdom of Tonga consists of more than 100 islands, many of which are uninhabited, and has a population of approximately 70,000 Polynesians. They are a friendly people indeed, and the visitor to their island paradise is made to feel most welcome.

Religion has played a part in the lives of the people of Tonga for many years. The kingdom's coat of arms bears the words, "God and Tonga Are Mine Inheritance." In 1862 King George I (Tupou) called his nobles together to seek their counsel in designing a flag. After many suggestions had been made the king said: "It is my wish that our flag should have the cross of Jesus, for we are saved because of the sacrifice He made on Calvary, and the flag shall be red for the blood He shed." As the flag of Tonga waves in the tropical breezes it depicts the cross of Christ and His spilled blood.

It was in 1897 that the missionary vessel *Pitcairn* first arrived in Tonga, and Pastor Hilliard and Dr. Kellogg began to proclaim the Advent message. In 1898 E. S. Butts arrived and gave further impetus to the work. How grateful our people of the South Seas are for the journeys of the *Pitcairn* and for the men and women who laid solid foundations. Today our work on Tonga is growing rapidly. The mission president, D. E. G. Mitchell, has a strong evangelistic outlook. Let me tell you of some recent triumphs of the cross.

Sonatane is a youth of 17 years who

attended the Adventist Beulah College on the island of Tongatapu for two months, following which his non-Adventist parents transferred him to a government college. The two months at Beulah were sufficient for Sonatane to learn that Adventists have a real message for the world, and he decided to do what he could to influence others for good. On Sabbath evenings he gathered some of his fellow students around him to study the Bible and to sing hymns and pray. Sonatane has had studies with eight of his school friends, including Samiu, the only Tongan representative to win a gold medal at the South Pacific Games held in Fiji last year.

Two Tongan laymen went into a certain village to preach the gospel. Among those interested were two neighbors, Asipeli and Manu. Asipeli was led to think deeply concerning the "words fitly spoken" by our laymen, and set out to find the true church. He determined that when the next tourist steamer came to his island he would select the most religious-looking passenger, to ask him his own all-important question, "Which is the true church?" He found his man, asked his question, and received the reply, "If you want to go to heaven, write to the *Voice of Prophecy*, Box 4112, Sydney." His informant was not a Seventh-day Adventist. Asipeli, unknown to the Adventist mission staff in Tonga, followed the suggestion and enrolled in a course of study. He completed two courses, and his name was transferred to the Tongan Mission for follow-up and visitation.

At about this time discussions relative to church unity were held on the island. Asipeli presented himself at the mission

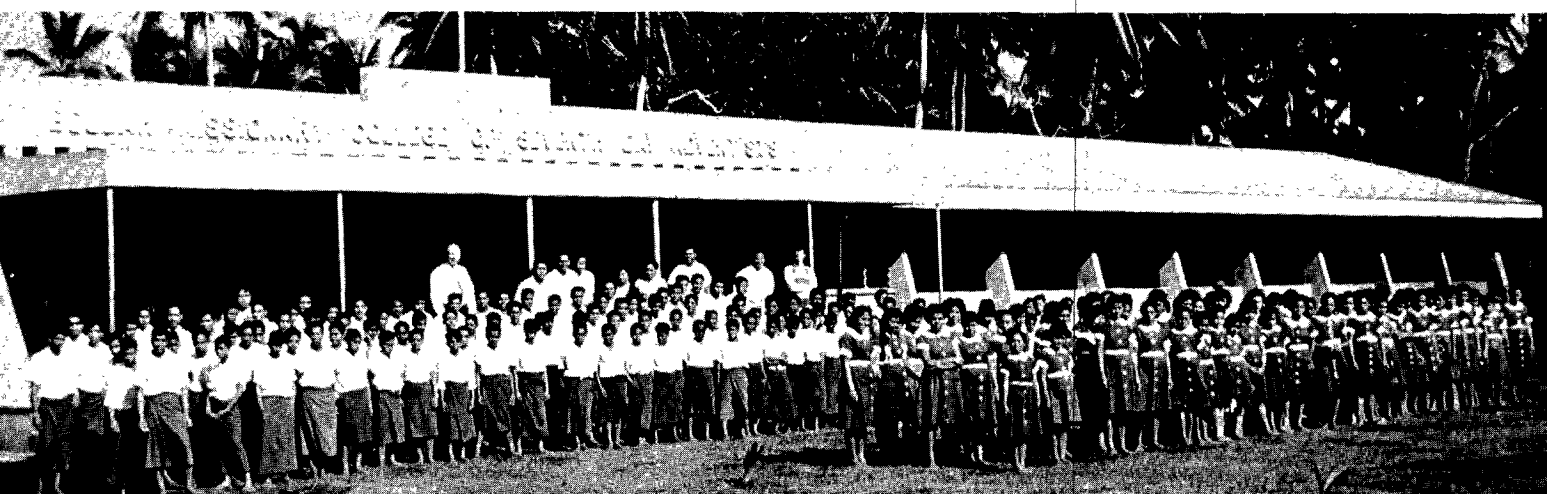
office and asked Pastor Mitchell whether the Adventist Church would ever join the World Council of Churches. When he received a negative reply Asipeli declared for the Adventist Church.

Manu had enrolled in a Bible correspondence course offered by another denomination, but was not satisfied. Anxious to receive the Lord's leading, he knelt in his humble dwelling to ask God just how he should move into the unknown future. As he prayed he heard a voice say, "The Seventh-day Adventist Church is the true church." Manu leaped to his feet and searched inside and outside his home, but not a person was in sight. Three times the same message came to him while he was engaged in prayer, and he hesitated no longer. Manu and Asipeli went through the waters of baptism together last March.

During my recent visit to Tonga a member of another denomination attended a Sabbath service and responded to a call to consecration. He remained after the meeting for further help, and five days later was given additional instruction in his village. He could not keep the good news to himself, and went through the village telling his friends of the blessings available to them through the Adventist Mission. The following Sabbath he presented himself at our church, bringing with him 21 visitors. The mission president immediately placed an evangelist in the village to develop the interest.

Tonga is not behind in the work of youth evangelism. Two young men are preaching in the Nuku'alofa church three nights each week. Their aim is 50 souls, and judging by the attendance and enthusiasm of the congregation, the aim

A group of students in front of a wing of Beulah Missionary College in the Tonga Islands.



will be achieved. It was interesting for me, as a visitor, to observe the church members vacating their seats as the building filled, thus making way for non-Adventists. Night by night the message is preached with no uncertain sound. Those seated within the building are non-Adventists, and the church members are standing around the outside.

Yes, in the Friendly Isles of the South Seas the cross of Jesus Christ is being uplifted, and men and women are looking to Him for salvation and hope of eternal life.

North American Missions Convention

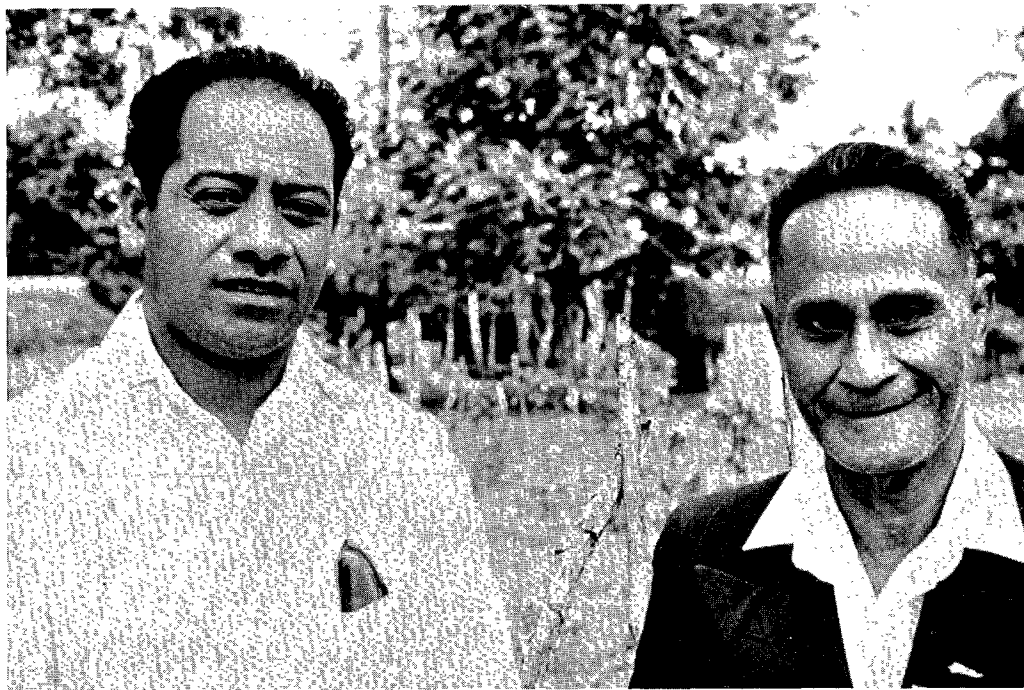
By Wesley Amundsen

Our first foreign-language publication was printed at Battle Creek, Michigan, in 1872—the Danish-Norwegian periodical, *Advent Tidende*. In 1887 Ellen G. White wrote that something should be done for the people of other languages then coming by the thousands to the shores of America. In 1903 she wrote again: "There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Testimonies*, vol. 8, p. 36. Finally in 1905, the North American Foreign Department was organized, with G. A. Irwin as the first secretary. He was followed by O. A. Olsen.

For a number of decades immigration decreased, and with second generation youth reaching maturity foreign-language work seemed no longer necessary. But with a surge of post-World War II immigrants into the United States and Canada—2,599,349 during the past ten-year period to the United States alone—the need is with us again. Today there are 30 million people in North America who read, speak, think, and write in some language other than English as their mother tongue.

August 10 to 13 will long be remembered as the time when a positive revival came to the foreign-language work in North America. Some 160 foreign-language workers, with their families, came from all parts of North America to study and plan for greater solidarity among foreign-language ministers and between them and the conference administrators and departmental workers. A banner spread upon the wall behind the pulpit bore the words "I Come Quickly" in the 24 languages we now use in our work in North America: Armenian, Chinese, Czechoslovakian, Dutch, English, Estonian, Filipino, Finnish, French, German, Greek, Hungarian, Italian, Japanese, Latvian, Polish, Portuguese, Rumanian, Russian, Spanish, Swedish, Ukrainian, Yiddish-English, and Yugoslavian. Historic Battle Creek, where the meetings were held, provided an atmosphere rich with memories of pioneers of the remnant church.

Present also were representatives from the General Conference, the union and local conferences, the Pacific Press, Re-



Top: Manu (left) and Asipeli, who were baptized last March. Center: Hufanga and Peni, Voice of Youth preachers, standing outside the Nuku'alofa church, by the sign advertising their meetings. Bottom: A baptismal scene at Beulah Missionary College, Tonga, at which some of Sonatane's converts were baptized.



Maritime Conference Ordination

At the thirty-first biennial session of the Maritime Conference, held at Pugwash, Nova Scotia, August 2, John Yuros (second right) was ordained to the gospel ministry. Participating in the service were (left to right) R. R. Hegstad, representing the General Conference; D. E. Tinkler, president of the Maritime Conference; and J. W. Bothe, president of the Canadian Union Conference. Brother Yuros has labored in the Maritime Conference for the past two years and has recently accepted an invitation to pastoral work in the Wisconsin Conference.

EVELYN M. BOWLES

view and Herald, and Southern publishing associations, Kingsway Publishing House in Canada, the Voice of Prophecy, and Faith for Today. Theodore Garcich, vice-president of the General Conference for North America, gave the keynote address, on the challenge of other language peoples of North America. Many present had recently arrived from overseas and still had difficulty with the English language. We are the spiritual sons and daughters of the pioneers, who commenced the work among foreign-language people in America three quarters of a century ago, he reminded them.

Ten areas of work were given consideration: ministerial, counseling, lay ministry, message-filled literature, Spirit of Prophecy literature, radio and television, Bible correspondence courses, public relations, visual-aids, and gospel finance. There were also periods for the distinct ethnic groups to meet and discuss their own particular problems and needs. From these group meetings came an impressive and well-prepared number of resolutions and recommendations, which were considered and passed on to the appropriate denominational agencies. The meeting closed with a dedication service led by Theodore Garcich.

Thousands Attend Alberta Camp Meeting Via TV

By Lewis A. Shipowick
Departmental Secretary
Alberta Conference

This year's Alberta Conference camp meeting, held on the campus of Canadian Union College, was again made

available to a potential audience of 226,000 via television. Seventy-six per cent of the entire camp meeting program was carried by CKCA-TV in Red Deer, and beamed from border to border across Central Alberta. Attention was drawn repeatedly to the central theme of the meetings—"He Is Coming Soon."

H. M. S. Richards and the King's

Heralds presided at seven of the meetings. From night to night the large church was filled to overflowing as the people gathered to hear stirring Christ-centered messages. Many TV viewers witnessed a Seventh-day Adventist baptism for the first time, as ten candidates publicly declared their faith and united with the church. Lewis A. Shipowick baptized his youngest brother and eldest son.

On the first Sabbath afternoon D. A. Delafield, associate secretary of the Ellen G. White Estate, presented the topic "Prophetic Guidance in the Church." This was the first time the Spirit of Prophecy has been presented on television. On Sunday Dr. R. T. Walden, of the Department of Preventive Medicine and Public Health, and Carl Sundin, director of placement, at Loma Linda University, presented the first in a series of lectures based on the findings of recent research on lung cancer conducted at the university.

At midweek, W. A. Fagal and the Faith for Today quartet came onto the campground.

Climax of the "Camp Meeting of the Air" was the mission pageant, at which 13 missionary families told of service overseas. Then the television camera picked up a picture of the second coming of Christ, while Peter Uniat read appropriate Bible passages. As the choir finished the closing message, "Never Part Again," the sound of hail was heard pounding the roof of the auditorium as nature added its Amen to the camp meeting theme, "Christ Is Coming Soon." Amid the roar of hail, Philip Moores, president of the Alberta Conference, signed off the TV portion of camp meeting for 1964.



Philip Moores, president of the Alberta Conference, welcomes H. M. S. Richards and the King's Heralds to the Alberta camp meeting, three fourths of which was televised.



E. E. Hagen, home missionary secretary of the Central Union Conference (left), holds the lighted torch of service as R. H. Nightingale, president of the union (center), prepares to pass the flame to the local conference torch. H. V. Reed, president of the Colorado Conference (right), gives a report of Colorado's plans for united evangelism.

Laymen's Dedication in Kansas City

By M. Carol Hetzell
Associate Secretary
GC Bureau of Public Relations

The great auditorium waited in darkness. Hardly a rustle of sound could be heard. Then, here and there, pinpoints of light appeared. Like a slow stream, the tiny lights flowed back, multiplying, shining. The blackness melted. The vast hall became suffused with the soft, warm glow of 3,000 candles, and in the hearts of those who held them glowed a new earnestness, a fresh determination to pass on to others the precious light of the story of Jesus. The occasion was the closing moments of the United Evangelism Congress in Kansas City, Missouri, the moment of commitment to finish the task.

Nearly 1,000 delegates attended the congress in the Kansas City Municipal Auditorium during the week August 11 to 15. On Sabbath, attendance was 3,000.

Unique among laymen's congresses to date, the occasion was beamed to the interests of both youth and adults. Participating were official delegates from some 250 churches of the Central Union Conference.

The congress menu provided a stiff schedule of workshops, lectures, hours of devotion and inspiration, and special events. Among these were such high lights as the Pathfinder Drum and Bugle Corps from Boulder, Colorado; a trophy hour when soul winners were able to share their experiences with fellow lay members; musical treats such as the trumpets of Union College, singers Sunny Liu and Lyle Jewell, organists Pauline Maxwell and Marvelyn Loewen; a Pathfinder parade featuring miniature floats depicting the work of the church; and a pageant on the origin and growth of the church in the Midwest.

The pageant, written by Opal Wheeler Dick and directed by Paul De Booy, Central Union MV secretary, involved a cast of about 80 people. It proved a colorful reminder of the faith that lent

strength to the work of the pioneers of the Advent cause.

Special speakers for the Sabbath hours included Voice of Prophecy's H. M. S. Richards, layman Emelio Knechtle of New York, and R. H. Nightingale, president of the Central Union. In charge of programing were E. E. Hagen, home missionary secretary for the Central Un-

ion Conference, and Paul M. De Booy. Participants from the General Conference were T. E. Lucas, Lawrence M. Nelson, and J. H. Hancock, of the MV Department; E. E. Cleveland, of the Ministerial Association; J. E. Edwards, C. E. Guenther, A. A. Esteb, and Maybelle Vandermark, of the Home Missionary Department; and D. A. Delafield, from White Publications.

Exhibits, including mobile disaster-aid units from Kansas and Nebraska, added interest to the event.

For the hundreds who were privileged to attend the five-State congress, it will remain a high point in the year, an experience that will be a source of enrichment in Christian living and witnessing.

New Radio Opportunities in Trans-Africa

By C. T. J. Hyde
Departmental Secretary
Trans-Africa Division

"The winds of change are blowing over Africa." Since Sir Harold MacMillan, then prime minister of Great Britain, uttered these historic words some years ago, events on the great continent of Africa have proved the accuracy of his evaluation. Today, however, I wish to report on

Ohio's "Big Brother" Camp

Sixty boys lived in tents but were treated like kings at the "Big Brother" camp held in Ohio, July 20 to 24. The five-day outing for underprivileged non-Adventist boys of all faiths, ages 10 to 14, from all over Ohio, was sponsored by some 20 churches. The health and welfare society of each church supplied the boys with needed campers' items. Participants were selected by business groups and civic organizations. Expenses were shared by the local church MV and health and welfare societies, and the Ohio Conference. The boys were treated as special guests of the denomination.

The boys took hikes, swam, pursued a craft of their choice twice a day, and listened to stories around the campfire each night. Above, Hugh Morrison, retired machinist with the Cooper-Bessemer Corporation in Mount Vernon, gives lathe instruction. The boys turned miniature ball pen hammers for use as paperweights.

FRANKLIN W. HUDGINS, Departmental Secretary
Ohio Conference





San Fernando Valley Academy Groundbreaking

San Fernando Valley Academy, in Northridge, California, broke ground this summer for a new elementary school. D. K. Griffith, principal, briefly recounted the history of the academy. Half a century ago the Southern California Conference operated a boarding school near San Fernando, which was moved to Arlington, in 1922, and later became La Sierra College. A day school of 12 grades, the San Fernando Valley Academy now serves eight churches in the northern part of Los Angeles. A rapidly increasing enrollment has made expansion necessary. Participating in the ceremony are (left to right) Fred Harter, accountant; D. K. Griffith, principal; and Warren Labins, social science teacher.

PAUL SCHUETT, *Instructor*
San Fernando Valley Academy

providential openings for our radio work here in the Trans-Africa Division.

In British countries it is usually most difficult to purchase time for religious programs. In fact, it is well-nigh impossible. But the coming of independence to many of these countries of Africa has opened the way for a change of policy. With this in mind, our radio-television secretaries in the unions have approached the managers of radio stations with a view to getting on the air with our message. We have been broadcasting for some time on a regular schedule in Nairobi, Kenya, along with other denominations, but these programs had to be nonsectarian in character. We are thankful for the opportunity and have made the most of it. We have received high commendation for the quality of our programs. However, we urgently need freedom to preach our distinctive message.

Northern Rhodesia, soon to be known as Zambia, will probably receive its independence this year. We approached the radio station in Lusaka, the capital, and are already broadcasting in two African languages—Tonga and Chinyanga. Elder Schultz hopes that we soon will be broadcasting in English as well. Earnest preparations are going forward to make these programs all they should be. This is a breakthrough for us, and we thank the Lord for it. In both Kenya and Uganda we are in process of arranging for an opportunity to telecast the Faith for Today programs as a public home-education series.

Good news comes to us from the Congo Union. Their Voice of Prophecy correspondence school report for 1963 is most gratifying. It tells of 1,595 new enrollments for the French course and 93 for the

course in Swahili. There is also an increase of 66 graduates over 1962. Ten more Voice of Prophecy students were baptized in 1963 than during the preceding year. In spite of all the trouble the Congo has experienced, the work is going forward, and more and more of the

people are turning to the Bible for comfort and guidance. D. H. Thomas is now radio-TV secretary for the Congo.

From troubled Rwanda and Burundi, Max Church, radio-TV secretary for the Central African Union, writes that they have recently been able to get on the air and are broadcasting in French. In Usumbura they are running a new French Voice of Prophecy course that is proving to be popular with the new civil servants. Those who can read French meet every Sabbath afternoon to discuss their lessons together. These meetings are proving more popular as the weeks go by. Elder Church and Elder J. C. Evert, home missionary secretary for the union, plan to visit four other cities in Rwanda and Burundi, seeking new enrollees.

In Kenya our health lessons were advertised at the same time a public effort was being held in Mombasa. These became popular, especially among the Asians. No more advertising has been done for some time, yet enrollments come in daily as students tell their friends. The number who are taking the lessons is now over six hundred. This is actually causing quite a crisis in the Nairobi Voice of Prophecy school, for they do not have facilities to care for the growing numbers. R. J. Wieland, radio-TV secretary for the East African Union, recently reported: "In 1963 we were £150 over our budget, and now in 1964, instead of being able to curtail our commitments, it seems that more and more are piling up. What should we do?" he asked. What should be our answer to Elder Wieland? Shall we tell him not to take advantage of further opportunities? Shall we tell him not to accept any more new enrollees? Our resources are too limited for the growing opportunities that come to us.

First Voice of Youth Meetings in Mato Grosso

The first Voice of Youth series in Mato Grosso opened April 17. Seven enthusiastic young people helped to make the meetings, conducted for 31 consecutive nights, a success. Following the meetings, Bible studies continued Sabbath morning and Sunday night. Now a regular Sabbath school is being conducted. There are plans to purchase land in the suburb of Campo Grande for the construction of a church and school.

It is easy to raise up a church here. The harvest is ripe, and, by God's grace, we purpose to go out and gather it in.

RONALD C. BOTTSFORD, *Departmental Secretary*
Mato Grosso Mission



After a most cordial interview with the program manager of the television services in Nairobi, Elder Wieland turned to me and asked, "What shall we do if we get on television and then get swamped with extra requests for Voice of Prophecy lessons? How shall we handle them? We do not have the room; we do not have the office space; we do not have the men or the budget for such an increase of work." As we talked the matter over we felt that we should not curtail the moving of the Holy Spirit on the hearts of men and women, nor should we draw back from the opening providences. To do so would be to deny the prayers we have been praying for years. It seems that the Lord is trying us out, to see how we will respond if He should open much wider opportunities than those that have come to us so recently.

I think all will agree that only radio preaching can reach the vast populations of Africa. Transistor radios are everywhere. The Africans are listening to them as they walk, as they ride their bicycles, and as they sit in the moonlight outside their huts. We believe that God has placed these facilities in Africa, ready for the finishing of His work.

In closing let me make a confession. My last port of call on a recent visit to East Africa was Dar-es-Salaam, capital of Tanganyika. Two years ago I approached the program manager about getting on the air. This time, while our ship was in port, I thought about going to see him again. But I finally decided not to go, because we have neither the facilities nor the means to meet the increased calls that would certainly come were we to get on the air from the capital of Tanganyika. When will we have the courage—and the backing—to make this and many other calls, and to seize the opportunities that are so rapidly opening before us?

From Home Base to Front Line

Mr. and Mrs. José A. Fuentes and three children, of West Islip, New York, left Laredo, Texas, September 7, by automobile for Mexico. Sister Fuentes' maiden name was Ofelia Martinez Radillo. Brother Fuentes has accepted an appointment as director of the Linda Vista Academy, at Chiapas.

Rowena R. Rick left Miami, Florida, on September 8, for Montevideo, Uruguay, returning after furlough. Miss Rick has served as an accountant; she will now take up work as a cashier in the South American Division office.

Drs. Wm. H. and Karen R. Shea and three children, of Los Angeles, California, left Miami, Florida, September 13, for Port-of-Spain, Trinidad. The maiden name of Dr. Karen Shea was Karen Ruth Olsen. The Drs. Shea served in Nicaragua from 1960 to 1963. Dr. Wm. H. Shea will serve as a surgeon in the Port-of-Spain Clinic.

W. R. BEACH



Michigan Laymen of the Year

At the recent Michigan Laymen's Congress tribute was paid to Michigan laymen of the year. Left to right: for 1961, Russell Williams of Niles; 1962, Arthur Haynor of Ludington; 1963, Carl Wooten of Flint; and 1964, Byron Churchill of Kalkaska. W. M. Buckman, home missionary secretary of the Michigan Conference, stands with them.

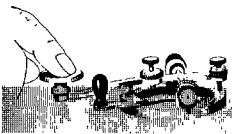
W. M. BUCKMAN, *Departmental Secretary
Michigan Conference*



Baptism in Orlando, Florida

This group was recently baptized by S. L. Dombrosky (right) in Orlando, Florida. To the pastor's right stand a father, mother, and daughter, and an older woman who came to the Adventist church on Visitors' Day at the invitation of friends who were members. The older woman's husband had been an ardent believer in the Advent message for many years, but not until after his death did his wife accept the message he loved. On the extreme left stands a man who was rebaptized. One day his small son, aged three, fell into the lake back of their home and, apparently, drowned. When the father saw him, he was floating on the water. The father jumped into the water, grabbed the child, and flung him onto the shore, only a few feet away. The force of hitting the ground knocked the breath back into the child, and within a short time he was back to normal. The very next Sabbath found father and child, together with the mother, who had already come back into the church, at the Sabbath morning services.

ILENE HALL, *Press Secretary
Orlando Central Church*



Brief News OF MEN AND EVENTS



Columbia Union

Reported by
Don A. Roth



Far Eastern Division

Reported by
A. E. Gibb

► Dr. Arthur Ray Corder, dean of the school of science and technology, is the acting president of Philippine Union College. Dr. R. G. Manalaysay, president since 1952, left last July with Mrs. Manalaysay to be exchange professor at Walla Walla College. Dr. Corder has been teaching at PUC since 1956.



Southern Asia Division

Reported by
J. F. Ashlock

► W. J. McHenry, educational-MV secretary of the South India Union, has accepted the invitation to direct the same departmental activities in the Northeast Union. Pastor McHenry and his two brothers, Winston of the division office and Milton of the Pakistan Union, are second-generation missionaries. Their father, W. H. McHenry, now retired and living in the United States, served for 40 years among the Marathi-speaking people of Western India.

► Spicer Memorial College, Poona, under the able leadership of M. E. Cherman, has begun the 1964-1965 year with a total of more than 600 students. Of this number 356 are enrolled in college courses.

► Philip Jonahs, presently being sponsored by the Southern Asia Division at the Christian Medical College, Vellore, South India, has been granted a national scholarship by the Government of India for his superior accomplishment in this year's nation-wide pre-university examination.

► The Ceylon Union has recently erected new Voice of Prophecy offices at Colombo. The former space occupied by the Voice of Prophecy staff is now being used by the union departmental staff.

► Fifty-five persons made decisions for Christ and joined baptismal classes at the Ceylon Union camp meeting, held August 17-23.

► Drs. Noel and Pamela Fernando, graduates of the Christian Medical College in Vellore, are now serving in a new clinic that has been opened in Kandy, Ceylon.



Atlantic Union

Reported by
Mrs. Emma Kirk

► On the last Sabbath of camp meeting two young men of the New York Conference were ordained to the gospel ministry—James Everts, of the Glens Falls district, and William Schlunt, of the Adirondack

district. Participating were W. J. Hackett, R. W. Moore, G. E. Vandeman, R. R. Figuhr, S. L. Folkenberg, and R. C. Mills.

► Members of the Rome, New York, district gathered at the Vienna church recently to hear Lawrence Cox, the pastor, present 18 candidates for baptism. After the sermon by the pastor they went to Fish Creek, where an impressive baptism was held. Elder Cox was assisted by Joseph Twing, associate pastor. Five joined the Rome church, two became members of the Oneida church, and 11 joined the Vienna church.

► Raymond L. Pelton, administrator of the New England Sanitarium and Hospital, was advanced to the status of membership in the American College of Hospital Administrators at the professional society's thirtieth annual convocation ceremony on Sunday afternoon, August 23, in the Arie Crown Theater of Chicago's McCormick Place.

► William R. Leshar has joined the teaching staff of Atlantic Union College for the 1964-1965 school year, as associate professor of religion. He labored in the Northern New England Conference and later in the Middle East Division, from 1956 to 1964. He was mission director at Alexandria, Egypt; boarding academy principal at Cairo, Egypt; and division and educational secretary of the Middle East Division.

First Filipino Missionary to Japan

Naomi R. Arit, for seven years office secretary of the North Philippine Union Mission, left for Tokyo, August 20, to teach secretarial science at Japan Missionary College. Philippine Union College graduates who have gone out as missionaries to 12 different locations in south-east Asia, the Middle East, and Africa now number more than 100. Miss Arit, however, is our first missionary to Japan.

B. B. ALSAYBAR, *Principal Philippine Union College Academy*



Lake Union

Reported by
Mrs. Mildred Wade

► The Cleveland Glenville church had their official mortgage burning on Sabbath, August 15. W. A. Thompson, secretary-treasurer of the Allegheny Conference, was guest speaker.

► Ground-breaking ceremonies for the construction of two new wings for the boys' dormitory at Mount Vernon Academy took place on Labor Day, September 7. Other additions planned during the next three years include a wing on the girls' dormitory and a new administration-library-cafeteria building. Also planned is the use of the camp meeting auditorium as a gymnasium.

► A new television program will be shown in the Washington area entitled "Concept." This will be telecast each Sunday at 2:00 P.M. on Channel 7, with Dr. William Loveless and Dr. Winton Beaven as participants in the program.

► Paul Taylor, stewardship director of the Pennsylvania Conference, reports good progress in the Chambersburg district. It was voted to raise \$21,500 over a three-year period, but pledges have amounted to more than \$37,000.

► C. B. Green has accepted a call to be treasurer of the New Jersey Conference. He was formerly treasurer in Pennsylvania.

► Sixteen new interns with their families were entertained at a reception in the Washington Sanitarium and Hospital gymnasium. Thirteen of these interns graduated from Loma Linda University and three from Howard University.

► Byron Churchill has been chosen as Michigan's Layman of the Year for 1964 and was honored at a special service during the Michigan camp meeting. He has used his own home for a branch Sabbath school. In 1963 this group was organized into a church and, after a successful effort by the pastor, D. B. Myers, and with Brother Churchill's active assistance, 13 new believers were added. They are now building a church, which will be ready for occupancy by the end of the year. Brother Churchill is county supervisor for the Bureau of Social Aid, and is engaged in many civic activities.

► Membership of The Evergreen Club of Michigan, which was organized in 1963, has grown to more than 40. The founder is Homer Schroeder. A person must be at least 60 years of age to join this group of dedicated, active Seventh-day Adventist laymen.

► Two sisters from Pittsfield, Illinois, have joined the teaching staff at Cedar Lake Academy. Carolyn Grubbs was dean



An Adventist "About 100 Years"

When J. S. Neal, a local elder of the Guymon, Oklahoma, church, is asked how long he has been in the message he responds, "Oh, about a hundred years." He was born in Woodburn, Iowa, of Adventist parents, October 3, 1867. Pioneer ministers were often entertained in the Neal home. Brother Neal attended Battle Creek College about 1884, and remembers the deep respect the students had for Uriah Smith, who as editor of the *Review and Herald* also taught a few classes.

Brother Neal was ordained a local church elder about 1907, and has served five different congregations in that capacity. At 97 he is still blessed with a strong mind and a keen sense of humor. He has large portions of Scripture committed to memory, and these serve him well when, occasionally, he is asked to preach the Sabbath morning sermon. His counsel is still highly regarded at church-board meetings and business meetings.

JAKE KNIGHT, *Pastor*

of girls at Sunnyvale Academy, and has recently been teaching in public schools in Illinois. She will teach English and home economics. Sue Grubbs will serve as registrar and teach physical education and secretarial science.

Two new workers have joined the Wisconsin Conference staff. John Yuros, of Nova Scotia, Canada, will serve as pastor of the Sheboygan district. Bernard Mohr, of North Dakota, will be in charge of the La Crosse district.

Mario Ruf has joined the working force of the Indiana Conference. He has served in the Inca Union and Peru missions. More recently he has worked in the Michigan Conference and at Mountain View Academy, in California.



North Pacific Union

Reported by
Mrs. Ione Morgan

Dr. Lloyd Baum, of Loma Linda University, was the featured speaker for the fiftieth annual meeting of the Walla Walla Valley Dental Society at the Walla Walla Country Club, October 5. Dr. Thomas R. Thompson was chairman of the program committee.

After having served 11 years as pastor and district leader in the Upper Columbia Conference, Burton J. Boundey and family have transferred to the Oregon Conference, where he will serve as pastor of the Coquille district, which embraces three churches—Bandon, Coquille, and Myrtle Point.

On September 4 acceptances for the fall quarter at Walla Walla College, beginning September 23, totaled 1,367. This is somewhat higher than at the same time a year ago, reports Orpha Osborne, registrar. New freshmen accepted are 417; returning students, 874; other new students, 76.

L. F. Hardin and family have moved to Portland, Oregon, from the Wisconsin Conference. Elder Hardin is to devote his entire time to conference evangelism. During the next nine months he will unite with pastors of seven churches in the Portland area for short-period evangelistic efforts. Meetings began in St. Helens on September 12.



Northern Union

Reported by
L. H. Netteburg

The Northern Union MV department reports 87 baptisms for the TARGET 3000 program for 1964. The union goal is 109.

J. W. Wolter, a worker in Minnesota for the past seven years, has accepted a call to the White Memorial church in Los Angeles, where he will be minister of evangelism.

A Voice of Youth series of meetings was held recently by the Hot Springs, South Dakota, MV's in the town of Pringle. Seven young laymen joined to-

gether to make the evangelistic company. Each one spoke two or more times. The attendance varied from 25 to 40, and the work is continuing.



Pacific Union

Reported by
Mrs. Margaret Follett

Harvey Voth, principal of Hawaiian Mission Academy, welcomed seven new staff members at the beginning of school in September: Sam Vigil from Armona Union Academy, teaching Spanish and history; Marilyn Downing from Pacific Union College, teaching home arts; Merritt MacLafferty from Oak Park Academy, teaching mathematics; Hugh Winn, in charge of music and choral work; Donald Bieber, in charge of physical education and health; Shigenobu Arakaki, Bible teacher, from the Central California Conference; and Mrs. Fields from San Pascual Academy, in charge of the cafeteria.

Two new workers in the Arizona Conference are Larry Davis and Alice Woodruff. Brother Davis has served in the Texico Conference Book and Bible House and in the Southwestern Union Conference business office. He has taken up his duties as accountant in Arizona. Miss Woodruff came from the Nevada-Utah Conference office to serve as secretary to H. R. Trout and O. O. Butler in the Arizona Conference office.

James Hardin succeeds Clarence Kott as secretary of the Southern California Conference Sabbath school department. Elder Hardin began his ministerial work in the Southern California Conference and has served in a number of pastorates. Elder Kott is the new Pacific Union Conference Sabbath school secretary.

Vacation Bible School in Curitiba City, Brazil

These are the children and teachers of the Vacation Bible School held in Curitiba City, Parana State, Brazil. Many of them are from non-Adventist homes. Many Sabbath school teachers from the churches of Parana State were present to learn how to conduct such schools in their own churches. Prof. Helga Nogueira and Antonio Nogueira, of the Parana Conference Sabbath school department, were in charge.

ARTHUR DO VALLE, *Departmental Secretary*



► Gerald Lashier, former assistant treasurer in the Central California Conference, has moved to Reno as treasurer of the Nevada-Utah Conference.

► Isao Horinouchi, of the Los Angeles Central Japanese church, has accepted a call to the Sacramento Japanese church. He is being replaced in Los Angeles by Hideo Oshita, of Hawaii.

► Two new teachers have been added to the music department of Loma Linda Union Academy: Patrick Hicks, in charge of choral groups, and Mrs. Lois Stauffer, teaching piano.

► Dr. Edward Hoehn retired recently after 24 years of devoted service at the St. Helena Sanitarium and Hospital.

Florida, under the leadership of A. V. Voorheis.

► Three graduates of the School of Dentistry at Loma Linda, California, have recently begun practicing and teaching in the Alabama-Mississippi Conference. Dr. Richard Halburg and Dr. Charles Arnett have located at Huntsville, Alabama. Dr. Dallas Williams is at University Dental School, Birmingham, Alabama.

► Dr. Marlin Mathiesen, president of the class of 1964 of the School of Medicine, Loma Linda, California, is interning at the University Hospital in Birmingham, Alabama.

► Six people were recently baptized at Amory, Mississippi, by H. G. Crowson, conference evangelist. Eleven others made their decision to follow Christ.

► Joe Ring, publishing secretary of the Alabama-Mississippi Conference, reports that the literature evangelists of the conference had delivered \$320,000 worth of literature through August. They expect to surpass their goal of half a million dollars for the year.

► Alabama-Mississippi Conference Pathfinders held their first conference-wide camporee in a wooded area at Bass Memorial Academy, August 28-30. W. D. Wampler, conference MV secretary, reports that more than 100 campers from six areas participated.



Southwestern Union

Reported by
H. W. Kleser

► Ground-breaking ceremonies for two new churches were recently held in the Texas Conference—for the Dallas Oak Cliff church on October 4, with Ray Bailey as pastor; and for the Beaumont church on October 7, with A. C. Rawson as pastor. Construction began immediately.

► The first report of baptisms in connection with an evangelistic meeting being held by W. J. Cleveland, pastor of the New Orleans Regional church, is 56. More will be reported later.

► The first Seventh-day Adventist physician and surgeon to locate in Amarillo, Texas, is Dr. Paul H. Wilson, son of the registrar at Southwestern Union College, who arrived August 7. He completed his internship at Fort Worth.



Southern Union

Reported by
Mrs. Mark Nivison

► W. E. Peeke, home missionary secretary, reports that two districts in the Alabama-Mississippi Conference have reached their Ingathering Vanguard goals. These are Jackson, Mississippi, under the leadership of W. G. Zima, and Panama City,

Paw Paw, Michigan, Welfare Center

Another health and welfare center was opened recently in Paw Paw, Michigan. Taking part in the ribbon-cutting ceremonies were (from the left): Mrs. James McCloud, executive secretary of the Van Buren County Red Cross; Robert Harrison, vice-president of Paw Paw; W. M. Buckman, Michigan Conference home missionary secretary; Mrs. Lorena Bates, health and welfare center director; Harry Bush, Van Buren County civil defense director; and William Draper, pastor.

DON HAWLEY, Departmental Secretary
Michigan Conference



Church Calendar

Community Relations Day	October 17
Temperance Day	October 24
Church Missionary Offering	November 7
Week of Prayer	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign	Nov. 21-Jan. 2
Ingathering	December 5
Church Missionary Offering	December 5
Thirteenth Sabbath Offering (Northern Europe)	December 19

REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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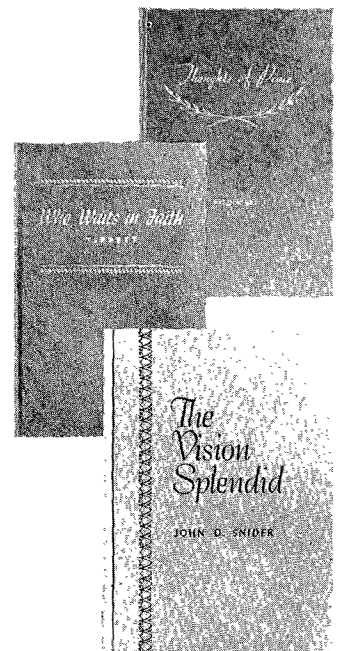
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News of Note

Plane Wreck Kills Four

Friday, October 2, a private plane set out from an airport near Loma Linda carrying four men who were going to Mexico on a missionary project. About three P.M. the plane crashed in Mexico and all aboard were killed. They were:

Dallas White, who had been a technician at White Memorial Hospital, and who was just retiring. Tor Lidar, editor of *Scope*, the Loma Linda University newspaper. Johan Furulund, a dentist, class of 1962, who lived at Loma Linda, but was in private practice in a nearby city. Ben Esposito, who lived at San Bernardino, a city near Loma Linda, and was in private business.

At the time of going to press we have no details. We know only that they were on a laudable mission of service to mankind.

Baptisms in South America

John I. Hartman, secretary-treasurer of the South American Division, reports 4,975 baptisms during the second quarter of 1964. The average number of baptisms each month is well above 1,000. There are now 141,945 church members in the South American Division. Their goal for 1964 is 18,000 baptisms. N. W. DUNN

Release of Imprisoned Workers

Last week we reported that three of our Tutsi workers in the Congo—Jonas Mbyirukira, president of the East Congo Field, and two other ministers—had been arrested by the Central Congo Government authorities, because many Tutsi refugees from neighboring Rwanda had cast their lot in with Congolese in revolt against the Central Government. W. Duncan Eva, secretary of the Trans-Africa Division, reports that these brethren have now been released, after three weeks in prison. Release was effected by the provincial Minister of the Interior, through the efforts of P. G. Werner, of the Central African Union.

Record Overflow for American Indians

The second quarter of 1964 was the first time that missions projects in North America benefited from the Sabbath school Thirteenth Sabbath Offering overflow plan. The June 27 offering resulted in the largest overflow ever received at midyear—\$84,164.97 for needy projects among the American Indians.

Support for this unique offering overflow came not only from North America, as might be expected, but from the sisterhood of churches the world around. North America increased its second quar-

ter Thirteenth Sabbath Offering by 12.6 per cent, as compared with the corresponding quarter of 1963, and the other world divisions increased their gifts by 11.8 per cent. This is a fine commentary on the unity of believers everywhere.

R. CURTIS BARGER

Newspaper Appreciation of Adventist Evangelism

An Adelaide, Australia, Sunday newspaper recently published the following comment by the Reverend E. N. Broomhead on lectures by our evangelist J. F. Coltheart:

"Several thousand South Australians have been privileged this week to hear the remarkable lectures of visiting archaeologist J. F. Coltheart. More than lectures, they have been scientific demonstrations of the accuracy of the Bible. . . . For the better part of a century the science of archaeology has been literally bringing to light facts that confirm the historical statements of Holy Writ.

"And what is more remarkable still, in a pragmatic age like ours, the same discoveries have been revealing the fulfillment of the Bible prophecies! . . . Now, by an interesting coincidence, we're coming into the five months that follow Trinity Sunday, when the Christian calendar directs our attention to the duties of a Christian in this passing life. They could, in prophetic light, be summed up in one crisp word of Jesus: 'Watch.'"

A. FLOYD TARR

All-European Institute of Scientific Studies

The ninth annual session of the All-European Institute of Scientific Studies for the Prevention of Alcoholism was conducted in London in cooperation with the British Medical Association. More than 150 physicians, educators, clergymen, temperance leaders, and social welfare workers attended the institute.

The Institute was conducted under the joint auspices of the European Bloc of the International Commission for the Prevention of Alcoholism and the International Bureau Against Alcoholism.

C. D. Watson, temperance secretary of the Northern European Division, serves as the executive director of the European Bloc, and Paul Steiner, temperance secretary of the Southern European Division, serves as the associate director. Otto Brozio, temperance secretary of the Central European Division, and Dr. J. C. Hyde, of England, were elected as members of the All-European Institute Board of Directors.

The Tenth annual session of the All-European Institute of Scientific Studies for the Prevention of Alcoholism will be conducted in Oslo, Norway, June 14-24, 1965. W. A. SCHARFFENBERG

School Baptisms Break All Records!

The 1964 closing reports from the elementary and intermediate church schools of the North American Division indicate the largest number of baptisms by far of any school year yet. The total number of boys and girls baptized who attended these schools last year was 3,766!

This figure is equal to the establishment of ten new churches, each with a membership of 376. It represents a total larger than the entire membership of 24 of the local conferences and missions in the division. The total number of elementary pupils baptized during the four-year period between our two quadrennial councils was 12,419!

G. M. MATHEWS

Possible Braille Edition of the Review

All blind Seventh-day Adventists who read Braille and who would like to have the official denominational church paper, the *REVIEW AND HERALD*, in Braille should send their request now to the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506.

Some of the employees of the Christian Record believe so sincerely that our blind brethren and sisters should have the information in the *REVIEW* that they are willing to try to pay for it themselves, so that our blind members may have it free.

If you know of sightless Adventists please inform them of this note and offer to prepare a card or letter for them and mail it to the Christian Record.

C. G. CROSS, General Manager
Christian Record Braille Foundation



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

NEW YORK—World Catholicism in the person of 2,300 bishops from all continents reassembled in St. Peter's Basilica on September 14 for the third session of the Second Vatican Council. The council will address itself in sequence this fall to the following texts: "On the Church," "On the Pastoral Office of Bishops," "On Ecumenism" (with its allied declarations on religious liberty, and on Jews and non-Christians), and the revised schema "On Divine Revelation."

LONDON—An Anglican priest currently serving as chaplain to the British embassy in Athens has been named the Church of England's representative at the Vatican. The Reverend John Findlow will succeed Canon Bernard C. Pawley in the post that serves as liaison between the Vatican Secretariat for Promoting Christian Unity and the Anglican Council on Inter-Church Relations.