

November 19, 1964



J. BYRON LOGAN

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A GREAT AUTUMN COUNCIL

By Raymond F. Cottrell

Associate Editor, Review and Herald

THE reports of unprecedented progress and the thrilling triumphs of the cross related at the 1964 Autumn Council will bring cheer to every loyal Adventist heart. This biennial council of the full General Conference Committee met at headquarters in Takoma Park, Maryland, from October 20 to 26. Next to the quadrennial General Conference session, this is the most important meeting of the church. Nearly two hundred delegates were present, including the presidents, secretaries, and treasurers of the ten overseas divisions, the seventy union and local conference presidents of the North American Division, all of the officers and departmental secretaries of the General Conference resident in Takoma Park, and representatives from a dozen or more institutions and agencies responsible directly to the General Conference. These periodic gatherings, bringing together the leaders of the work from all parts of North America and the world field, are essential to the efficient operation of the vast, worldwide program of the church.

Each day of the council found the delegates busy from

eight o'clock in the morning until five-thirty in the afternoon. The first hour of each day was assigned to officers' meetings and special committees, and for the second hour the delegates came together for a devotional service. The council sessions met daily from ten o'clock in the morning until noon, and from 4:00 to 5:30. The early part of each afternoon was assigned to committees in which the spade work was done for items later to be presented to the full council. Each delegate served on one or more of these committees. The major committees were concerned with plans, finance, the budget, and nominations. Each evening two of the world divisions reported on the progress of the work in their fields. The devotional sermons and the reports of the division presidents will appear separately in forthcoming issues of the REVIEW, as also the text of Autumn Council actions that are of general interest.

The keynote address was given by the president of the General Conference, R. R. Figuhr. His theme was loyalty to God, to the Advent message, to the church, and to the commission entrusted to it. (Turn to page 18)



WASHINGTON POST PHOTO

Graham Mitchell holds the gold medal awarded to him for winning the Third International Bible Contest in Israel. He represented Australia.

Adventist Wins Third International Bible Contest

An Eyewitness Account

By M. S. NIGRI

Secretary, South American Division

IN 1958 the state of Israel celebrated its tenth anniversary. Appropriately, this land where so much sacred history was made, this land of the Bible patriarchs, included an international Bible contest as one feature of the anniversary celebration. Fourteen countries sent contestants. The winner was Amos Hakham, with Irene Santos, a Seventh-day Adventist, taking third place.

The contest generated such interest in the Bible that it was repeated three years later, in 1961. This time 17 countries participated, two of the entrants being Seventh-day Adventists. In a close, exciting contest Rabbi Yihya Alshekh of Israel was declared winner. However, the performance of Mrs. Yolanda A. da Silva, a Seventh-day Adventist schoolteacher and pastor's wife from São Paulo, Brazil, was so outstanding that there was a public clamor for her to be declared joint winner. So, although she had been awarded the silver medal for being runner-up, she also was awarded the gold medal.

This year the third contest took place Thursday evening, September 24, in the Great Auditorium (Binyanei Ha'ooma) of the National Convention Center in Jerusalem. More than 3,000 people watched as contestants from 20 countries pitted their Bible knowledge against one another. Striving for the championship were representatives from Argentina, Brazil, Uruguay, Guatemala, the United States, Canada, Austria, Belgium, Finland, France, Holland, Italy, Sweden, Switzerland, the United Kingdom, Ethiopia, Nigeria, Australia, New Zealand, and Israel.

My wife and I were privileged to be present at the contest. Though all tickets had been sold when we arrived in Jerusalem the day before, we entered as a foreign press representative and an observer. We were the only Adventist workers from outside Israel.

We had become interested in the contest when we met Brother Graham Mitchell in Beirut, Lebanon, at the Middle East Division headquarters. He was coming to represent Australia as its champion. We learned then that the date of the contest would coincide with our visit in Jerusalem, so we made definite plans to be there.

We were impressed with Brother Mitchell. Young (30 years old) and tall, he was always smiling, and seemed

humble and calm, but purposeful. He is an accountant in the offices of our food factory in Sydney, Australia.

When we arrived in Jerusalem we learned that there were three Adventists among the 20 contestants: 58-year-old Jacobo Beredjiklian, from Argentina, a worker at our Buenos Aires Publishing House; Jose' Ribamar F. De Meneses, 31, from Brazil, a lay member of our church in Salvador, Bahia; and Graham Mitchell, from Australia.

The other contestants represented a wide gamut of ages and interests: From New Zealand a 42-year-old poultry breeder; from England a 49-year-old teacher of chemistry at Hull University; from the United States a 58-year-old New York attorney, the only Jewish contestant from outside Israel; from Canada a poet and teacher of drama at Montreal University; from Belgium an army paratrooper; from Uruguay a 29-year-old Baptist minister in Montevideo; from Switzerland an electrician; from Italy a worker in a glass factory; from Finland a woman staff member in the Helsinki Central Theological Institute; from Ethiopia, an 18-year-old girl, the youngest of the group, a student, as were also the contestants from Sweden, a 24-year-old, and Israel, also 24, the latter a Yeshiva student in one of the rabbinical schools and the favorite of the people; from Guatemala a writer and a Presbyterian leader; from France a Catholic priest who is completing a

new Bible concordance in French; from Austria, a 23-year-old member of a religious order; and from Holland a farmer, 69, the oldest of the group.

The quiz began with a preliminary round of three similar questions for all 20. Typical of the questions were: First—four references to King Saul's modesty, shyness, or humility; second—four places in the early or latter prophets where Egyptian rulers are mentioned by name rather than by the generic title "Pharaoh"; third—six references in the same books to delegations or notable persons from friendly or hostile nations who visited Jerusalem.

Our three Adventists did well, especially Mitchell. He was the only one of the 20 to gain all 14 points. Israel followed with 13. Brother Ribamar (Brazil) and the representative from Finland each earned 12 points, and Brother Jacobo (Argentina) and the contestants from New Zealand and Holland, 11 each.

Now it is the great night of the contest. The convention hall is completely filled. In the audience are cabinet ministers, the president of the Supreme Court and other justices, members of the Jerusalem diplomatic and Consular Corps, the mayor of Jerusalem, and other dignitaries. Everything is well organized. The back wall of the stage is decorated with green and brown cloth resembling "Succa" booth furnishings, and ornamented with representations of the "seven species" that are featured in the "Succoth" (Tabernacle Feast), which is celebrated this week.

At the long table the contestants soon will take their places, each behind the flag of his country, which will light up as each one is asked the questions. At the right are five judges (among them an American Baptist minister and a Catholic priest), and behind them are the seven advisers (including one Protestant minister, one Catholic priest, and the winners of the 1958 and 1961 contests). The Kol Yisrael orchestra is at the rear on a slightly higher level.

Each contestant will have two translators behind him, one to translate the question from Hebrew into the language of the contestant, and the other to translate the answer into Hebrew. I marvel that they have found translators for so many languages—even for Finnish and Ethiopian! The contest will be in Hebrew, the official language of Israel.



D. A. ROTH

Honorable J. Keith Waller (right), Australian ambassador to the United States, congratulates Graham Mitchell for his accomplishment in winning the Third International Bible Contest in Jerusalem.

There will be three eliminations tonight. First stage: two rounds of questions with all contestants participating; second stage: two rounds of questions, only semifinalists participating; third stage: three identical questions put to the finalists one after the other. The total will be 50 points including the preliminary, with 63 questions in all. The audience buzzes with excitement.

It is 8:30 P.M.

Quizmaster Dr. Moche Zilberg mounts the stage and calls the contestants to receive the applause of the audience and take their seats. Finland's and Nigeria's entrants are dressed in their national costumes and are greeted with enthusiastic applause. But the greatest ovation goes to Mitchell and Yom-tov Krasniansky from Israel.

Israel's president, Dr. Zalman Shazar, enters the packed auditorium as the bugle corps of the Municipal Youth Band blows a triple fanfare. The orchestra plays the national anthem. The judge reads Psalm 122, and the contest opens with a question to Austria's candidate, whose name is drawn first. The questions are put to one participant after another. Some questions seem more difficult than others, and some contestants more prepared than others. Sometimes the judges and advisers counsel together to decide whether the answer is acceptable, for they are ready to give credit to variant answers that had not previously been considered by them.

We appreciate the judges' attitude, especially that of President Zilberg, for all try to be fair, patient, and kind. Sometimes, when a contestant requests it, a question is repeated and explained in greater detail.

The first round is over. There will be an intermission of 20 minutes. Who will participate in the semifinals?

The second stage begins. Only nine of the original 20 contestants come in to be seated—those from Austria, Australia, Holland, New Zealand, Israel, Finland, Brazil, Argentina, and Uruguay. Our three Adventists are among them! How wonderful if all three could survive this round. Let us see.

The questions now are more difficult. The contestants seem more tired (they have traveled, sponsored by the government, through Israel for five days, visiting many places). The audience is excited, curious, and expectant. Australia's and Israel's contestants are making a better showing than the others, and it seems to us that the final decision will be between these two. But it is too soon to say who will be the champion.

Brother Mitchell is impressing everybody with his quick answers and has already obtained the sympathy of the audience and the judges. The Israelite, nervous when he answers, often adds explanations from the commentaries before coming up with the precisely correct answer, accompanied by a commentary of his own. On the other hand, Brother Mitchell thinks first and then answers. He is calm, always smiling, does not lose time, and answers promptly.

The second round ends. The nine semifinalists leave the stage while the judges total up the points.

After a short recess the third and last round begins. We still do not know who will be the finalists, for the judges have not announced their names. But we are sure that Australia and Israel will be among them.

As I mentioned before, three identical questions will be put to the finalists: For the first (four points of value) there will be two minutes; for the second (12 points), five minutes; for the third, five minutes.

Mitchell is the first one called, and is given tremendous applause. He replies well to the first question. On the second he is not so quick. Sweating profusely and visibly fatigued by the ordeal, he exhaustedly places his head on the table after answering, while the audience gives him a thundering ovation. Several times he mops his face with his

handkerchief and at last breaks into a broad smile as television, cinema, and news cameramen aim their klieg lights and shutters at him.

The final question (an English copy of which was given to him), submitted by the President of Israel, was an even greater ordeal for Mitchell: "Cite two examples for each of the following six qualities of Jerusalem: (a) as a holy city; (b) as a royal city; (c) as a city of righteousness and justice; (d) as an eternal city; (e) as a city of the ingathering of the exiles; and (f) as a city to which all the nations would be drawn."

What an ordeal for Mitchell! Sometimes he inclines his head. Is he praying? We are. At present he holds only a one-point advantage over the Jewish contestant. After tremendous concentration he scores about 8 out of 12 points. Will this earn him the first prize? Surely the second place is guaranteed. He has 24 points of the possible 28 on the last three questions.

Now enters the New Zealand contestant who gains 19 points. Then comes the Israel participant. There is tremendous excitement in the audience when Mr. Krasniansky finishes his last round of answers. It seems clear that the contest has been decided and that Mitchell is the World Bible Champion. But the contest still has not ended. The Finland representative enters and surprises everyone by scoring 19 points. She is the only woman in the finals, and the sympathy of the women and the judges is with her.

It is now 2:30 A.M. A few minutes more and the Third International Bible Contest will be at an end.

Speech by President

The 20 contestants are called again to the stage. The President of Israel delivers a brilliant speech, expressing his good wishes to all the participants. He notes with satisfaction that the contestants are not scholars, but citizens from all walks of life, with the love of the Bible burning within them. After this he presents a medal to each contestant.

Now comes the final moment, the climax. Judge Zilberg announces the winners, beginning with third place. As Finland's representative goes to receive her medal from the hands of the President, the orchestra plays the national anthem of Finland, and its flag is raised.

Then Mr. Krasniansky, from Israel, the second-place winner, receives the silver medal.

Finally Graham Mitchell from Australia is given the gold medal as win-

Beside Still Waters

By LEROY IRVING SHINN

O faithful Shepherd of the flock,
If we like sheep have gone astray,
Hear our cry and answer, Lord!
Direct our steps to find the Way.

Beside still waters safely lead us
In a world of strife and fear;
May Thy sweet presence hover near us
When the storms of life appear.

O Master, pilot our frail bark;
Steer the course we cannot see;
Guide us surely to Thy harbor
And eternal peace with Thee!

ner of first place. The orchestra plays the national anthems for the second- and first-place winners as their respective flags are raised. Hands are shaken, congratulations are given,

and the Third International Bible Contest comes to an end.

My watch tells me that it is 2:45 A.M., Friday, September 25, 1964.

Newspapers, radio, and television immediately announce the contest results. The Jerusalem Post, the English daily newspaper, mentions two times that Graham Mitchell is a Seventh-day Adventist, and once calls him a "devout Seventh-day Adventist." It says that "he reads it [the Bible] for at least ten minutes every morning and ten minutes every evening." In one interview Mitchell is quoted as saying, "The Bible is the inspiration of my life."

We thank the Lord for the way His people are lifting up the knowledge of His Word. May people everywhere be encouraged to study God's Word more earnestly as the result of this Bible contest and Graham Mitchell's sterling performance.

True Prayer

By C. B. Howe

TRUE prayer, the door that opens unto man the storehouse of infinite grace, was provided not to obtain the good things of earth, but to provide grace when one must do without them; not to avoid the suffering and pain of life, but to endure them; not to escape the evil in the world, but to give strength to meet it, even as Jesus so gloriously did 1900 years ago.

Prayer that does not modulate selfish desire into humble submission, that does not subdue tumultuous expectations into quiet surrender, is not true prayer. Prayer that is most holy is less of petition and more of waiting upon God, less of desire and more of thanksgiving, less of self and more of God.

Prayer in itself (the mere saying of words) is of no virtue or merit. However flowery and eloquent it may be, unless it enables the human suppliant to make contact with the Source of all power, it is valueless in revitalizing the life, giving victory over sin, or transforming the character into the image and likeness of the Divine. As the electrical line carries the current from the dynamo to the working machine, so prayer is the life line carrying the living current from above that transforms the darkened heart and

makes it a bright light to the world.

Formal prayer is as useless in lighting up the darkened soul and giving it life as a string is worthless in lighting up an electric bulb. Words in themselves do not make true prayer, but as they fervently express the great need of the soul that is reaching out in faith after God, they become an instrument to obtain power. Do we wonder why there is so little of the vitalizing power of the Holy Spirit in the church when there could be sufficient power to move the world? Then let us remember that "God does not desire our ceremonial compliments, but the unspoken cry of the heart, broken and subdued with a sense of its sin and utter weakness, finds its way to the Father of all mercy."—*Thoughts From the Mount of Blessing*, p. 87.

True prayer is not motivated by a blind fear that drives the suppliant to his knees, as the abject slave is driven before his master. Rather, it is a cherished and holy privilege, even as that of a little child who goes trustingly and confidently to its father. Such prayer banishes all fear and fills the soul with the infinite power of love, causing the devil to tremble and the gospel to triumph gloriously in all the earth.

The Third Session Convenes

A preliminary analysis of developing trends

By B. B. Beach

Departmental Secretary, Northern European Division

FOR the third time in as many years the colorful Roman Catholic hierarchy, some 2,500 strong, have descended upon the Eternal City to write another—and many hoped it would be the last—chapter in the story of Vatican Council II. As I write these lines the third session has been under way for almost a month, and it is becoming increasingly clear that a fourth session probably will be needed to wind up the council debates and voting, with subsequent promulgation of the numerous Latin pages of the conciliar texts.

Before I comment on the work of the present session let me review briefly the first two sessions and say a word about what has happened between the end of the second session and the opening of the 1964 meeting.

Most of the first session, held during the fall of 1962, was spent in discussing a new liturgical constitution for the church. A rather weak study of modern means of communication (such as press, radio, and television) also was undertaken. Schemata on Christian unity and the sources of revelation (Bible and tradition) were considered, but sent back to the commissions for drastic revision, because the council fathers felt they were entirely inadequate. The schematic or tangible results of the first session were practically nil.

Between the first and second sessions the aged Pope John XXIII succumbed to the disease from which he had been suffering for some time. This event put the future of the council in doubt, for the council had been his special interest. Nevertheless, with only a few weeks' delay the second session got under way.

The problem of interpreting the second session was not facilitated by the death of Pope John and the elevation of Giovanni Montini to the papal throne. Even today the character and

theological leanings of the new Pope are not manifestly clear. In place of the rotund, jocund, peasant pope, the council had at its head the studious, introverted, and extremely cautious Paul. Outgoing warmth was replaced by reflective coolness. During the fifteen months that have elapsed since his election as Pope, Paul VI seems to show a certain evolution toward conservatism, not so much in his actions as in his public pronouncements.

As the second session got under way many felt that Paul VI "was another Pope John," only more intelligent. Euphoria and optimism were the order of the day. The progressive majority in the council could already smell victory. Yet as the session continued and the opposition of the determined integrist minority began more and more to be felt and resented, esteem for Pope Paul suffered because of his refusal to push things



S. APPETITI

Pope Paul VI being carried into St. Peter's council hall on his portable throne, the *sedia gestatoria*, during third session opening ceremonies. At the previous session he entered on foot.

along the lines desired by the reform-minded majority. His motives and aims appeared increasingly blurred. Was he siding with the renewal "minimalists," or was he, as Michael Novak in his penetrating study of the council says, simply endeavoring to "temporize with both [sides], trying to keep his family content and united."

Change of Attitude

The evolution from the beginning of the second session to its conclusion is dramatically portrayed in the difference between the opening ceremonies and those of the last two days of the council's session. Paul VI simplified the opening ceremonies and shortened them by about one hour. He joined his fellow bishops in St. Peter's on foot. In glaring contrast, during the closing ceremonies of the session much of the strange and triumphal papal pomp put aside by John was reintroduced, with the Pope being carried down St. Peter's central nave sitting on his *sedes gestatoria*, the portable papal throne made of gold-painted wood and crimson velvet, while the crowd of bishops, diplomats, pushing seminarians, and wide-eyed nuns applauded.

Neither did the extreme caution of Paul's closing speech blend with the high hopes engendered by his opening discourse. No wonder one of the bishops remarked after the end of the second session that far from having selected another John, in choosing Montini the conclave had elected a Pius XI!

During the second session the liturgy and communication schemata were adopted. This really was harvesting the legislative discussions of the first session. Much time was spent on the nature of the church and that of the episcopal office, and consideration was given to Catholic principles of ecumenism. Preliminary attention was given to religious liberty, but no vote was taken, which caused considerable concern in some sectors inside and outside the council. The second session's own legislative fruit was rather meager. As a result, this session was generally considered disappointing.

After the close of the session on December 4, 1963, the observers were broadly divided into two camps: (1) those who attributed positive elements to the second session because of the discussions in depth, and (2) those who looked upon the session as a negative one because little was accomplished, partly due to the Pope's non-intervention.

It was interesting to watch the descending and rising curve of events

and hopes for the council during the intercession period. The winter 1963-1964 was generally considered by council progressives to have been part of a downward curve. Vocal expression was given to the papal desire to expedite affairs and avoid a fourth session. The London *Catholic Herald* spoke of "drastic cuts in Vatican II drafts." Vatican Council press bureau chief, Msgr. Vallainc, announced in March through the pages of the *Osservatore Romano* that the Pope hoped the third session would be the last.

Some interpreted this as a desire to "liquidate" or truncate Vatican II, and as a victory for the Curia. Furthermore, Paul's trip to Palestine in early January could be interpreted as a sign he was no longer concentrating his attention on the council but was already thinking in terms of the postconciliar period. In addition, the Pope's *Motu Proprio* on the application of the liturgy constitution was not identical (especially in its first version) with what the council had solemnly proclaimed December 4. This seemed to suggest at least some minor conflict of views between Pope and council.

With the coming of spring, the council temperature headed upward again. Paul's April 14 speech to the stalling Italian episcopate gave renewed hope to the council progressives. By implication he made it quite clear that the bishops in other countries had left their Italian colleagues behind, and that it was time the latter quickened their step and rose to a higher level. He also made it plain he expected his fellow Italian bishops to stop dragging their feet, and work sincerely for the success of the council. Also, that he expected them to undertake the badly needed reforms in Italy (including reducing the excessive number of dioceses). The Pope went on to state that it was impossible to prognosticate regarding the duration of the council. This seemed to remove the danger of a "guillotined" council.

In March the commission that had been assigned to work on the application of the liturgy constitution met.

An Understanding Heart

By AMY E. HARRIS

O Thou who searchest every hidden recess
Within each heart, though I may fail to
see

The why and wherefore of another's actions
And so pass judgment, carelessly, ruthlessly,

Bring back unto my memory the past, Lord—
Thy wonderful forgiveness, full and free.
O give to me an understanding heart, Lord,
To others deal as Thou hast dealt with me.

Three quarters of its members are residential bishops from all parts of the world, and the commission president is not the Curia Cardinal in charge of the corresponding Vatican congregation (ministry or department). This seems to indicate that the application of the council decisions will not be in the hands of the curial old guard. Presumably this has come as quite a shock to some of the entrenched Vatican leadership.

Retreat From Decentralization

With the arrival of summer a downward curve was noticeable again. With the increase of the summer heat it became increasingly evident that Paul VI was becoming worried about the possible effects on his own absolute authority of the decentralization and episcopal collegiality, with the resulting enhancing of the bishops, advocated by the council. In public utterance after public utterance he neglected few opportunities to underline the importance of his own papal supremacy, thus combating centrifugal tendencies which might water down the pontiff's primacy.

These papal fears seem to have dominated his rather disappointing first encyclical letter *Ecclesiam Suam*. He would leave to the council, Paul said, freedom to study and talk, but then he would pronounce judgment, all the happier if he could agree with the council fathers. To some council progressives this must have come like a shower of cold water. It certainly is not an encyclical of innovation like *Pacem in Terris* or *Divino Afflante Spiritu* written by his two immediate predecessors. To be fair it must be said that though it audibly puts the brakes on the council progressives, it does go further than the dyed-in-the-wool integrist faction would want.

As the council got ready to take up its work September 14, thirteen schemata were still before the council fathers. During the second session 17 had been listed, but two were promulgated at the end of the session (Liturgy and Mass Media) and two others have been incorporated into other schemata (Mary, and Religious doing diocesan pastoral work). Some draft decrees have been reduced, we are told, to a series of propositions which it is hoped will be voted on after only a short debate, though this plan is meeting with strong opposition from vested interests.

The following are the thirteen schemata as recently announced: (1) Divine Revelation, (2) The Church (*De Ecclesia*), (3) Pastoral Duties of Bishops, (4) The Eastern Churches, (5) Missions, (6) Ecumenism, (7) Religious Orders, (8) Priests, (9) Lay Apostolate, (10) Sacrament of Mar-

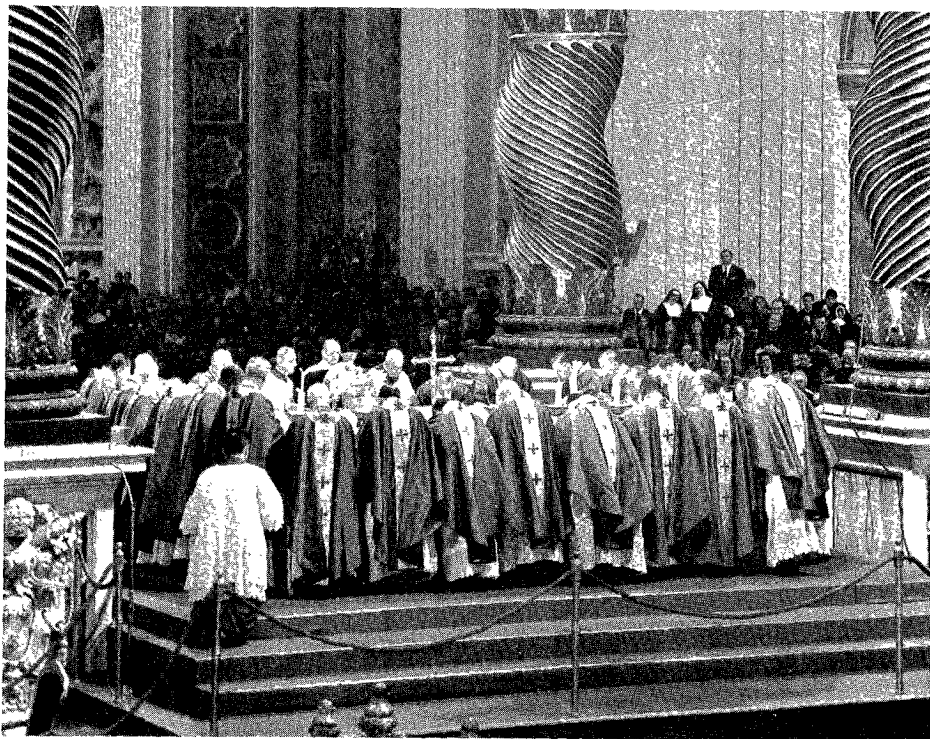
riage, (11) Training of Priests, (12) Catholic Schools, (13) The Presence of the Church in the Modern World. As the third session got under way it was expected that the main debate would center on The Church, Divine Revelation, Ecumenism, The Lay Apostolate, and the famous schema 13 (formerly 17) on the Church in the Modern World.

Two Significant Changes

There were two significant changes in the opening ceremony of the third session. For the inauguration of the second session the Pope went on foot down the central nave of St. Peter's up to the papal altar. We were told that this was a sign of his respect for his brother bishops. In contrast, at the opening public session this year (as during the closing ceremonies last year) the Pontiff was carried in his gestatorial chair down this same route. It is only fair to assume that in this way he was underlining, for all present to see, the primacy and superiority of the Pope over the council bishops.

The second difference tends to somewhat counterbalance the above haughty gesture. It was the Pope's participation together with 24 fathers in a concelebration of the mass. This celebration of the mass with fellow bishops and superiors of religious orders "can be interpreted as a symbolic anticipation of the hierarchical communion among Pope and the episcopate" which is envisioned by the proposed doctrine of collegiality. It certainly is at least a novelty. In fact, it was this very council which last year extended in three cases permission for this type of jointly celebrated mass in the West, one case being, specifically, masses during councils and synods. The first concelebration in the Latin rite took place earlier this year at the blessing of Dom G. B. Franzoni as the new abbot of the monastery attached to the basilica of St. Paul outside the walls here in Rome. Concelebration, which has been practiced in the Oriental churches, could have some ecumenical and liturgical consequences.

The mass was followed, as was the case during the first two sessions, with the reading of the profession of faith sworn to by all fathers who had not already done so (e.g., newly nominated bishops). In view of the new ecumenical spirit of openness and charity which observers seem to note in the council halls, it does seem "strange" that Rome just cannot get away from the biting aggressive language of this document dating from the Counter Reformation with its anathemas and condemnation of non-Catholics.



S. APPETITI

Concelebration of the mass at opening ceremonies of the third session of Vatican Council II. Participating were the Pope, three cardinals, 14 archbishops, five bishops, two superiors of religious orders.

Negative Reaction

Much could be said, and much has been written, about the Pope's opening discourse at the beginning of the third session. In its eighteenth bulletin (October 3, 1964) the press and information service of the Federal Council of Protestant Churches in Italy states that the papal discourse provoked a negative reaction in Protestant circles present in Rome. A German pastor is quoted as saying: "After this discourse the Observers should depart; this would be a true ecumenical gesture!" Even some Catholics, like Swiss theologian Dr. Hans Küng, have criticized the speech.

In his opening discourse two years ago John XXIII indicated that two ideas of orientation for council work—up-dating (the famous *aggiornamento*) and pastoral emphasis—were dear to his heart. Pope Paul VI spoke of neither. While John XXIII affirmed that the salient point of the council was not discussion of the basic doctrine regarding the church but "opportune up-dating" for more effective evangelization, Paul VI stated that the principal objective of the council is to "clarify the doctrine relative to the nature and mission of the church" and specifically to honor and describe the episcopal prerogatives. Thus, Paul seems to be substituting John's pastoral orientation with a doctrinal program. This, probably, is somewhat inevitable, for John's program was known for its perplexing theological haziness. On the other

hand, one is led to wonder what "good" will come from council concentration on defining the church and from the inward look, rather than defining what the church needs and what its witness should be as it confronts the outside world.

There is also a noticeable difference between Pope Paul's address opening the second session one year ago, and his present speech. While the first discourse contained a significant Christological section, the present document is not in the least Christ oriented, but hierarchy centered. During the second session the Pope identified the church with Christ, now he identifies it with the hierarchy. According to his present speech the sacred hierarchy "epitomizes" the universal church; from it the church receives structure and *life*, and through the hierarchy the *guarantee* of the presence of the *Holy Spirit*.

Do such statements not mean that the Roman hierarchy, if it isn't completely identified with the church, is at least considered to be the soul, the essential constitutive element, the vital and guiding principle of the church? This papal "Pauline" notion of the "sacred hierarchy" is obviously out of harmony with the apostle Paul's conception of the church, of the ministries or gifts within the church, of the universal priesthood of the believers, and is thus not compatible with New Testament ecclesiology.

For the greater part of his address the Pope spoke of the episcopate,

clearly intimating that he expected them to assert their collegiality, their collective apostolic succession, in order to complete and balance the main achievement of the first Vatican Council (1869-1870), the proclamation of papal supremacy and infallibility. On the other hand, he went out of his way to dramatically reaffirm his "unique and supreme powers" as "Vicar of Christ." He emphasized that a council is the spontaneous creation of the Pope, and that centralization is not a device of pride but a unifying power, a necessary center and principle of unity. It seems to us, therefore, that it will not be the task of the council to try to harmonize papal supremacy and Vatican I with episcopal collegiality and Vatican II, but on the contrary, the council fathers will integrate collegiality and Vatican II with the doctrine of the primacy in the framework of Vatican I.

The concluding portion of the papal discourse dealt with the subject of ecumenism. The Pope made an "agrieved appeal" to the Orthodox and Protestants: "Oh! Churches for whom our heart is filled with longing! Oh! Churches, the nostalgia of our sleepless nights! Oh! Churches of our tears. . . ." Here, for the first time it seems, Paul VI acknowledged evangelical churches as churches, though he did go on in the next breath to call them "Christian denominations" or "communities." Paul said he was disposed to welcome as much as is "genuine and admissible" (whatever this means) in the Christian groups distinct from Rome, and to complete this historical and spiritual patrimony with the "fullness of truth and charity" found in the Catholic Church.

He repeated that Peter is the "keystone of unity" and went on to make it unmistakably clear to all but the theologically blind or near blind or starry-eyed ecumenical dreamers, that "either the unity of the Church will be done in the framework and surrounding of the Church of Rome, or it will not be done. It is substantially a matter, therefore, of a modern version of the 'return to the sheepfold'" (Federal Council of Protestant Churches in Italy, Press Service Bulletin 18).

The windup of the council this year does not seem at the present time to be a practical possibility. The council has gotten off to a rapid but sobering start. A clearer pattern for the future of the council and of its decisions is gradually emerging as the council debate continues, as the bishops begin to cast ballots, and as the titbits of what a well-known Italian journalist called "a common market of indiscretions" are gathered together and digested.

The Art of Living.... when



**you're
young**

by Miriam Hood

There Is a Difference

FACING life realistically is recommended by nearly everyone, I think, and there is very little to be said against this philosophy. However, as with many other "adopt the right attitude and then stick with it, and no more nonsense" recommendations, this one can be a great deal easier said than done.

I'm thinking specifically of the question of intelligence. The word *intelligence* is bandied about rather frequently and often inaccurately, depending upon the person talking and the point that is being made. That everyone wants to think of himself as highly intelligent is doubtless true; at least he likes to think that he is intelligent enough to meet successfully the problems and life situations in his own particular orbit of operation. But "general intelligence" and "specific intelligence" can be somewhat unrelated, as many students have discovered, to their discomfort and even grief.

I've been thinking about this point since a young friend asked me, "How in the world can I learn to accept the fact that other people really are more intelligent than I am?" As our conversation progressed, and the specifics of the situation emerged more clearly, I found that my young questioner was having a great deal of difficulty in math class. She declared that she studies almost continually (I have no reason to doubt her word; she's extremely conscientious), she listens in class, she does all the assigned work to the best of her ability.

"But in spite of all my herculean efforts some of my classmates literally leave me in the dust. They can do the assigned work in a fraction of the time it takes me. They can understand a new process almost as soon as the teacher explains it, and they don't have to study hours and hours for tests. They don't get icy cold with apprehension over every quiz. It isn't fair!"

I was sorry she had had to come to this conclusion so early in life, but perhaps it was a good thing. Long ago I realized that life feels no responsibility to be "fair." Expecting that everything balances up in neat little columns is bound to prove a disillusioning experience.

When I attempted to explain how I felt about this she replied, "Then tell me how to accept and live with the fact that my IQ is not as high as that of some of my friends."

I told her that we need to differentiate between the "general intelligence" mentioned earlier, and the "specific intelligence" that is needed for special-

ized scholarly disciplines such as math. It's certainly conceivable that a young student has all the good common sense he'll ever need to operate successfully, although he may never fully understand the Pythagorean Theorem. In other words, success as a person and success as a mathematician are not synonymous; that is, they aren't necessarily synonymous. One can exist without the other.

Accept Difference

Having established this concept, we must move on to a painful fact. Simply stated, it is this: You'll need to accept differences in intelligence levels just as you accept differences in color of eyes, height, body build, and all the rest. Even taking into account such variables as academic backgrounds and study habits, there'll still be the stern fact that specific intelligence levels are just about as varied as the appearance and personality of the people being compared. It's one of the hard facts of life, and must be thoroughly internalized if one is to avoid years of needless frustration and unhappiness.

A great deal is said these days about perseverance and determination. I'll endorse all the high-sounding phraseologies. But I'll still have to state that just as the very tall person can never become "petite," or the brown-eyed person blue-eyed, so the moderately intelligent person will not, by the mere exercise of will power, become a mental giant.

But why should he want to? So that people will love him? If that's the idea, someone should let him in on the fact that we're usually loved in spite of our great talents, not because of them. So that people will admire him? Well, admiration is fleeting and unreliable; there's always another person who's *more* brilliant and must be admired.

Remember, then, that the skies are as blue, the clouds as fleecy, the flowers as vivid, the snow as white, and the birds as melodious regardless of IQ. All these things are yours to enjoy; they aren't contingent on your being a genius. If you're being and doing the best that you can, that's enough.

How should one accept the superior intelligence of others? Simply and naturally, as one accepts other facts.

[This article is based on Romans 12-16. A careful review of these chapters before reading the article will prove rewarding.—EDITORS.]

THE last main section of the Epistle to the Romans is devoted to the responsibilities of the Christian toward his fellow men. This is very different from the rest of the Epistle where Paul is largely concerned with various aspects of the doctrine of salvation. The fact, however, that Paul completes his Epistle with a large section on ethics shows that the Christian cannot divorce ethics from theology.

Christ's prayer for His disciples, "I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one" (John 17:15, R.S.V.), means that the Christian must live a life of responsibility in the world. It is to these responsibilities as they impinged on Christians in his day that Paul now turns. Having established that we are saved, he now takes up a series of practical matters upon which this fact has a bearing.

Paul begins his appeal with the admonition "to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom. 12:1, R.S.V.). In view of the broad, comprehensive meaning of the term "body," as pointed out in a previous article, we must understand the present statement to mean that we must present our *whole selves*. The Christian cannot divide himself, part for God and part for the world. Thus Paul speaks in the following verse of a transformation "by the renewal of your mind." While the care of the physical body is important, concern for the body as such has no religious meaning apart from the renewal of the whole person through the power of the Holy Spirit.

Paul's practical counsel for Christian life is always characterized by a concern for healthy balance. He recognizes that Christians have different gifts, and he urges that each be used cooperatively for the upbuilding of the church, the "body of Christ." As the various organs of the body work in balance and harmony, so must the members of the church. It is not difficult to imagine that the Romans could well understand these words of advice. Living at the center of world government, they were part of a highly organized society. Paul is concerned that as they enter into the "freedom" of Christ they not feel that this has made organization and cooperation of little importance.

We know of more than one instance

The Christian's Ethical Responsibilities

By Earle Hilgert

in the history of the Jews of Rome in Paul's time where there seems to have been disorder. Suetonius (*Claudius* 25) reports that during the reign of the Emperor Claudius (A.D. 41-54) the Jews of the city of Rome were involved in a riot that resulted in their banishment (cf. Acts 18:2). There is evidence to suggest that this riot may have been connected with Jewish reaction to Christian preaching. Similarly, a short time after Paul wrote to the Romans the Christian church there evidently was torn with strife, a situation which may possibly have been instrumental in bringing about his own death.

Paul seems to allude to some such problem in Philippians 1:15-18 where, probably writing from Rome, he declares: "Some indeed preach Christ from envy and rivalry, but others from good will. . . . The former proclaim Christ out of partisanship, not sincerely but thinking to afflict me in my imprisonment" (R.S.V.).

If the early Christian legends regarding the controversy at Rome between Peter and Simon Magus can be held to contain a kernel of truth, we have here further evidence of disruption at an early date in the tranquillity of the church, arising specifically out of a misuse or pretended use of the gift of the Spirit. In view of all this it is understandable that Paul is concerned to urge a sensible, balanced approach to the gifts of the Spirit and indeed to all Christian endeavor.

The Christian and Government Authority

Beginning with Romans 13 Paul discusses the responsibility of the Christian to government. He is positive in his point of view. "He who resists the authorities resists what God has appointed. . . . For rulers are not a terror to good conduct, but to bad" (chapter 13:2, 3, R.S.V.). It has often been pointed out that Paul was writing this at a time when the Ro-

man government was reasonably strong and just. In Nero's earlier days as emperor the philosopher Seneca was his prime minister. Most of the stories of Nero's notorious and evil deeds come from his later life, after the fall of Seneca. It has been suggested that had Paul written a few years later, when conditions at the imperial court had deteriorated, he might not have written as positively as he did.

To us it seems that such an explanation places this passage in a much too narrow context. Although in his last days Nero did persecute the church bitterly, the principles that Paul lays down here can hardly be subjected to the vagaries of Roman policy toward Christians. Too often it is forgotten that although the Roman imperial court many times was shamelessly corrupt, conditions at court probably affected very little the everyday life of the average man in the street. The highly organized Roman civil service continued to govern the lives of the people with the greatest efficiency the world had thus far known, regardless of conditions at the highest level.

Apart from all this, however, there is a deep theological basis for the admonition Paul gives regarding Christians and government. He declares, "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God" (chapter 13:1, R.S.V.). The familiar word "authority" (Greek *exousia*, also often translated "power") immediately reminds us of many other instances in which Paul uses this term to refer not only to human beings but also to the supernatural angelic powers that direct the affairs of men (cf. Titus 3:1, 2: "Put them in mind to be subject to principalities and powers, to obey magistrates"; Eph. 3:10: "the principalities and powers in heavenly places").

As Paul and other early Christians

looked at the world, there probably was no sharp line of distinction between the power administered by worldly rulers and that given them by God through the mediation of these heavenly "principalities and powers" or "authorities." Thus Paul can assert that "there is no authority except from God" (chapter 13:1, R.S.V.).

Closely related to this is Paul's conviction that Christ is triumphant over all other spiritual powers. They are subservient to Him (Eph. 1:21, 22; Col. 2:15). By means of this line of thought, which was familiar to the early Christians, Paul is able to show that rulers carry an authority granted by God and that the Christian's allegiance to God demands allegiance to government. While today we are not apt to think of "principalities and powers" in quite the same way as did people in Paul's time, the principle nevertheless remains the same. A good citizen may not necessarily be a good Christian, but a good Christian must be a good citizen.

These words must also have been meaningful to those early Christians in times of persecution. Understanding as they did that governmental authority was rooted in the power of God as mediated by angelic beings, when they came to the point of having to choose to obey God rather than man they did this in the knowledge that Christ had indeed triumphed over all supernatural powers of darkness. In His resurrection He was exalted "far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come" (Eph. 1:21, R.S.V.).

Strong and Weak Brethren

In Romans 14 and 15 Paul discusses another problem that was widespread in the church. This was the question of various ceremonial and liturgical observances. Long before becoming Christians, both Jews and Gentiles were accustomed to religions filled with ritual practices and taboos. Inevitably as they came into the Christian church they brought with them many of these ingrained attitudes, and these immediately became apparent in their practice of Christianity. This was particularly true of Jewish Christians. Thus in chapter 14 Paul speaks of various Christians who had problems of conscience in regard to what they ate and to their various times of religious observance.

The apostle is very general here in his reference to these customs and does not pick out any particular Jewish or Gentile practice for either condemnation or commendation. He is concerned rather with the practical issue of harmony among brethren within



KREIGH COLLINS, ARTIST

From earliest times Christians have been persecuted for their faith. In spite of this, the apostle Paul counsels Christ's followers to be "subject unto the higher powers." How can this be?

the church. He characterizes the one who insists on ritual observances as "weak in faith," and then warns the brother who does not follow those practices not to despise his brother who does. (See verse 3, R.S.V.)

The basic principle is that "God has welcomed him." Minor matters of religious practice should not be inflated into major ones. That which counts is *faith*—a man's relationship to God in Jesus Christ. Ritual observances have meaning only in terms of this relationship of faith. The observance of a day can be meaningful to the Christian only when he observes it in reference to his faith in Christ as his Saviour. The mere mechanics of any ritual are meaningless.

This means that the brother who is "strong" has an added responsibility toward the brother who is "weak" (chapter 15:1). A man who is able to live the Christian life and enjoy union with Christ without the help of certain "props" or observances dares not count himself better than his brother who may still need to structure his religious life more in terms of specifics that have always been meaningful to him. Spiritual pride is as dangerous for the one as for the other. A humble acceptance of the fact that equally conscientious people will express their relationship with Christ in different ways can only promote the unity of the church. Paul can declare then, "Welcome one another, therefore, as Christ has welcomed you, for the glory of God" (chapter 15:7, R.S.V.).

Paul the Friend

The last chapter of Paul's Epistle to the Romans is a kind of appendix. There is the possibility that it may

originally have been written as a separate Epistle. In any case, it constitutes a letter of introduction for a deaconess named Phoebe, a member of the church at Cenchreae, a seaport near Corinth. It appears probable that this Christian woman was about to make a trip to Rome and that Paul took this opportunity to write a letter of introduction for her by which he might also greet his many friends there. He asks them to see that she is taken care of while in the great capital city. Perhaps Phoebe had never been to Rome before and if so, anyone coming from the provinces to the capital would indeed appreciate such a letter as this, opening up a new world of friends who could help her in a new experience.

It has often been pointed out that Paul here seems to have an unusual number of friends in a church that he had never visited. This is not so surprising when we remember that in his day "all roads led to Rome." During the late spring, summer, and early autumn the sea lanes of the Mediterranean were crowded with ships plying to and from Italy. Travel, especially to the capital, was by no means uncommon. This makes it easier to believe that Paul, who had himself traveled widely throughout the eastern Mediterranean world, might after these many years of ministry have a large company of former friends now living in Rome.

Only a few of the persons whom Paul greets here are familiar names from other references in the New Testament. Prisca (or Priscilla) and Aquila, whom he mentions in verse 3, are old friends from the book of Acts (see Acts 18:2, 3, 18). Here we learn something that we would not otherwise have known about them—that they had risked their lives at some time for Paul. Apparently this Christian couple had returned in the meantime to Rome and had put their home at the disposal of other Christians for services. Christians, of course, at this early date had no church buildings.

Even though the other persons mentioned in the letter are not referred to elsewhere in the New Testament, we can get from this list of names an unforgettable impression of the warmth of the apostle Paul as a personal friend. He not only remembers people's names, he knows events of their lives. Epaphroditus (verse 5) was doubtless one of Paul's earliest converts at Ephesus. He remembers Mary's hard work (verse 6). Andronicus and Junias are of particular interest because Paul speaks of them as "my kinsmen" (verse 7).

The word he uses here for "kinsmen" may mean either members of his family or simply "fellow country-

men." Perhaps these men were from Tarsus, Paul's birthplace. On the other hand, they may actually have been his relatives. If so, his statement that "they were in Christ before me" is of great significance. If Paul had relatives who were Christians when he was persecuting the church, he must have been under tremendous psychological tension as a result. It may throw added light on Jesus' words to him, "It is hard for thee to kick against the pricks" (Acts 26:14).

A particularly touching reference is made to Rufus and his mother (verse 13), to whom Paul refers as "his mother and mine." This does not mean, of course, that Rufus was Paul's

brother but rather that his mother was truly a mother in Israel who doubtless many times had entertained Paul in her home and cared for his needs. Near the end of his long list of friends Paul thinks of a girl whose name he obviously has forgotten, for he can say only that she is Nereus' sister. The great warmth and friendliness of the apostle is manifested here, however, in that even though he cannot recall the name of this girl, he does not want to leave her out. He sends her his greetings anyway.

In this passage of greetings, even though almost all the names are those of unknown persons, we get a rare

view of the friendliness of the apostle Paul. A fiery preacher of the gospel, absolutely dedicated to the service of his Master, overwhelmingly involved in a life of controversy, he nevertheless remained also a paragon of Christian warmth. His life consisted of meeting with people for the sake of Jesus Christ, and in this chapter we see that those contacts were genuine and personal. This must always be the way in which a representative of Christ meets the people about him. Servants of God are also servants of their fellow men, and their life of ministry is for each person as an individual. This was the work of the apostle Paul. [End of articles on Romans]

Stewards of God's Bounties—2

The Deeper Meanings of Tithe Paying

By Cree Sandefur

President, Southern California Conference



WHAT is the Lord's purpose in asking His people to pay tithe? Does the Creator need the one tenth? Is His reserve in heaven running out? Does one necessarily prosper in material possessions because he tithes? Is tithing an act of faith or of works? Such questions might be multiplied.

Whatever a person may call tithing—faith, legalism, or good business—the fact remains that the Lord plainly asks His people to pay tithe. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30).

As with God's other requirements,

His command to tithe contains a promised blessing. God lives to bestow, not merely to receive. The only thing that created beings can offer their Creator is the evidence of love. It was appreciation and love that caused Jacob to exclaim, "Surely the Lord is in this place. . . . And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, . . . then shall the Lord be my God: . . . and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:16, 20-22).

Jacob was fully acquainted with the tithing command, but there is every indication that his commitment at Bethel was the spontaneous overflowing of his heart in gratitude to his Creator and Sustainer. His love for the Lord, however, far from relieving him of his obligation to obey the tithing command, provided both incentive and motivation for faithful-

ness in this spiritual exercise. Jacob recognized a deeper significance in his relationship with God, and joyfully committed a portion of his increase to his Sovereign.

Even though the Jews in Christ's time were extremely rigid about the tithing system in their religious ritual, Christ reminded them of its significance: "Ye pay tithe of mint and anise and cummin, and have omitted . . . judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). There is no comfort in these words for the selfish person who would try to ignore his financial obligation to God.

The apostle Paul further emphasized this principle: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live

of the gospel" (1 Cor. 9:13, 14). Apparently there were those in the church at Corinth who had a wrong concept of this subject, because in the next verse the apostle frankly states that he will not become obligated to those who have such a misconception: "I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void."

Where the Responsibility Rests

He then sets forth the basic principle that his gospel ministry is more than a call of men. When there might be those in the church who would use their giving of tithe as a means of influencing and controlling him, he refused to become obligated to such people. Herein is revealed a vital truth in God's plan of stewardship. Both tithe paying and the call to the ministry are basically personal relationships between a person and his Lord. God has directed in the calling of men to the ministry as well as in the development of the organized church that is responsible for the allotment of tithe from the "storehouse."

When a person brings 10 per cent of his increase to the Lord, he has fulfilled his responsibility in presenting his tithe at the altar. Before God he stands approved in his stewardship. The organized church is responsible to God from that point in the proper use of the tithe in light of Bible counsel. The individual is not responsible to the minister, the church, or the committee for his tithe. He is responsible to God. Whether he agrees or disagrees with the pastor, the conference president or the committee should not influence his stewardship. His act of returning the tithe to the Lord shows that he recognizes the sovereignty of God in his life. This basic principle destroys the argument of one who says he will not pay tithe because he disagrees with the church or conference leadership.

Such an attitude is probably closely related to that which the apostle Paul detected in the congregation at Corinth. The individual Christian is responsible for returning his tithe to the Lord; the organized church is responsible for the use of such funds. Both are equally accountable to God in the day of judgment for living up to their assigned responsibility. The church is not to judge whether a person is paying an "honest" tithe; that is left to God. The individual is not to judge whether the organized church is making the best possible use of the tithe; that too is left to God.

The presenting of tithes and offer-

ings is a most significant part of worship. The follower of Christ receives a special blessing as he personally presents his heart and gifts to the Lord in the worship service of his church. We need the blessing that comes from presenting our tithes and offerings at the altar where we regularly come to worship our Lord. Worship is the act of giving one's life, with all its activities and relationships, to the Lord.

Is the tithe a contract with God? Some would interpret it thus. In a faraway heathen land a national pastor had led his people into the commitment to the Lord of every tenth banana plant in their gardens. Later that year the locusts came. After the scourge the ravaged countryside was evaluated. Even the heathen were astounded when they saw the Christians' gardens undamaged. Later the pastor was awakened early one morning. He found a non-Christian native outside with his ox-drawn vehicle laden with grain and produce. The heathen had brought his tithe. If the Lord could protect the gardens of the Christians from the locusts, he wanted to get in on that kind of agreement.

If tithing is merely a business relationship between God and man, then the action of this heathen can be defended. But tithing is more than this. It is not basically a business transaction. It is not merely a means of raising money for the church. God could speak the word and turn the oceans into vaults of gold for His church.

Thus, stewardship is more than money. It is more than meeting a financial need in the church. In adopting God's system of tithing, the person takes the Lord as a partner and counselor in the everyday things of life—in the factory, office, or kitchen. It causes one to recognize God's ownership and sovereignty. When a person tithes he takes God into partnership in every realm of life—his daily pursuits as well as in his formal acts of worship. Thus, tithing is a sign that we recognize God as our Creator and that we cheerfully give allegiance to Him. It is not a legalistic requirement to the dedicated Christian. It is an opportunity to express dedication of all we are and all that we have to the Lord.

Why was the tree of the knowledge of good and evil placed in the Garden of Eden? To test our first parents. It was not the fruit from that tree that brought death to Adam and Eve; it was their act of rebellion in partaking, contrary to God's express prohibition. This set in motion forces and results that meant death to all creation.

Why will there be a tree of life in

the New Jerusalem? I do not suggest a complete answer. It seems certain, however, that God could sustain eternal life some other way than through the saints partaking of the fruit of the tree of life every month. Doubtless He intends the redeemed to recognize their continued dependence on Him; also their allegiance to Him and His law.

Thus also tithing was inaugurated so the child of God might have a continuing opportunity to express his faith in God and his acceptance of the sufficiency of the Creator. In bringing his tithe to the altar, the Christian is not paying it to the minister, the church, or the conference. He brings it to God.

Striking at the Lord

When a member is unfaithful in his tithe, he is not spiting the pastor or the church; he is striking at the Lord. For this reason the prophet Malachi asks, "Will a man rob God?" The withholding of tithe is not robbing the minister or the church; it is stealing from the Creator. A person who does this is walking the same path of rebellion as did Lucifer. The covering cherub of heaven would have channeled all the blessings of God into satisfying his own selfish desires. Today some would use the tithe for their own enlargement. The Lord declares that the tithe belongs to Him. It is to be deposited with the church, which is His body. Like Lucifer, some feel that their judgment is better than that of their Creator. They think they should be able to use the tithe for their own needs.

Others rebel against the organized church which the Lord has designated as the trust company to receive the tithe. They would rather give it to a person or a project of their own choice. The person to whom they might give it may indeed be needy and a project may be worthy, but the fact remains that this is not God's designated procedure, and more than procedure is involved. By the same line of reasoning, some say that Sunday is as good as the Sabbath in which to recognize God as the Creator. They argue, "What difference does it make as long as a 24-hour day is recognized as the Sabbath?" The difference is in the command of God.

Even so in stewardship. The only right way is the simple procedure designated by God. He declares that the tithe belongs to Him, that it should be brought into "the storehouse." His storehouse is the church. Next Sabbath present your heart and tithe to the Lord in worship even as He has commanded. His storehouse is filled with blessings for those who enter into such an experience.



Toward United Families—6

Stifle All Criticism— If You Would Win Your Husband

By Josephine Cunnington Edwards

IN A relationship as intimate as marriage, there is, and should be, a desire to share with one's spouse all that is best in one's attitudes and thoughts. Unfortunately, however, there is a tendency and temptation on the wife's part also to share grievances, fancied or otherwise, with her unbelieving husband. The irritation or fretfulness may be temporary with her, but it will linger long in his mind, for he sees only one side and hears only one opinion. He measures the brethren, the minister, and the workers by the wife's often biased remarks, for he is in no position to see both sides of the slate.

If the wife would win him to Christ, let her be discreet and just and silent in petty things. The thoughtless, injudicious wife will come home after church on Sabbath and say, in great irritation, "Elder B—— just doesn't know when to stop preaching. He doesn't seem to know the old proverb 'Time marches on.' I thought I'd die, waiting for him to get through today. It was ten after twelve when he quit."

The children hear her and agree enthusiastically that church is bore-some, and her husband gains the clear impression that she does not particularly enjoy the sermons at her church. He isn't tempted to go and "suffer" with her. He is not made to feel that church attendance is desirable. "You might better have stayed here with me," he could remark with justice.

If the wife's heart were truly consecrated, the truths would be so lovely, so compelling, that she would leave the house of worship with great reluctance of heart. She would come home radiantly filled with the strength of God's grace so lately imparted. She would spill it over in her talk, exuberance, and enthusiasm.

"Oh, I wish you could have heard

the sermon today on the signs of the end, Jack. I hardly moved during the whole hour. It makes the 'coming' seem so near." And the children, hearing her, would also feel the presence of the Lord in their home, and they in their hearts would resolve to listen more carefully too.

Criticism is a habit easily acquired. Some people have eagle's eyes, searching avidly for faults and mistakes. A most unholy and unhappy atmosphere is created in the home, one from which holy angels, trembling, retire.

Prayers cannot be answered in such an unholy environment, and the husband, hearing his wife's bitter complaints and carping arraignment of the men and women in the church, will certainly be influenced thereby. Why should he want to cast his lot with such a bunch of hypocrites and reprobates as the wife represents the church members to be? Nay, verily.

Practice Salesmanship

There is an art to soul winning. There are many "thou shalt not's" as well as "thou shalt's." The wife should study and labor to practice the real elements of salesmanship in her holy business of soul winning. It is a twenty-four-hour assignment. Her husband is bound, of course, to see hypocrisy when, and if, he joins the church, for it is rampant everywhere. But there is so much beauty and grace, and the promises are so bright, that they alone, if rightly demonstrated, should win his soul. On every side he should be surrounded by beauty—by the beauty of a dedicated, unselfish life; by the beauty of loyalty, holiness in speech, and dedication to duty. But how often the opposite comes in like a deadly miasma, driving him further away.

"In the home the spirit of criticism and faultfinding should have no place.

The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal table, the members of the family pass round a dish of criticism, faultfinding, and scandal. Were Christ to come today, would He not find many of the families who profess to be Christians cherishing the spirit of criticism and unkindness? The members of such families are unready to unite with the family above."—*The Adventist Home*, p. 440.

So, if the wife would win her husband, let her learn to love the church services, and all the program of its fellowship. Let her cling to each moment spent there in worship as holy and sacred and ineffably sweet.

Let her look constantly for the beautiful in her brothers and sisters in the church, and she will find it. Let her give the word of encouragement rather than dropping the caustic word of disapproval. God did not make her a judge, for in her unkind measurement of others' failings she simply reveals and lays open her own. And others will be spurred to a better life by her sweetness and her genuine encouragement.

By showing the desirability of the "message," and the effect it has on her life, and of the sweetness of the fellowship with believers, she gives her husband a picture far more pleasing than is often represented. Then, and then only, by the help of prevailing prayer and the Holy Spirit, she may with confidence await a glad fulfillment of her prayers and vigils.

(To be continued)

On Keeping House IN NOVEMBER



By Carolyn E. Keeler

NOW we have come to November—not the gray month but the thanksgiving month. We have bright skies in November as well as gray days; and now, with the freezer full and the cans holding the treasures of field and garden, we can raise thankful hearts to Him who gives us all good things. A gray day

now and then makes the bright days all the brighter. And did you ever consider what a lovely color gray is?

There's the gray of the little pussy willows in the spring, the gray of the eternal rocks that stand so sure and steadfast, the gray of a little kitten, the gray of chickadee and nuthatch who bring so much cheer on wintry days, the gray of the frisky squirrels, gray flannel suits, gray lichens on the trees and stones—oh, just any number of things are both gray and gay.

Our breakfasts are a little heartier these cooler days. Perhaps we have a dish of rice with raisins. The rice may come from our own United States, for our country is now one of the great rice-growing nations of the world. Someday I want to try wild rice. I wanted to take a package once in the store, but when I saw the price on it I put it back on the shelf. If you use white rice, you could sprinkle a little wheat germ on it to make it more nutritious; or use brown rice.

Do you know there are about 9,000 different varieties of rice? But all these varieties fall into two distinct groups—long-grain and short-grain rice. Here in the United States our homemakers generally prefer the long-grain type because this rice separates into individual grains after cooking.

In Louisiana rice is very popular. It is used in many a dish. One popular dish in this State is called "Red and White." It uses red beans and white rice. The famous gumbo dishes use many ingredients, with okra or filé powder for thickening. In the South hot rice griddle cakes and waffles are favorites. They also, so I am told, make a tender rice batter or spoon bread. Does anyone have a recipe for this?

In some of the New England States boiled rice is served with maple sugar or syrup and cream as a dessert, and we have eaten a dish known as glorified rice in which pineapple is one of the ingredients. It is served cold with cream.

Why not try a combination of some of our burgerlike foods with rice, tomatoes, green peppers, and onions? Bake it as a casserole. I have read of a favorite dish of the Southwest called Arroz con Pollo, which combines rice, chicken, garlic, bay leaves, saffron, and peas. Worthington Foods have a delicious soy chicken product that should go well in this dish in place of the chicken. Maybe you have a favorite rice dish that you would like to share with me.

In late September we went up to our home in Branchport, New York, and picked some grapes from our little new vineyard, which is beginning to bear. It thrilled us to see those lovely purple or blue clusters of

grapes hanging on the vines. We also picked some of our Northern Spy and Baldwin apples, some Seckel pears, and butternuts from the butternut tree that has never yielded a nut before that we can remember.

When you see so many fruits, so juicy and sweet and delectable on this earth, don't you get homesick for heaven and wonder what the fruit of the tree of life is like—twelve manner of fruits and a different fruit every month?

Let us have thankful hearts always. No matter what may come to us each day, there is something for which to thank our heavenly Father.



The Answer to Tadao's Prayer

By Enid Sparks

Tadao lived on the island of Guam. On this island there were many American soldiers. These kind men were Tadao's friends. Often they gave him and his playmates sticks of chewing gum.

One day on the road to his friend Yoko's house Tadao met one of the soldiers. "How are you, Soldier Mercedes?" he called.

"I'm fine," answered the soldier with a smile. "Where are you going, Tadao?"

"To my friend Yoko's house," Tadao answered.

"I see," said the soldier. "I thought per-



JEANIE MCCOY, ARTIST

Suddenly, Tadao clutched the soldier's hand. "Yoko's family!" he cried. "I've heard Yoko say that Jesus was coming soon, and I heard him call a certain day Sabbath too."

haps you might have time to help me find someone."

"Oh, but I will help you!" cried Tadao. "I can visit Yoko tomorrow. Who do you want to find?"

The soldier shook his head. "I don't know the name of the family," he said, taking a book from his pocket, "but they have a book like this, called *Steps to Christ*. Do any of your friends have a copy of this book?"

"I don't know," said Tadao, a big frown wrinkling his forehead as he tried to think. "What's the book about? Who is Christ?"

"Christ is the Son of the Father in heaven, and He loves all boys like you," explained Soldier Mercedes. "One day He will take all people who believe in Him to heaven to live with Him."

Tadao listened quietly. Then he tugged at the soldier's hand. "Let's show the book to my mother," he suggested. "Maybe she can help us."

Back down the dusty road Tadao and the soldier tramped to Tadao's home. Carefully the soldier explained that he was looking for a Seventh-day Adventist family. He showed Tadao's mother the little book and told her that the family had learned to keep the Sabbath of Jesus Christ from the book.

Suddenly Tadao clutched the soldier's hand. "Yoko's family!" he cried. "I've heard Yoko say that Jesus is coming soon, and I heard him call a certain day Sabbath too."

The soldier looked pleased. "Then your friends must be the family I'm looking for. Thank you for your help. I'll go see them right now."

For a moment Tadao's mother hesitated. Then she took hold of the little book and asked, "Could I have a book like this? I'd like to learn about Jesus and the Sabbath too."

"Of course," answered the soldier, and he quickly gave the book to Tadao's mother. "I'll come and help you study it."

Every day Tadao and his mother studied the little book. Soldier Mercedes gave them a Bible to read also. Then it was time for Tadao and his mother to be baptized, for they had given their hearts to Jesus at the beginning of their study. But sad news came. There was no one on the island to baptize them.

"We will pray," said Tadao with a brave heart. "Jesus will hear our prayers and send someone to baptize us."

For many days Tadao and his mother prayed. Then Soldier Mercedes told them that two missionaries would stop at the island for a short time.

"Will they have time to baptize us?" asked Tadao.

Soldier Mercedes shook his head. "They will stay only part of a day."

"I will pray that they will stay longer," said Tadao.

On the day the missionaries' plane landed, a fierce storm came up. No one could leave the island for a week. During this time Tadao and his mother were baptized.

Tadao often tells about his baptism. "Jesus answered my prayer by sending a storm to keep the missionaries from going away," he says happily.

From the Editors



Time for a Change

The Insider's Newsletter reported recently that "the New Jersey Turnpike Authority, in order to alleviate a chronic shortage of change at toll gates, goes to churches Monday mornings and exchanges paper currency for the Sunday coin collection."

The Turnpike Authority deserves credit for its imaginative approach to the coin-shortage problem, but we think it highly unfortunate that in the prosperous sixties the church is still considered a major collector of pennies, nickels, dimes, and quarters. Inevitably some small coins will find their way into the church treasury, for children derive considerable pleasure from hearing their offerings clink as they drop them into the plate or basket. But surely for most adults the privilege of worshipping with those of like faith is worth more than small change.

Let Christians now think in new and larger dimensions of giving. Surely the time is here when the church should break free of its traditional image as a receiver of small gifts. What a glorious day it would be if the Turnpike Authority and others with a shortage of small change would think first of the race tracks, the liquor stores, and night clubs as sources of small coins instead of the church. It's time for a change on the matter of change!

K. H. W.

The Editor's Mailbag

A brother inquires: "Since man is so valuable as to require Christ's death, and God's love is so great for us that He gave up His Son, why has not all room for doubt been removed from the Bible to ensure the maximum possible opportunity for mankind to be saved?"

Our Reply

I don't think it would be possible, even for God Himself, to remove from the mind of a being possessing free will "all room for doubt" regarding the Bible. I can illustrate beautifully this point by reminding you that Christ was the word incarnate. If ever an endeavor was made to remove all room for doubt concerning Christ's claim to be divine, so that all men might be saved, that endeavor was made—and repeatedly, for three and a half years.

There was the proof that He came in fulfillment of prophecy. There was the proof of His sinless life. There was the proof of His preaching that led men to exclaim, "Never man spake like this man." But in addition to all of this, there was the proof of His miracles. He said to men that if they couldn't believe Him on other grounds, at least they should believe Him "for the very works' sake."

And how mighty were those works! He caused the deaf to hear, the blind to see, the lame to walk. And when He had passed through a village, says the record, there was not one sick person left. As if that were not enough, He raised the dead to life, including Lazarus, who had lain in the tomb four days.

But did that remove all "reasonable doubt" from the mind of everyone who witnessed that miracle at the tomb? We cannot answer the question directly, for men would differ as to what constituted reasonable doubt.

But this we can say assuredly, for the record is clear, that there were standing at the tomb those who returned to the chief priests to tell of the event and to connive together on how to take Christ's life.

Probably the whole record of Holy Writ contains no more amazing story of the strange action of the human mind when it is set against accepting evidence. Whether the connivers would have claimed that they had "reasonable" doubt, I can't say. But it is certain that anyone without a fixed set of the will against Christ would have stood in awe at the miracle and declared that Jesus was indeed the Christ.

No, it is not possible, even when God provides the most overwhelming evidence, to convince some minds. There is something frightening, even terrifying in this fact of the wayward, stubborn, sinful will. We all ought to take warning.

F. D. N.

Pope to Bombay

Earlier this year (February 13) we carried on this page an editorial discussing Pope Paul's journey to the Holy Land. In the editorial we commented: "While no one can say definitely, it seems likely that the Pope's next trip of significance will be to India the latter part of this year."

We make no claim to special insights, but we think it worth noting that the Vatican has now announced officially that the Pope will fly to Bombay to attend part of the Eucharistic Congress, which convenes in that city from November 28 to December 6.

According to the Pope the purpose of the trip is to bring Asians "closer to us in a more brotherly dialogue"; it also is to help fulfill Christ's command in Matthew 28:19 to reach all nations with the gospel. "Yes, the Pope is becoming a missionary," the pontiff said, "which means a witness, a shepherd, an apostle on the move." "As we behold the awakening of these peoples [those in Asia and elsewhere who are "attracted by new ideals and new initiatives"] we feel a growing conviction that it is our duty to draw these very peoples closer to us in a more brotherly dialogue, to show them the signs of our affectionate esteem for them: That it is our duty to show them how the Catholic Church appreciates what they rightfully aspire to."

Some of the Pope's aides have protested that his presence will overshadow the congress and attract more attention than this important meeting. Doubtless this will be so. But this is far from a disadvantage so far as the over-all long-term goals of the Roman Church are concerned. As we pointed out in the February 13 editorial, "Whether the Pope goes to Bombay is of no great moment; what is important is that he can be expected to make trips abroad from time to time—trips *designed to widen the influence of the Papacy and increase its impact on world affairs.*"

Our position has not changed. Whatever may be the other results of the Pope's presence in Bombay, it will strengthen the already considerable influence of the Vatican on world affairs. What this will mean ultimately is clear enough to Christians who study seriously such scriptural prophecies as those in Revelation 13, 14, 17, and 18.

K. H. W.

Reports From Far and Near

With Our Believers in

Bucharest and Sofia

By Bernard E. Seton, *Departmental Secretary, Southern European Division*

THERE was a time when readers of the REVIEW received frequent news from Eastern Europe, but during recent years little has been heard from our believers in that part of the world. For this reason, if for no other, a brief description of visits to Bucharest and Sofia, the capitals of Romania and Bulgaria, respectively, will be welcomed by our worldwide membership.

On July 30 Giuseppe Cupertino, ministerial department secretary, and I left Zurich airport for a few hours' flight to Bucharest in a Russian-built plane. It was as two of an increasing number of tourists that we were helpfully received by the officials and given comfortable accommodations in a large central hotel. It was as tourists that we saw the broad boulevards, mostly cobbled; the massive blocks of modern apartments that rise in every direction to house the capital's 1.5 million inhabitants; and it was with kindly help from the tourist office that we began our wanderings through the city early the next morning.

The weather was more than warm, but the roads were tree-lined, each tree having a small flower-bed-and-grass border at its base. The streets had been freshly watered, so it was pleasant to saunter along, drinking in the newness of the scene. And there was plenty to drink in!

Different trams, buses, and cars; different shops, cafes, and markets; less traffic and comfortingly less chance of being run over than in Paris, London, or New York; a complete absence of parking meters; respite from conflicting chimes of church clocks, each of which proclaims its own version of time's flight. It was only by degrees that one could note these and many other differences from more westerly capitals.

The domed concert hall attached to the Palace of the Republic in the center of the city, among soaring mid-twentieth-century buildings, offered a brilliant sample of modern architecture. The northern wing of the palace holds one of the finest art galleries to be found in Europe, and offers a well-displayed collection of paintings and sculpture of which any nation could be justly proud.

In the course of such sight-seeing we found the modest headquarters of our Romanian church. Through an iron gateway we entered a tree-shaded courtyard. To the left stood the office building with workers' apartments; to the right rose a larger, schoollike structure housing the Labirint church. On Friday evening we worshiped there, and were inspired to see several hundred assembled to welcome the Sabbath day. Would that all our people had the same sunset custom!

Our standards of Sabbathkeeping would undoubtedly be higher if we did as these believers do regularly.

At nine o'clock the next morning we were taken through one of Bucharest's many lovely parks to our Popa Tatu church. There we shared in the Sabbath school program, the ten-minute home missionary meeting, and the worship service. The congregation was made up of Adventists of all ages and many professions—ministers, musicians, housewives, and students. Their pleasure at seeing visitors from Switzerland was written plainly on their faces, and was unmistakably confirmed later by the strength of their handshakes.

The same was true of the welcome given at the Grand church in a northwestern suburb. There the Sabbath evening sunshine lighted up the tasteful interior décor and lent an extra radiance to the already-bright faces of the families gathered to close the holy day in prayer. Although the words were strange to our ears, so many of the hymns were sung to familiar tunes that it was easy for foreign visitors to join with the faithful in their sunset worship. When it ended we went upstairs to see the conference offices, which, with seven workers' apartments, are above the church itself.

From that memorable Sabbath several

One of the principal business streets of Bucharest, Romania. The building on the left is the hotel where most visitors are accommodated.



impressions stand out. The reverent hush that reigned in each service as the ministering brethren, seven or even nine in number, filed onto the platform and knelt for long moments in silent prayer; the evangelical, Biblical, logical nature of the three sermons we heard that day, sermons that were clearly understood and deeply appreciated thanks to a brother's skillful running commentary in French; the heat, which made frequent mopping-up operations necessary for many members of the large congregations; and the indelible impression that we had met several hundred fervent, faithful Adventists despite the frequently emphasized fact that the vacation season greatly reduced the attendance.

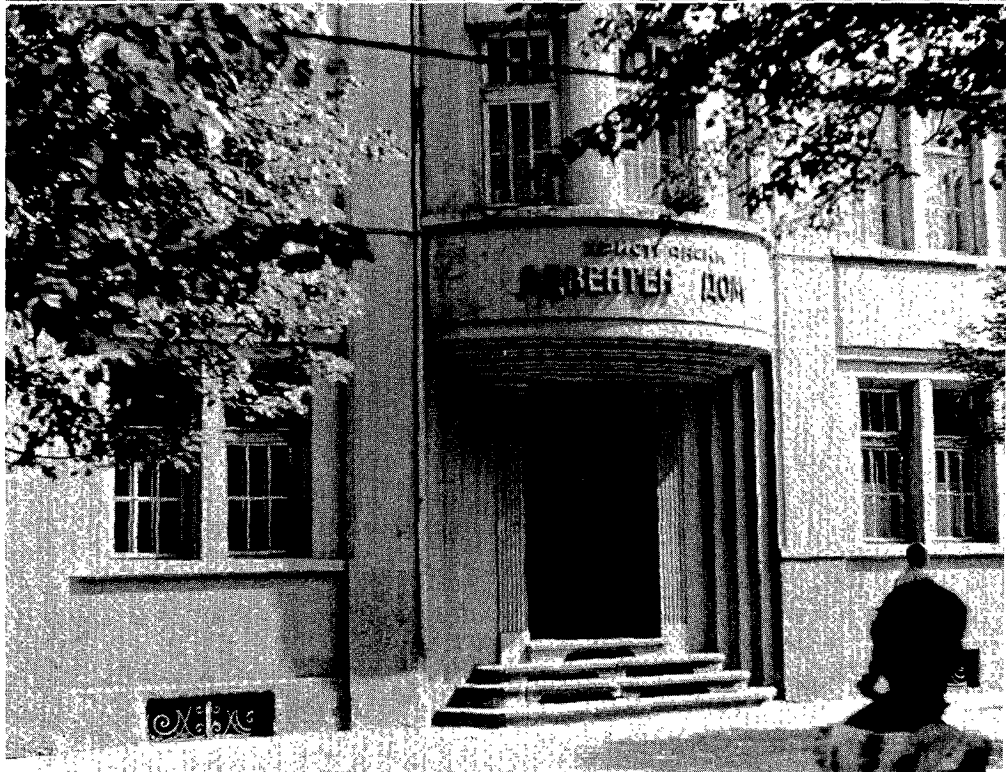
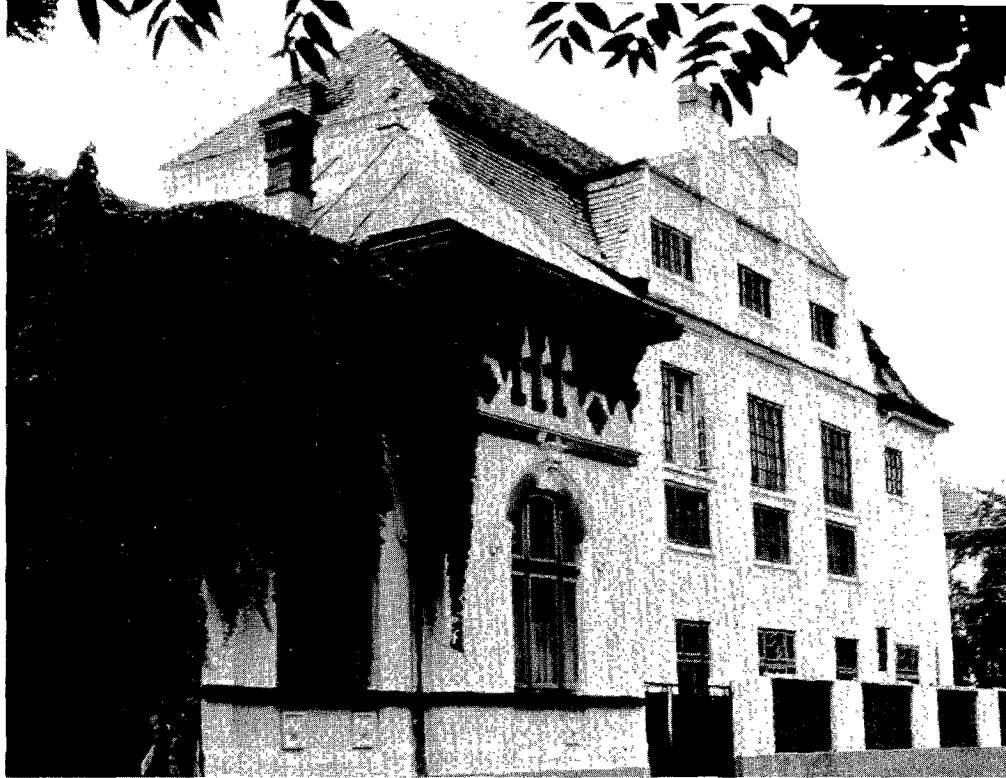
The short flight from Bucharest to Sofia takes a long stride nearer the Levant. Five centuries of Ottoman control have left their mark on architecture, and lend Sofia that slightly exotic air so beloved by tourists. The mosque hard by the city center, the Basilica of Alexander Nevsky with its golden cupolas and superbly decorated interior, the Orthodox church with its onion-crowned spires, the romantically costumed peasants from the country, and the students from Kenya and Uganda studying on Communist-granted scholarships—all of these sights and more make Sofia a fascinating city for a Western visitor.

About ten minutes' leisurely walk from the center brings one to an ochre-colored building that houses the Seventh-day Adventist church and union offices. By nine o'clock on Sabbath morning the visitors had found their way to the chapel, greeted members who stood about the entrance, and taken their place in Sabbath school. There was the same familiar program, the report, a long review, the day's lesson taught in classes. When opportunity was given for visitors to bring greetings from their home churches, we found that ours received an extra-warm welcome. The church was comfortably full, with about 250 worshippers. Many of the regular members, we were told, were away on holiday; otherwise the building would have been still more crowded.

On Sabbath morning the preacher based his message on Isaiah 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings." The sunset service was conducted by young people, who provided five speakers and three musical renditions by a vocal quartet. The Sunday evening meeting—of an evangelistic nature and conducted by the local pastor—was part of a series explaining Christ's great prophecy in Matthew 24. It was reassuring to hear the familiar words preached in a rather far-away city and in a Slavonic tongue that is so unlike Anglo-Saxon!

Bulgaria has its share of scenic beauties. We checked this by climbing to Kopitoto, a pleasure resort set amid the

Top: The headquarters of the Romanian Union Conference in Bucharest. The second and third floors of the building house the Labrint church. Center: Front entrance to the Seventh-day Adventist church in Sofia. Bottom: Our Yugoslavian Training School at Rakovica, about six miles from the center of Belgrade.



hills overlooking Sofia. We also confirmed it by rambling through Liberty Park and seeing the Creator's impartial generosity displayed in the color-rich flower beds that brighten the public gardens.

On our way back to Berne we spent two days in Belgrade, Yugoslavia, where we enjoyed meeting the union leaders and several evangelistic workers. Unexpected pleasure came in a visit to our school at Rakovica, about six miles from the center of the city, with Jovan Lorenčin and his English wife. The buildings had just been redecorated by the stu-

dents, and all was being set in order, ready for the new school year. It was a fine sight. It was good to see the place where future workers are being so effectively prepared.

These Eastern countries welcome tourists. If any Adventist is looking for an unusual holiday, let him come to Europe, travel through the Danubian lands, visit our churches, and worship with a different group of fellow believers each weekend. Such a trip will broaden his outlook and enlarge his sympathies to include nations of which he has hitherto known but little.

A Great Autumn Council

(Continued from page 1)

"What a great thing it is to be stirred by allegiance to a great cause, and above all, to the cause of the Lord," he said. "Half-hearted men, men with divided allegiance, don't count for much in the work of God." Satan specializes in leading men to feel that God is pleased to have them choose their own course, and to think that they can carry on God's work in their own way independent of the counsel of their brethren.

Elder Figuhr illustrated the result of loyalty by the experience of seven shoemakers in the city of Hamburg, back in 1885. In twenty-five years these seven laymen raised up 25 churches and were instrumental in the conversion of 25,000 men and women. The founders of the Advent message were similarly men of undivided allegiance, fully dedicated to the work to which God called them. Following Elder Figuhr's remarks the delegates and others present stood in a rededication of loyalty to God, and C. L. Torrey, treasurer of the General Conference, led in a prayer of dedication.

The first session of the Autumn Council got under way with the singing of "Jesus, Thou Joy of Loving Hearts," and prayer by Theodore Carcich, vice-president of the General Conference for North America, that a revival might begin at this Autumn Council and sweep like a great wave around the world. Elder Carcich also upheld in prayer C. A. Scriven, president of the North Pacific Union, who was unable to attend the council because of grave illness. With R. R. Figuhr in the chair, W. R. Beach, secretary of the General Conference, presented the agenda, and the standing committees were voted.

The first major item of business was the report of the secretary, W. R. Beach, entitled "A Mission to the World." "This is a time," he said, "marked with foment and change," a time when "repercussions run like a chain reaction through the political, economic, social, and religious structures" of earth. It is a time that requires "Issachar men," men with "understanding of the times to know what Israel ought to do." Elder Beach enumerated six facts in the world situation today that

have major significance for the Advent message—a single world civilization, a major change in world cultural relationships, the rapid creation of many new sovereign states, the resurgence of non-Christian religions, the godlessness of our generation, and a great ecumenical movement aimed at reuniting Christendom.

Whereas there were only 63 independent countries on the eve of World War I, there are now 124. Of these 124, only thirteen are without a Seventh-day Adventist presence—Afghanistan, Albania, Bhutan, Chad, Gabon, Mauritania, Muscat-Oman, Niger, Somalia, Saudi Arabia, Upper Volta, Vatican City, and Yemen. The 111 lands where the Advent message is being given represent approximately 99 per cent of the earth's 3.15 billion people.

Providentially, Elder Beach pointed out, the Advent message was designed by

God to meet the very situation that confronts the world today. We can move forward into the fog of doubt that envelops our generation, with a positive, saving message, proclaiming the glorious, imminent return of Jesus Christ. The time is here, he said, when every land is expected to send workers across the street and across the sea. Workers must be sent from everywhere to everywhere. Seven of our ten overseas divisions have already become home bases from which missionaries are being sent out to other lands. New and returning overseas workers sent out in 1963 numbered 519, or 70 more than for the preceding year. One hundred ninety-eight of these were from home bases other than North America. Today, more than 2,300 Adventist workers serve overseas, and only 56.5 per cent of these are from the North American Division. Deserving of special mention is the fact that 120 Filipinos have accepted overseas appointments.

Elder Beach listed three essentials of victory: a good cause—God's cause; good material support for that cause; and a membership worthy of that cause and that support. "These factors," he said, "constitute a winning combination." The Advent people can meet the challenge of this new day with understanding, joy, courage, and unshakable faith. "Let us continue to be up and doing until all nations, kindreds, tongues, and peoples have heard the glorious, saving message of God," he concluded.

The afternoon session found W. E. Murray, vice-president of the General Conference, in the chair, and N. W. Dunn serving as secretary. Two brief but interesting reports were presented, one by C. J. Nagele, manager of the Harris Pine Mills, and the other by I. H. Ihrig, manager of the Southern Publishing Association. Since the Harris Pine Mills were presented to the General Conference thirteen years ago, \$115 million worth of business has been done. All of the sur-



Mount Vernon Academy Ground Breaking

With an eye to the future, Ricky Lee Rawson, age three, joins his father, Robert Lee Rawson, class of '55 and now treasurer of the academy, and his grandfather, Robert Bruce Rawson, class of '33, in breaking ground for the first of two new wings on the boys' dormitory at Mount Vernon Academy, Mount Vernon, Ohio, on September 7. Construction began at once.

This major addition is the first of five in a million-dollar expansion project planned over the next three years. Included in the plan are a wing on the girls' dormitory, a new administration-library-cafeteria building, and a camp meeting auditorium-gymnasium. Harry Woodall, Akron contractor and Ohio Conference building consultant, will direct the erection of the new unit. The one wing, costing \$150,000, to be completed by spring, will provide space for 58 more boys.

F. W. HUDGINS
Departmental Secretary
Ohio Conference

rendered profit comes to the church. Every year has witnessed tremendous growth, and this year all existing sales records are being broken. Currently there are three mills and twelve plants in the furniture division operating in ten states, with more than 1,200 employees. They turn out 6,000 pieces of furniture each working day. Half of the employees are students in our academies, earning their way through school. As a church-operated industry, Harris Pine Mills might be tax exempt, but it pays taxes like any similar business.

I. H. Ihrig, manager of the Southern Publishing Association, located in Nashville, reported the most successful year in SPA history. During the first nine months of this year subscription book sales amounted to two and a quarter million dollars—a gain of 28 per cent over the same period last year and more than for all of 1963. Because there is no room for further expansion at the present site, twenty-five acres have recently been acquired and plans are being laid for building a new plant.

C. L. Torrey, treasurer of the General Conference, was next to report. "Never in the history of our work," he said, "has the truth advanced more rapidly than now." Last year, tithe for the world field amounted to nearly \$69 million. "This is truly a wonderful record, the very best in the history of our work," he commented. "We do not forget the loyalty and devotion of our people who have been so generous with the cause, and have made possible the rapid advancement of our work in so many parts of the world." Mission offerings for the year came to eighteen and a half million dollars.

The present world situation, Elder Torrey pointed out, makes it more important than ever that each division work diligently toward self-support. Appropriations to the world field have grown from a little less than \$28 million in 1960, to \$33,333,186.31 in 1964—a net increase of five and a half million dollars. "We are mixing faith with reality in planning for the budget for 1965," he concluded, "and we are deeply grateful to our loving heavenly Father for a loyal and generous-hearted people. Their sacrifice and liberality have made possible the continued support and onward progress of our work in many lands. As we enter upon the future, I am confident that it is with an earnest desire in our hearts that the Master will give us the spirit of the pioneers, the true spirit of sacrifice and service."

An interesting side light of Elder Torrey's printed report was a photostatic copy of J. D. Van Horn's report as treasurer of the General Conference, for the year ending May 1, 1866—nearly a century ago. Total receipts for the year were \$1,751.22, and expenditures \$1,460.27. The balance in the treasury was \$2,030.38. Think of it—from less than \$2,000 to a world budget of more than \$33 million! Truly, God has blessed His remnant people with a spirit of liberality.

Tuesday night we listened to reports from two overseas divisions—Australasia and Northern Europe. Reporting for Australasia was L. C. Naden, president,



White Memorial Church in Portland, Maine

The new White Memorial church in Portland, Maine, was recently placed in use. This church replaces the original White Memorial church on Grant Street, which was named in honor of Elder and Mrs. James White. Portland, Maine, was Mrs. White's childhood home. The new church has a seating capacity of 450. Carl P. Anderson, president of the Northern New England Conference, presented the opening sermon, and the pastor conducted a baptism. **W. W. MENSCHHAUSEN, Pastor**

who brought greetings from the 67,409 church members of that field. From the time that the Advent message reached Australia in 1885, it took sixty-six years to reach a membership of 33,000. Nearly that many have been added during the last ten years alone. Long ago Australia became a strong home base for evangelizing the islands of the South Pacific, and today the membership of the division is almost evenly divided between Australia and its island missions. Currently, 1,456 missionaries are at work in these island fields.

A growing number of islands in the South Pacific report that the entire population is Seventh-day Adventist. Elder Naden mentioned in particular the island of Lusow, up near the equator, where we began to work in the early 30's. The people were very degraded, and government officials gloomily predicted that anything Adventists could do for them would be "black magic." Today every inhabitant of the island is a Seventh-day Adventist, and more than 150 families have gone forth as missionaries to other islands. In other areas, such as the New Hebrides and the territory of the Bismarck-Solomons Union Mission, the concentration of Adventists greatly exceeds that in the United States. Six years ago on the island of New Britain, Roy Harrison, one of our young ministers, was very badly treated by the natives of another mission body who attacked him and broke his nose. Recently the Roman Catholics conceded that half of the people in that area have become Adventists. Throughout the island there is a tremendous turning toward the Seventh-day Adventist Church. "There is a sound of a going in the tops of the coconut trees in the islands of the South Pacific," Elder Naden concluded.

E. E. Roenfelt, president of the Northern European Division, reported for that field, where our baptized membership now stands at 74,022. In England, where public evangelism has been more or less at a standstill in recent years, eighty-one evangelistic campaigns are now in progress. Our work is moving forward very rapidly in Poland. During the course of a recent visit to that country Elder Roenfelt was told by a high government official: "You Seventh-day Adventists must grow into a big, strong denomination here in this country. Our national party and the Catholic Church are just buffeting each other. We need a strong third group between these two. You are now the largest Protestant church in Poland, and you must become a strong church." Elder Roenfelt's comment was, "Brethren, this is our day of opportunity in Poland."

Down in the Ivory Coast of West Africa is a young missionary, Pastor Heise. A few years ago this young man was a Roman Catholic priest in South Africa. In some mysterious way a Seventh-day Adventist publication fell into his hands, and he became convinced of its teachings. This he disclosed to his father superior, and was expelled. Leaving all of his earthly possessions behind, he made his way back to Europe, attended an Adventist seminary, married, and is now back in the Ivory Coast conducting a school for more than a thousand young people, most of whom are Moslems. He has already baptized many of their parents.

Turning to Ethiopia, Elder Roenfelt noted that our membership remained about the same for nearly forty years. Recently, however, it has more than doubled. In one area where not long ago there was not a single Seventh-day Adventist, we now have two thousand baptized mem-



Cows for Korea

A 20-cow addition to the Korean Union College dairy herd left San Francisco on October 1, aboard the S.S. *California Bear*. The cows, formerly part of the Loma Linda University dairy herd, were purchased for the Korean Union College herd by George S. Haley, KUC farm manager (left) while on furlough. Mr. Haley is accompanying the cows to Pusan.

This addition will more than double the herd. The farm and dairy of Korean Union College serve the families of many staff members of various government embassies in Seoul, Korea. To the right is I. M. Vacquer, manager of the General Conference West Coast Transportation Office.

HERBERT FORD, *Departmental Secretary*
Pacific Union Conference

bers. In the southern part of the country, a few years ago, another mission circulated literature against the Adventists that aroused curiosity in people's minds. A small group visited our school in the north, studied the message, were baptized, and returned to their home district. We now have more than four thousand baptized members in that area. The work in Ethiopia is making marvelous progress.

Wednesday, October 21

M. V. Campbell, vice-president of the General Conference, presented the devotional study Wednesday morning. His text was John 17:3: "This is eternal life, to know you, the only true God, and him whom you have sent—Jesus Christ" (Phillips' translation).^{*} There are some difficulties involved in knowing God, said Elder Campbell. It is not possible to tune His voice in on the radio, nor to see and hear Him on television. God knows all there is to know about us, and He wants us to become acquainted with Him. We are called to be disciples of Jesus Christ, and it is our privilege to know Him so well and love Him so much that we become His "beloved disciples." Elder Campbell then pointed out various ways—including the Scriptures and prayer—through which God reveals Himself to us and by which we can become acquainted with Him. We do not have to make an appointment before we can be ushered into His presence. Still another way is to attend meetings where He is present. Thomas missed just one meeting, and as a result he became an unbeliever for seven days.

The business session at ten o'clock found R. S. Watts, vice-president of the General Conference, in the chair, and W. P. Bradley as secretary. The first business of the day was J. W. Peeke's report for the International Insurance Company

of Takoma Park, Maryland, and its affiliate, the General Conference Insurance Service. These organizations conserve denominational assets by providing fire and casualty insurance for our churches, institutions, and workers in this country and overseas. The idea for a denominational insurance company originated nearly 30 years ago with W. A. Benjamin. This idea, Brother Peeke pointed out, has saved the denomination insurance premiums worth more than \$4 million. Added to the company's present net worth of more than \$4 million, this means that Brother Benjamin's idea has been worth more than \$8 million. The amount of insurance in force in 1963 amounted to \$422,171,736. Premiums written totaled \$1,625,897.15, and payment for losses came to \$642,081.79.

M. E. Loewen, secretary of the Public Affairs and Religious Liberty Department of the General Conference, reported for the Religious Liberty Association. Concern in this area now centers on recent trends that tend to blur the distinction between church and state, and developments in the area of so-called calendar reform, which, as proposed, would destroy the weekly cycle of seven days. Target date for shifting to such a calendar now appears to be January 1, 1978, when January 1 falls on Sunday.

A ten-member committee recently appointed by the General Conference is to give careful study to these and related problems. Roland Hegstad, editor of *Liberty*, reported a current circulation of 370,000, with as many more names on the preferred waiting list. What is known as the Large-City *Liberty* Fund is providing 30,000 additional subscriptions for Boston, New York City, Philadelphia, and Chicago.

The American Temperance Society and the International Temperance Association were next to report. J. V. Scully, associate secretary of the Temperance Department, spoke of the good will these

organizations are creating for the church. A new project initiated in September was a seminar on counseling alcoholics and smokers, which was conducted at Loma Linda. The educational film *One in 20,000* has probably exerted a more widespread influence than any other single factor in this country and overseas in the interests of temperance. An international congress on smoking and health is scheduled for 1966 in New York City. The new temperance film, *Beyond Reasonable Doubt*, which deals with the effects of tobacco on the circulatory system, was shown Thursday night.

W. A. Scharffenberg, who became secretary of the Temperance Department in 1946, tendered his resignation for health and personal reasons. Elders Watts and Figuhr expressed appreciation for his 18 years of creative leadership in the cause of temperance. Delegates to the council stood in tribute to Elder Scharffenberg.

Reporting for Loma Linda University, Dr. G. T. Anderson, the president, expressed appreciation for the exceptionally fine offering of \$103,306.72 received last April. This increase from a little less than \$70,000 in 1963 reflects the confidence of our membership in the plan to consolidate the two campuses at Loma Linda. Dr. Anderson also mentioned a new division of public health and nutrition, which is expected to develop into a school of public health. This division is responsible for such overseas public health programs as the one in Tanganyika and a new one recently begun in New Guinea. Construction on the new \$20 million medical center at Loma Linda is progressing satisfactorily. To relieve the denomination from as much of the financial load as possible, a fundraising program that has already netted nearly half of this amount is in progress. Referring to this summer's annual medical-dental expedition to southern Mexico, which conducted more than 8,000 medical and dental procedures in one week, Dr. Anderson cited the following newspaper comment: "Here indeed is foreign aid by America that is appreciated and will long be remembered by the recipients. Loma Linda University, an educational institution operated by the General Conference of Seventh-day Adventists, deserves high praise for its never tiring and dedicated efforts to tell the American story abroad in deeds rather than in words."

In his report C. E. Palmer, manager of the Review and Herald Publishing Association, noted a steady increase in the volume of business, which has grown to a retail value of between nine and ten million dollars annually. The warehouse storage space has recently been doubled. Perhaps the most spectacular improvement is the installation of a large, four-color Miehle offset press, the first of its kind in the denomination. This press can turn out 24,000 impressions an hour, as compared with the old rate of 1,800 on a flat-bed press. This press is now scheduled to operate two shifts each day. The book bindery has also installed new high-speed machinery, which has made it possible to double production in that department.

The afternoon session opened promptly

^{*} From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

at four o'clock with R. S. Watts again in the chair and A. F. Tarr as secretary. Reporting for Oakwood College was A. V. Pinkney, the president. He stressed the fact that Oakwood is now fully accredited, and that enrollment is expected to pass 500 in 1965. A strong building program is under way.

George Nelson, administrator of the 400-bed Kettering Memorial Hospital in Dayton, Ohio, which opened its doors on March 3 of this year, told the delegates that competent medical authorities rated Kettering as one of the most modern hospitals in the world. After 33 weeks of operation this institution has 690 employees, 63 per cent of whom are Seventh-day Adventists. With one exception, all head nurses and personnel of supervisory rank are members of the church. Physicians and dentists serving on the staff number 426. The hospital is filled to capacity, and there is already a long waiting list. Though owned and operated entirely by the Columbia Union Conference, the hospital has a local civic advisory council composed of leaders in the community who are actively and generously supporting it. One of Dayton's leading Roman Catholic laymen, who did much to crystallize local sentiment in favor of inviting the Adventists to operate the proposed institution, calls it "a magnificent monument to faith in God." Brother Nelson told of one staff doctor, who teaches a Sunday school class in his own church and who was admitted as a patient, as commenting recently, "You have more reasons for going to church on Saturday than we have for going on Sunday."

E. L. Becker, auditor and statistical secretary of the General Conference, presented an unusually interesting statistical report, of which only a few high lights can be given here. The average membership of the 3,298 organized churches in North America is 110. Of these, an average of seven were baptized in 1963. The average church lost 3.5 members by death and apostasy, leaving a net growth per church of 3.5 members for the year. The average member (including all nonearning women and youth) turned in \$147.82 in tithe, \$39.15 in mission offerings, and \$78.83 for the activities of his local church—a total of \$265.80 per member, a figure far in excess of that for any other denomination. At the close of 1963 world membership stood at 1,428,352. From 1950 to 1963 inclusive, almost one and a quarter million persons united with the church, and 383,017 were dropped because of apostasy or lack of contact—a little more than 31 per cent of the total number added. This heavy membership loss is a problem of major concern to the church.

The 5,598 literature evangelists throughout the world now sell approximately \$29 million worth of books and magazines annually. During 1963 there were 2,371 radio broadcasts each week, on 1,710 stations, and 249 weekly telecasts. One hundred twenty-three Bible correspondence schools are now conducted, with lessons in 72 languages. Nearly half a million were enrolled in these schools during 1963, and 12,500 baptisms resulted.

Preceding the Wednesday evening meeting, the newest *It Is Written* film entitled *Steps to the Stars* was shown. In this film George Vandeman explores the wonders of interstellar space and points out the many evidences that the God of the Bible is Creator and Lord of the universe. The film is of high technical quality, and its message is clear and impressive.

Wednesday evening was assigned to the Central European and Far Eastern divisions. O. Gmehling, president of the Central European Division, spoke in German and his message was translated by O. Bremer, the treasurer. The Central European Division reports 15,000 members in East Germany and 25,000 in West Germany, for a total membership of 40,531 in 831 churches. Our brethren in Germany lost their mission fields as a result of the two world wars. The Central European Division has made arrangements to provide personnel and support for certain areas of the Trans-Africa Division. The training of ministers, which was interrupted from 1935 to 1950, is going forward in a strong way again. Currently, 180 fine young men are in training. Since the close of World War II, 18,500 have been baptized. The Bible correspondence school is able to serve all of Germany. One prisoner, who had murdered the son of an Adventist mother, experienced conversion and asked the widow of the man whom he had murdered to forgive him. She did so in a wonderful Christian way, and he was baptized by our pastor.

Reporting for the Far Eastern Division was the president, C. P. Sorensen, who noted that even the problems confronting the church in the Far East are exciting. Since World War II the membership has grown from 37,000 to 155,000, an increase of more than 400 per cent. 285,000 Sabbath school members consider themselves to be Seventh-day Adventists. It is expected that baptisms for 1964 will be

approximately 30 per cent higher than in 1963. "The greatest days for the work in the Far East are just before us," said Elder Sorensen.

Ten of the 42 local missions in the Far East are now entirely self-supporting, and ten more provide more than 80 per cent of their operating budget. The work in the Far East is well on the way toward the goal of self-support. Last year four more missions in one union were able to reduce their appropriation requests to the division, and it was possible to assign the funds thus released to open up new work or to strengthen other areas. Six of the 18 sanitariums and hospitals are now entirely self-supporting, including the budget for their overseas staffs. Twelve of these have been built since World War II. There are 450 national ordained ministers in the division, or well over four times the number at the conclusion of World War II. The 1,600 literature evangelists sold 203 million pages of literature last year, printed by eight publishing houses. The literature evangelist force in Vietnam has grown from 16 to 105 since 1960, despite the fact that these brave men face death every day. The division operates eight senior and junior colleges and 35 senior academies.

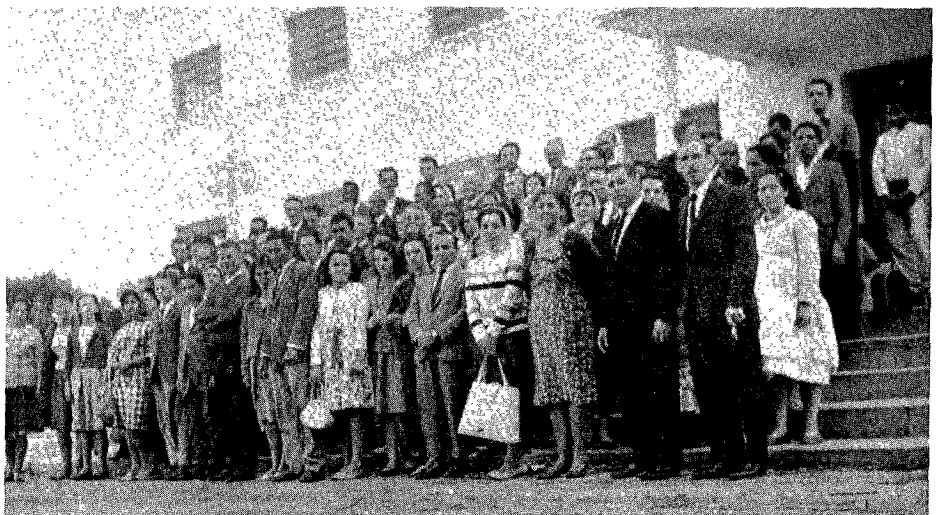
Thursday, October 22

F. L. Peterson, one of the vice-presidents of the General Conference, gave the devotional talk Thursday morning, his subject being "Through Tragedy to Glorious Triumph." Elder Peterson compared the crisis that arose with the rejection of the Messiah by the Jewish nation, the death of Christ on the cross, and the dissolution of the nation in A.D. 70, with the critical period that confronts the world today. Reminding the delegates that "the world has become confused, bewildered, and insecure," Elder Peterson pointed out that the problems of the world today are no longer local problems.

A Large Baptism in Paraná State, Brazil

A large baptism of 80 persons took place in Curitiba City in Paraná, Brazil. In Curitiba, a large university city, we have seven churches and many small groups. The Paraná Conference baptized 1,140 during 1963, and now has a membership of 10,600.

ARTHUR DO VALLE, *Departmental Secretary*
Paraná Conference



"We are facing a worldwide crisis and have entered the time of grievous troubles among the nations that will not cease until Jesus returns. It is time to arouse the people of God as never before to realize the nearness of the coming of the Lord. It is time to lay aside every weight, and the sin that so easily besets us. It is time to arise above the hindrances on our pathway and to live in expectation of the Lord's coming."

At ten o'clock the business session of the morning was called to order by Theodore Carcich, with Duane S. Johnson as secretary. E. E. Cossentine, secretary of the Department of Education, gave a brief progress report on the major project being sponsored by the department, to provide suitable textbooks for our schools. Dr. Richard Hammill, president of Andrews University, reported a current enrollment of 1,884 in all divisions of the graduate and undergraduate school. He stressed the University's objective to instill the spirit of mission and evangelism, at all levels of training. Practically every one of the 150 M.A. degree graduates this past summer entered denominational work.

C. G. Cross, manager of the Christian Record Braille Foundation in Lincoln, Nebraska, which provides literature and recordings for the blind, reported for that unique institution. He told of receiving a letter recently from a former successful businessman in Chicago who had lost his eyesight, who wrote, "I am sorry I did not become blind 15 years earlier." He also lost his job, his friends, and his standing in society, and had gone first to Miami and then to Los Angeles, intending to commit suicide. Then he found a copy of *The Desire of Ages* through a Library of Congress branch and was now rejoicing in the hope of the return of Jesus.

At this point Elder Carcich announced that the Alabama-Mississippi Conference has become the first conference in North America to go over its 1965 Vanguard Ingathering goal. This word had just been received by W. O. Coe, president of the conference.

The first report at the Thursday afternoon meeting was presented by H. M. S. Richards, who announced that the Voice of Prophecy is currently being carried by 600 stations in the United States and Canada. The daily broadcast, currently available in both English and Spanish, is proving to be a major contribution to public evangelism in North America. Tapes for this daily program are currently available. After nine months, the interest created is followed up with a public effort.

W. A. Fagal of Faith for Today told of a young woman at Atlantic Union College during the recent Week of Prayer who came up to him and said, "I am sure you don't remember me, but my name is Sarah. My parents saw your first telecast and were the first ones ever baptized as a result of Faith for Today, back in 1950." Nearly all the members of her mother's family have since accepted the truth. Last year 1,503 were baptized as a direct result of this telecast, and by the end of September this year the number was already at 1,700. Elder Fagal has been receiving letters from people prominent in public

life commending Faith for Today, the oldest of all religious telecasts, on its forthcoming fifteenth anniversary. One of these letters was signed by John W. McCormack, Speaker of the House of Representatives, who watches the telecast.

Faith for Today is now on 225 stations, most of which present the telecast as a public service. Number 225 is the new U.H.F. Station in Boston sponsored by Cardinal Cushing, which requested the privilege of telecasting Faith for Today. Faith for Today's greatest current problem is the fact that many stations that air the program free of charge are moving it to hours when the potential audience is smaller.

Thursday night we heard from the Inter-American and Southern European divisions. C. L. Powers, president of Inter-America, spoke for a region where Seventh-day Adventists know what it means to walk hand in hand with persecution, and to "play hide and seek with death." He told of Luis Reyes, a youth of southeastern Mexico who recently organized a new Sabbath school with 19 new Sabbathkeepers. He told also of Martin Rey, a student in a Jesuit school in Bucaramanga, Colombia, back in 1944 when William Baxter conducted an evangelistic effort there. Martin was assigned to do everything possible to disrupt the meetings, but was converted instead, and at the time of his ordination a few months ago he had already won more than 300 souls to Christ.

Cuba now reports a membership of 6,500. There were 256 baptisms during the first six months of this year, despite the fact that public evangelism is not permitted. Our seminary at Santa Clara is providentially still able to carry on, and has become the anchor of our work in that island. Its current enrollment is 320.

In Colombia, so recently the scene of bitter persecution, A. H. Riffel, president of the Colombia-Venezuela Union, and a teacher from our college in Medellin were invited to be members of a panel of Catholics, Protestants, and Jews discuss-

ing mutual problems in a friendly spirit. A Catholic Bible Emphasis Week during the last week of September was given broad coverage on the radio, TV, and through the press. On the last Sabbath afternoon in September, 800 people met in our college auditorium to hear the theme "Christ in the Bible." Among the visitors were 25 Catholic priests, 30 nuns, and clergymen from other Protestant groups. A Catholic choir, a Presbyterian choir, and our own college choir participated in the program. A high-ranking Colombian Army officer, who is studying our message, recently called the Upper Magdalena Mission office to complain that we are doing so little. "Why aren't you preaching on street corners, in market places, on the city square, in buses, in trains, from rooftops—everywhere? Put aside your fear. Preach with boldness."

In Inter-America we now have six hospitals staffed by 22 doctors and approximately 100 nurses. More than 2,000 students are in attendance at our two senior and six junior colleges. Another 4,000 are enrolled in the 28 secondary schools, and 19,000 in 294 elementary schools. By the end of the second quarter of this year 14,752 branch Sabbath schools were in operation. Seventy thousand laymen report two million Bible studies during the past 12 months. There are 185,000 members, of whom 18,535 were baptized during 1963.

Reporting for the Southern European Division was Marius Fridlin, the president. This division, together with its mission fields in Africa, now has 150,000 members. Approximately half of these are behind the iron curtain, where, despite restrictions, the work is moving forward. In Yugoslavia 550 were baptized last year, and it is hoped that the number will reach 700 this year.

Elder Fridlin told the story of a Roman Catholic woman who dreamed that she should observe Saturday as the Sabbath. She knew nothing about Seventh-day Adventists. The next day she told her strange dream to 10 friends at a club meeting. One of these women knew of people who

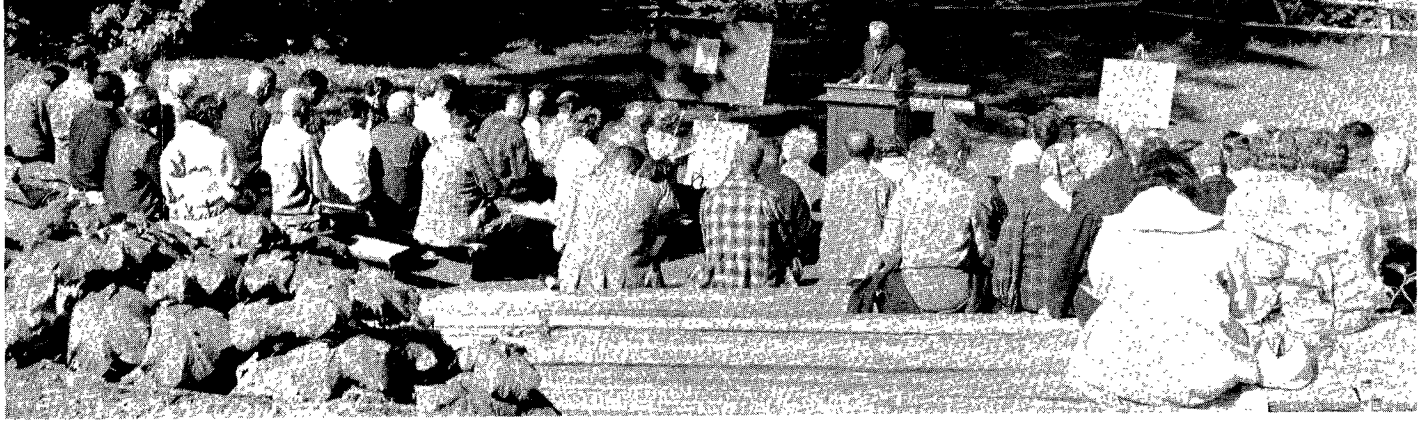
Hinsdale Caps Practical Nurses

Thirteen members of the Hinsdale Sanitarium and Hospital school of practical nursing received caps August 28. Here Mrs. Emory Bowen, assistant coordinator of interservice education, caps Rhonda Estle. M. D. Oswald, field representative for the sanitarium, addressed the class. Two practical nursing classes are conducted each year, beginning in January and in July.

At the far right is Paula Deubert, an instructor in the school of practical nursing.

C. ELWYN PLATNER, PR Director
Hinsdale Sanitarium and Hospital





An adult teacher-training class at the North Pacific Union Teachers' Training Course and Child Evangelism Workshop conducted at Camp MiVoden, on Hayden Lake, Idaho. G. R. Nash, of the GC Sabbath School Department, conducted classwork in senior division methods.

observed the seventh-day Sabbath, and eventually all 11 were baptized. A man in southern Yugoslavia who had a similar dream decided that if he found a text in the Bible pointing to the seventh day as the Sabbath, he would begin to observe it. He, too, became a Seventh-day Adventist, and a church with 30 members has been organized in his village. Two years ago one of our preachers in the province of Montenegro found a note attached to his front door by a knife. It read, "As sure as you find this knife in your door, so surely another knife will pierce your heart unless you leave this city." He remained and raised up a church of 45 members.

In Spain, Protestants are now enjoying more liberty than before. Three of our churches that have been closed for many years recently received permission to open. For the first time in history we have been permitted to print a religious book—*Steps to Christ*. In Portuguese Angola, where there has been considerable unrest for two or three years, 1,300 were baptized in 1963, and the prospect is for 1,500 this year.

(Continued next week)

A Never-to-Be-Forgotten Week

By G. R. Nash
Secretary, General Conference Sabbath School Department

Three hundred and fifty Sabbath school workers attended the North Pacific Union Teachers' Training Course and Child Evangelism Workshop at Camp MiVoden on Hayden Lake, near Coeur d'Alene in western Idaho. The 80 rolling acres of woodland provided a perfect setting for studying the methods of the Master Teacher. We could almost feel His presence and hear His voice and see Him pointing out lessons from the little creatures of field and forest as we went on hiking and birding expeditions. After strenuous hours of study and workshop activity, the placid beauty of Lake Hayden beckoned us to relaxation and recreation to stimulate us for further study.

B. M. Preston, Sabbath school secretary of the North Pacific Union, and his associates in the local conferences, were in charge of the program. Four members of the General Conference Sabbath School Department staff provided instruction.

Seventy teachers enrolled in the senior teachers' training course. Sabbath afternoon 60 certificates were issued to those who had fulfilled all the requirements.

W. J. Harris, associate secretary of the GC Sabbath School Department, was in charge of instruction that related to the primary division. About 50 primary division workers took this course, which consisted of instruction and a workshop. Sunday morning those enrolled left camp loaded with goal devices, felt scenes, and teaching aids of many kinds.

R. Curtis Barger, an associate secretary of the GC Sabbath School Department, was in charge of a similar program of junior and earliten activities. Louise Meyer, an assistant secretary of the GC Sabbath School Department, is a specialist on methods for tiny tots in the cradle roll and kindergarten divisions. Some 80 enthusiastic cradle roll and kindergarten leaders and teachers gathered daily for instruction and demonstration periods.

The Hayden Lake teachers' training course and workshop program is one we heartily recommend to all unions and local conferences. The inspiration gained from fellowshiping with fellow believers who are engaged in the same work and struggling with the same problems is of great benefit to all Sabbath school teachers and leaders. The enthusiasm and the new ideas these workers carry back to their home Sabbath schools will start a chain reaction that is sure to bring great benefit to all the churches represented.

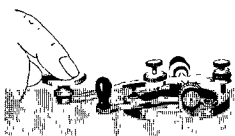


Mr. and Mrs. B. Herbert Stickle, Jr., and two children, of Saskatoon, Saskatchewan, Canada, left Montreal on October 5, for India. Sister Stickle's name before marriage was Rosabel Eilien Reimche. Brother Stickle's appointment is to be treasurer and accountant at Vincent Hill School, Mussoorie.

Elder and Mrs. Russell C. Thomas and four children left San Francisco, California, October 6, for Korea, returning after furlough. The maiden name of Sister Thomas was Annis Faith Cox. Brother Thomas will continue as publishing department secretary of the Korean Union Mission.

Miss Emma Binder, of Portland, Oregon, left New York City on October 7, for Northern Rhodesia, Africa. During the years 1932-1962 Sister Binder served in the Southern Asia Division. She has accepted a call as matron and nurse to the Mwami Hospital at Fort Jameson.

W. R. BEACH



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► South Lancaster Academy has enrolled a record-breaking 308 students. The 1965 senior class of 107 is the largest in the school's history.

► A few weeks ago Ronald M. Seeley of the Bennington, Vermont, district received a call to Clearwater, Florida. Merle A. Tyler has been selected to take his place as district leader for Bennington, Rutland, and Brattleboro.

► Manson Metcalf is the new pastor of the Manhattan, New York, church. He replaces Gilbert Krick who recently ac-

cepted an appointment in the Oregon Conference. Elder Metcalf has been a pastor in Oregon and Southern California. The Metcalfs also spent a term of service in the Trans-Africa Division.

► The annual Vermont regional meeting was held in Barre, Vermont, on September 19. The meeting was held in the municipal auditorium. Guest speakers were N. W. Dunn, of the General Conference, and J. R. Hoffman, ministerial secretary of the Atlantic Union Conference. The Sabbath school was under the direction of E. F. Keslake, the district leader. A panel discussion, "The Health Message," was held in the afternoon. Those participating were J. R. Hoffman, N. W. Dunn, Stig Anderson, R. A. Bettle, M.D., and James Edmister. C. P. Anderson was the moderator.



Ontario-Quebec Ordination

D. R. Williams (right), pastor of the Eastern Township churches of Quebec, was ordained to the gospel ministry at camp meeting time. Appearing in the picture with Elder Williams are M. V. Campbell, vice-president of the General Conference (left), and J. W. Bothe and L. Bock, union and local conference presidents.

L. L. BOCK, *President*
Ontario-Quebec Conference

Prayer" program on Sabbath, October 17. The message consists of a short promise from the Bible, followed by a carefully worded prayer, available at any time during the day or night.

► Charles B. Hirsch, president of Columbia Union College, reports 1,025 students, an increase of 74 over a year ago. CUC is the first college in the Washington area to adopt the trimester system, which divides the school year into three 15-week terms instead of two 16-week semesters and a summer session.



Lake Union

Reported by
Mrs. Mildred Wade

► Margie Temples has been appointed director of the Hinsdale Sanitarium and Hospital School of Practical Nursing.

► The Wisconsin Academy has added several new members to its faculty. Alice Cedzo will teach commercial subjects; Earl Plested, English; Herbert Wolf, science; Harold Grosboll, history and Bible. Brother Grosboll will also be assistant dean of boys, and Mrs. Warner McClure, assistant dean of girls.

► One of Michigan's older church congregations dedicated a new sanctuary September 12. N. C. Wilson, president of the conference, spoke in the morning, and Jere D. Smith, president of the Lake Union, at the dedicatory services in the afternoon. Others participating were H. D. Miller, pastor at the time of construction; the present pastor, W. R. Brown; and M. E. Foll, the district superintendent.

► A secretarial workshop was conducted on the campus of Andrews University, October 11 and 12, under the direction of Bonnie Jean Hannah, head of the secretarial science department. All secretaries in the Lake Union were invited, and others who wished to attend were welcome. D. T. Hawley, public-relations representative of the Michigan Conference, spoke at the opening meeting. Elaine Giddings, Hedy Jemison, Frank Knittel, and Vicki Hillary assisted Miss Hannah in the instruction and reviews. Two other guest speakers were Mrs. Robert Winters of Benton Harbor, whose topic was "Office Grooming," and Judd Spray, personnel director at Whirlpool in Benton Harbor, who spoke on personnel problems.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Lloyd Herr and his family have recently joined the pastoral force of the Upper Columbia Conference. Elder Herr will have the oversight of the Ellensburg and Cle Elum churches.

► The following evangelistic efforts are in progress in the Idaho Conference: R. E. Parks and Harold Hall at Union, Oregon; Fred Wagner at Salmon, Idaho; Ralph Martin, Harry Gray, and Dean

Central Union

Reported by
Mrs. Clara Anderson

► The Wyoming Conference welcomes Mr. and Mrs. A. J. Greig to their group of workers. Pastor Greig is working in the Rock Springs district.

► C. W. Pine reports good progress on the building of the new church in Joplin, Missouri. The conference evangelist, C. L. White, is conducting meetings in the airatorium.

► J. W. Fisk, district pastor, and Ben George, conference evangelist, report an excellent interest in the effort being held in the airdome tabernacle in Sundance, Wyoming.

► About 90 youth from the College View Academy in Lincoln, Nebraska, are assisting J. L. Pogue in the Voice of Youth effort being conducted in that city. The pastors from the Lincoln area are cooperating in the united crusade. Marvin Ponder from Union College is directing the music. Elder Pogue is youth pastor for the College View church.

staff members: Ted Winn, social studies; Patricia Winn, commercial; Clarence Berger, farm manager and teacher of agriculture; Lorraine Choske, librarian; Luette Rosenthal, assistant dean of girls and home economics teacher; Gerhard Steinbacher, German and French teacher; and Mrs. Steinbacher, elementary school teacher.

► While Ingathering in Towanda, Pennsylvania, Pastor Kenneth Scheller came to the home of Mr. and Mrs. William Wolbach, who responded to the appeal for an offering and told him they had been praying for someone to study the Bible with them. At the close of the seventh Bible study they requested baptism, and united with the church upon the completion of their studies.

► The new Sligo elementary school opened September 14, with 357 students enrolled in grades 1-8. In addition to the regular graded classrooms, the school has combination rooms for grades 1 and 2, 3 and 4, and 5 and 6. There are two seventh grade rooms. Hot lunches will soon be served. Two new 60-capacity International school buses bring students from Montgomery and Prince Georges counties. The school plant includes six special-project rooms, a darkroom, and a pastor's counseling room. There is a fully equipped library and a full-time librarian. Other rooms include a faculty room, health clinic, office suite, music room, teacher-training room, and a large multipurpose room. The combination auditorium-gymnasium with projection booth is modern in every detail. The building is wired for educational television. A public-address system can carry programs to all parts of the building, and the Stromberg-Carlson console can accommodate records, tapes, radio, and speaking programs.

► The Capital Memorial church in Washington, D.C., inaugurated its "Dial-a-



Columbia Union

Reported by
Don A. Roth

► August deliveries for the literature evangelists of the Columbia Union were \$164,116.43, making a total of \$972,252.93 for the first eight months of the year. They report 25,409 pieces of literature distributed, 2,879 Bible school enrollments, and 173 new persons attending church.

► Blue Mountain Academy reports 308 students registered for the school year. In addition to their new principal, M. Wesley Shultz, are the following new

McDaniel at Emmett; Philip Lemon and Dennis Parks at Twin Falls.

► Dr. and Mrs. George G. Kretschmar were present for events and ceremonies connected with the dedication and open house of Kretschmar Hall on November 1. This is the first complete academy structure to appear on the Walla Walla College campus since 1937. E. F. Cross was chairman of the dedication committee. Alumnus Lyle Jensen, professor of biological structure at the University of Washington, was one of the guest speakers.

► Owing to the distance separating the schools in Alaska, teachers' institutes are held every other year. J. T. Porter, union educational superintendent, and Bernice Searle, assistant supervisor for the Upper Columbia Conference, led out in the institute held this fall. The mission is now operating ten schools, four of them through the tenth grade.

► Cash receipts for the Mount Ellis Academy Ingathering field day, September 29, were \$600.73. Produce auctioned off that evening added another \$52.15.



Northern Union

Reported by
L. H. Netteburg

► Jim Rogers, a graduate of Union College, is conducting a fund-raising drive in Minneapolis, Minnesota, to finance the building of a new junior academy. Between \$300,000 and \$325,000 is to be raised.

► On September 22 the students and faculty of Sheyenne River Academy, together with workers of the North Dakota Conference, raised \$1,047 in their annual Ingathering program. This is the third highest amount ever raised at any time during the history of the school. The day's activity was under the organization of T. P. Thompson, academy Bible and history teacher.

► D. G. Albertsen and Dr. D. D. Hawley conducted a successful Stop Smoking clinic in Mitchell, South Dakota, in September. Twenty-five finished the course.



Pacific Union

Reported by
Mrs. Margaret Follett

► Scholarships totaling \$34,000 have been awarded by Denver University to La Sierra College speech department students for graduate work since 1961, reports W. Fletcher Tarr, head of the LSC speech department. Latest to receive a scholarship from Denver University is Marilyn Voth, 1964 graduate of LSC, who is now studying for a Master of Arts degree in speech pathology.

► New staff members at Hawaiian Mission elementary school this year are Mrs. Winnifred Plubell, who is the full-time office secretary; James Wilnot, teaching band and instrument; Hugh Winn, choir work; and Mrs. Ruth West, piano.

► Carlos A. Montautti of Lima, Peru, has taken over his duties as treasurer of

Calexico mission school. Last year he was at Andrews University working on a Master's degree in school administration.

► As of the first of November, 12 radio stations within the territory of the Pacific Union Conference are carrying the Voice of Prophecy daily broadcast program.



Southwestern Union

Reported by
H. W. Klaser

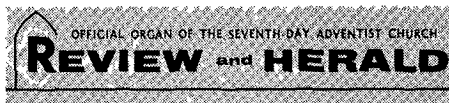
► Eighty-year-old Mrs. Effie Kirk Miller of Portales, New Mexico, tells us that she has attended 52 consecutive camp meetings in the Texico Conference, the first being at Abilene, Texas, in 1913. During the early days Sister Miller devoted her Sundays to riding a horse over a 50-mile area distributing *Present Truth* and other literature. As a result of this work 17 persons were baptized.

Church Calendar

Ingathering Campaign	Nov. 21-Jan. 2
Ingathering	December 5
Church Missionary Offering	December 5
Thirteenth Sabbath Offering (Northern Europe)	December 19

1965

Soul-winning Opportunities and Church Missionary Offering	January 2
Liberty Magazine Campaign (special prices January and February)	January 16-23
Religious Liberty Offering	January 23



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.

Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Figuhr, M. V. Campbell Theo. Garcich, W. E. Murray F. L. Peterson, R. S. Watts
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	Frederick Lee, W. R. Beach, C. L. Torrey, Presidents of all Overseas Divisions
Circulation Manager:	R. G. Campbell

Address all editorial correspondence to: Editor, *Review and Herald*, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

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TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

Construction Progresses at Georgia-Cumberland Academy

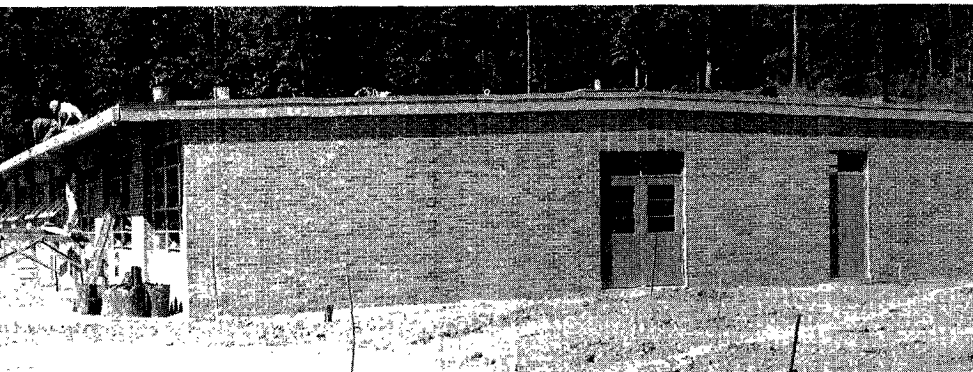
Two more major buildings are nearing completion at Georgia-Cumberland Academy—a science hall and a music hall. Funds for the former were provided by one large offering in excess of \$108,000, which was received in the churches of the conference on May 16.

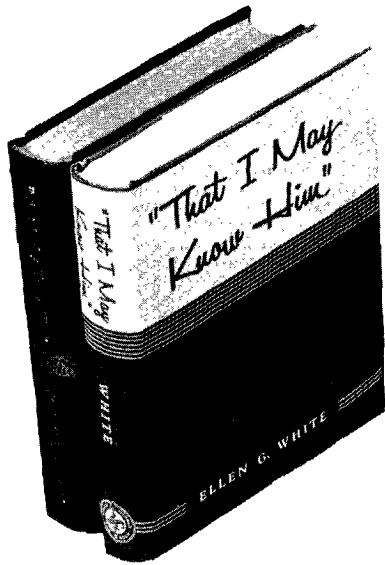
This project was preceded by a special two-million-penny offering in which the children of the conference participated. It was estimated that approximately 2,000 boys and girls would be able to raise 1,000 pennies for the construction of the music hall. They solicited, saved, and earned pennies in various ways. On March 15, 3.4 million pennies, weighing more than 11 tons, were brought to the academy.

The science hall houses classrooms, a laboratory, and the home economics department, as well as student association and annual offices. The music hall has three studios, a band room, and a central office. The administration and cafeteria buildings are already completed, and the boys' dormitory is nearing completion.

Plans are now under way for a Christmas thank offering to be received on December 12 for the construction of the chapel. Construction on this building and on the girls' dormitory will start soon. Georgia-Cumberland Academy will begin operating in September, 1965.

C. H. TURNER, *Departmental Secretary*
Georgia-Cumberland Conference





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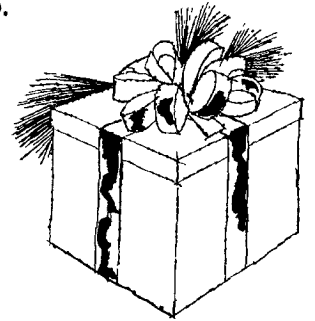
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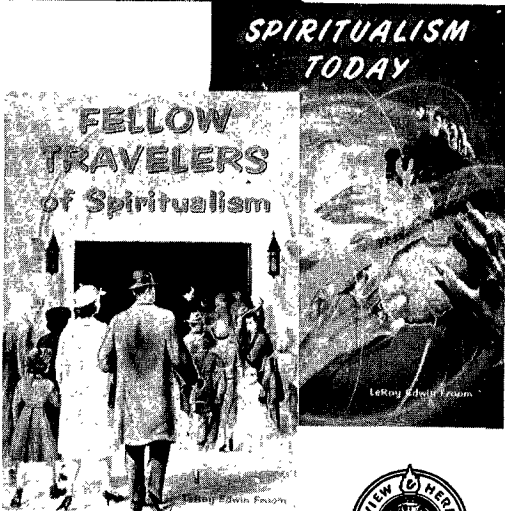
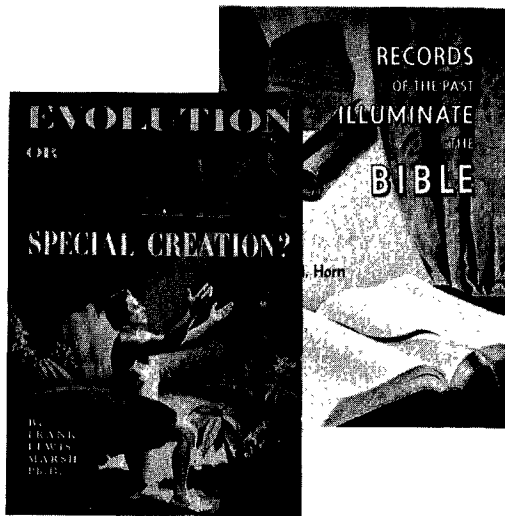
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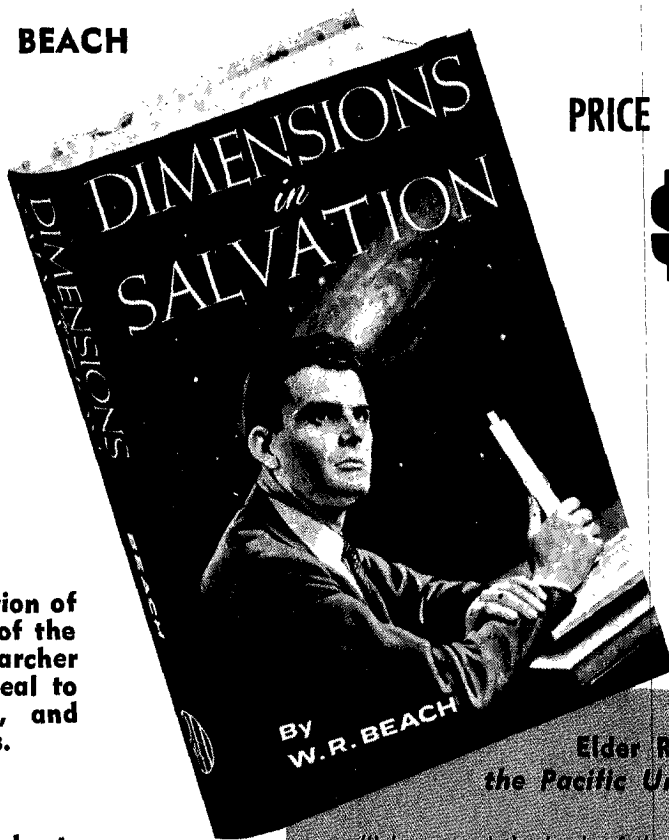
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Elder R. R. Bietz, president of
the Pacific Union Conference, writes:

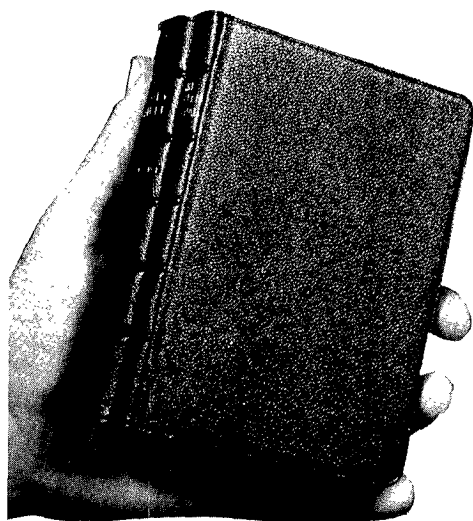
"I have read the book of the year *Dimensions in Salvation*. In my opinion this book will have a tremendous appeal to thinking people who are interested in religion.

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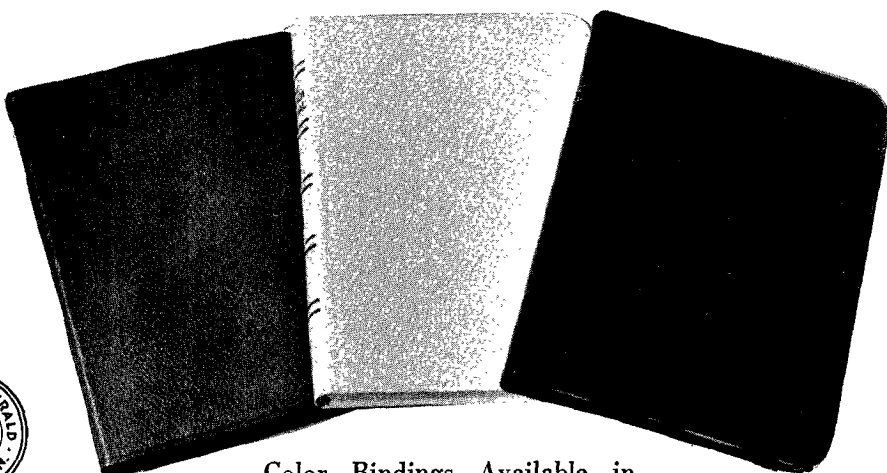
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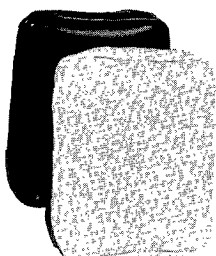
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News of Note

Autumn Council Votes Record Budget

The largest budget in the history of our church was voted at the recent biennial council. The delegates expressed their deep appreciation to our faithful church members who, through sacrifice and love for God's cause, have made this marvelous budget possible. The budget of \$34,750,000 is almost one and a half million more than the previous largest budget. This is an eloquent testimony to confidence in God's work and devotion to it.

This united giving has made possible united planning for a steady advance, and uniform support of the work of the church in all areas. Sporadic, individual giving here and there does not make for solid, consistent advance. But bringing our tithes and our offerings into the common treasury of the Lord does.

The large budget not only makes possible an increase of the regular appropriations of all the divisions but also provides considerable special sums for special plans in each division. This enables the brethren to go forward with urgent and needy projects.

Our leaders have returned to their fields with hearts warmed and full of gratitude for the visible evidence of the loyalty of our church members. They take up their tasks with renewed courage, assured that they have the solid support of our united church in the great task of quickly proclaiming this message to every nation and kindred in preparation for our Lord's return.

R. R. FIGUHR

Death of C. A. Scriven

C. A. Scriven, president of the North Pacific Union Conference, died October 28 at the Portland Sanitarium and Hospital, following a protracted illness. Elder Scriven served the church as a minister, departmental leader, and local and union conference president for 48 years. At the time of his death he had been president of the North Pacific Union for 17 years. The church deeply appreciates his long life of devoted, able service. A life sketch will appear later.

Korea Trains 1,500 Lay Evangelists

Ralph S. Watts, Jr., home missionary secretary of the Korean Union Mission, writes of new churches raised up by consecrated laymen, and of a series of union training institutes recently conducted:

"A short time ago here in the Korean Union Mission we completed eight union-sponsored-and-directed lay institutes, with a total attendance of more than 1,500 from 563 churches and companies. At these institutes we commissioned 388 as members of the modern "120," and presented

1,064 Bible training course certificates. Special recognition was given those who had, during the past year, raised up 111 companies or churches.

"The leaders in the three mission fields have conducted many institutes in their missions, and between 7,000 and 8,000 laymen have been trained to carry on a strong evangelistic program. The goals and objectives we have set for this coming year are high, and we believe that, with the blessing of God and the determination of our workers and laymen, this coming year will be a banner year in Korea."

J. ERNEST EDWARDS

North Pacific Union Elects New President

The North Pacific Union Conference convened in Portland, Oregon, on Tuesday, November 3, to select a successor to C. A. Scriven, president of the North Pacific Union for 17 years, from 1947 until the time of his death on October 28.

After prayerful study, W. J. Hackett was invited to take up this important responsibility, and we are happy to inform our people that he has accepted. Elder Hackett has served as president of the North Philippine Union Conference and of the Atlantic Union Conference. We solicit the prayers of all as he assumes his new assignment.

THEODORE GARCICH

Coming Issues of the Review

We are drawing near the end of the 1964 REVIEW. But we are not drawing near the end of good articles to publish. Far from it. If you have enjoyed the issues this year, we are sure you will enjoy what is still in store. In fact, you won't wish to miss a single issue. Right this week we are beginning a series by B. B. Beach, who has been attending the third session of the Vatican Council in Rome. Nothing more authoritative or up to date, we believe, is being written by any news correspondent.

But this is only one good feature. There are many more in prospect. For example, we shall be running a number of hitherto unpublished articles by Ellen G. White. These will be of unique value and unusual interest.

And so we might go on. But we stop, abruptly, at this point to remind you that in order to have the REVIEW coming to you in 1965 you need to renew your subscription. For a few weeks more you can still subscribe at the special campaign price. Maybe you have renewed. But what of your children away from home, or others dear to you who need the weekly spiritual help the REVIEW can give them? Are you renewing their subscriptions? We wish to go heavenward as united families. The REVIEW will help us to make this wish come true.

Secretary-Treasurer, Canadian Union

E. L. Green, who has served as secretary-treasurer of the Canadian Union Conference since 1951, is resigning at his own request, wishing to retire. R. J. Radcliffe, an associate auditor of the General Conference, has been elected in his place. The transfer will be effective January 1, 1965. Elder Green brings to a close a 48-year career of active service in various treasury responsibilities.

W. P. BRADLEY

Sabbath School Evangelism in Southern Asia

V. P. Muthiah, Sabbath school secretary for the Southern Asia Division, writes of encouraging advance in several phases of Sabbath school evangelism in that great division. At the conclusion of 16 workshops and institutes in four different language areas, challenges were presented to the assembled delegates to advance into unentered territory. As a result, more than 250 branch Sabbath schools are already operating in Southern India alone.

The letter closes by saying, "A new day has dawned in Southern Asia, and we look forward to the time when Southern Asia will rank with Korea in branch Sabbath school evangelism. Please continue to remember us and the work in your prayers."

WILLIAM J. HARRIS



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

LONDON—The possibility of Britain's appointing an Ambassador to the Holy See—its current representative has only Minister rank—is hinted by a leading Catholic commentator, writing in the *Catholic Herald*, a weekly published here. Norman St. John-Stevan, who had interviewed Pope Paul early this year, commented on the Pope's intention to intensify papal diplomacy in the cause of peace as foreshadowed in his recent encyclical *Ecclesiam Suam*.

ALGIERS—To date some 170 former Catholic churches in Algeria have been converted into mosques, according to the weekly *Revolution Africaine*, published here.

MUENSTER, GERMANY—German Protestantism has virtually disappeared from the former East German areas which came under Communist control and Polish administration. Since 1939, when there were 3 million communicants, the number of German Protestants in the wide area has been reduced to 35,000.

ROCHESTER, N.Y.—A ten-year program to recruit a million new members and raise \$1 million was adopted by the ninetieth annual convention of the Women's Christian Temperance Union here.