

REVIEW and Herald

Ten Commandments for Church Officers

I

Thou shalt have no other desire than to please Christ and hasten His coming.

II

Thou shalt not make thyself in the likeness of the world, neither shalt thou worship the false gods of mammon or outward ornamentation.

III

Thou shalt not take the name of thine office in vain, but thou shalt work diligently to increase its contribution to the advance of the gospel.

IV

Remember to review often the teachings of the Bible—including the Sabbath, the imminent second coming of Christ, tithing, Christian education, healthful living, and the gift of prophecy—so that thou mayest teach them convincingly both by precept and example.

V

Honor thy fellow officers, and seek their counsel frequently, that thou mayest perform thy work with wisdom, and develop a team spirit.

VI

Thou shalt not kill the initiative of thy fellow church members who seek to win souls, but thou shalt encourage them, to the end that every member will engage in some soul-winning activity.

VII

Thou shalt not adulterate thy work by introducing worldly methods, or by lowering Christ's standards of dress, diet, entertainment, or any such thing.

VIII

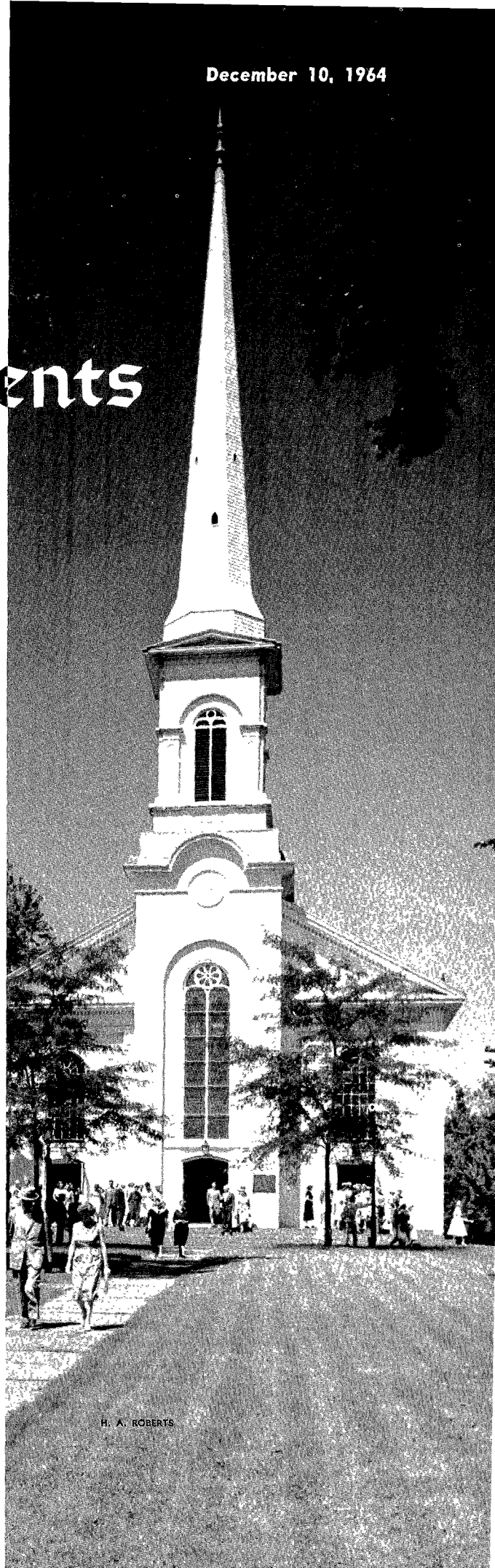
Thou shalt not steal credit for the success of church projects sponsored and executed by others.

IX

Thou shalt not bear tales about thy fellow officers (no matter how true they may be) nor betray confidences made to thee by any member.

X

Thou shalt not covet another's position either for thyself or for thy friend, but shalt do thine own work well, helping the other leaders whenever possible.



H. A. ROBERTS



COPYRIGHT © 1963 BY THE REVIEW AND HERALD

RUSSELL HARLAN, ARTIST

We Don't Shut Our Eyes to Evidence

By the Editor

MORE and more, as the evolutionary theory has become law and gospel in the scientific world, most of the leading Protestant bodies have largely accepted it. In many instances they have quite surrendered any real attempt to find a harmony with Genesis. Even the Catholic Church has succumbed to it, seeking only to exempt one small area of man. If we understand aright the thinking of most Catholic theologians, they hold that evolution has been the active force operating on all forms of life, even on man, except that God in a supernatural way places within him a soul.

There are many of us who can still remember the day some forty years ago when the conflict between modernism and fundamentalism was at its height, and the first chapter of Genesis was the focal point. At that time fundamentalists denounced modernism, lock, stock, and barrel, declaring that to make any compromise with the evolutionary theory was to reject the Bible. But what they did not realize was that belief in the ruin and restoration theory or in the allegedly long days of Genesis, was already breaking down the defense that should have protected them against

the evolutionary doctrine. Though they would deny this fiercely, we would quietly remind them that if they will look back a half century and more they will discover that liberals broke down their defenses against evolution while calmly insisting that they had not rejected the Scriptures, but were simply seeking to harmonize them with science.

We believe that even as modernists finally abandoned their attempts at harmonization, and disposed of Genesis as folklore, even so, fundamentalists will be driven to do. But what has happened to fundamentalism when they take this view of the opening chapters of the Bible? We shall refer again to the story of harmonization in article six.

All the while, skeptics, some of them within theological seminaries, have been making high sport of what they describe as the intellectual gymnastics and elastic exegesis that permit Christian ministers to find within the Bible an endorsement for that basic concept of evolution, namely, long periods of time for evolving life.

Now, while all this has been going on, what have we as Adventists done regarding the evolutionary theory? Have we shut our eyes and closed our

ears to any evidence that evolutionists might present? The answer is No, emphatically No. We refuse to plead guilty to the charge that we shut our eyes to evidence.

But we have not been willing to capitulate to the evolutionary theory, as most religious people around us have done. We agree with other churchmen that God has given us two revelations, the Bible and nature, but we do not agree with them that we should look to the Bible simply for knowledge about salvation and to the book of nature for knowledge of the natural world, and that we should keep the two books completely separate. To say that God has given us two revelations but that these two revelations may conflict sorely is to say an impossible thing, and reveals muddled thinking. It is one thing to say that nature supplements the Bible; it is another thing to say that it *conflicts* with the Bible.

We are not forgetful of the fact that many modernists and evolutionists tell us that the way out of our dilemma is to realize that we may be wrongly reading God's revelation in the Scriptures. We think that that revelation as it applies to Creation is plain and evident, and that if we can-

not give to the words in Genesis their ordinary, plain meaning, what justification do we have for giving a plain meaning to the words of any other part of Scripture? Hence, why take seriously the Book of God?

Might it not be that evolutionists have wrongly read God's revelation in the book of nature? Why not? Is that an unreasonable position to take? We think not. And it is because we have consistently thought thus through the years that we have been able to hold onto the Bible and to the book of nature, closing our eyes neither to one nor the other. Our goal has been to show that a different interpretation from that of the evolutionists may be given to certain parts of the book of nature. Let us illustrate what we mean.

When Darwin took his famous trip on the *Beagle* along the coast of South America, he noted that species of animal life on certain of the Galapagos Islands were a little different from the species on other islands. That started the thought in his mind that given enough time and enough geographical separation, plus other factors, entirely different species would be developed, then different genera, and different families, and so on. Without our becoming involved in the endless intricacies of his theory, we may say that Darwin needed only to add the factors of favorable variation and the survival of the fittest in order to account not only for different kinds of life but for rising levels of life, even up to man.

Darwin Jumped to Conclusions

Now, Adventists do not question the fact that Darwin dealt with a fact of nature when he declared that species often varied. What we question is the enormous superstructure of conclusions that Darwin felt he was warranted in building on this simple fact. Let us never forget that there is a world of difference between observing certain facts and drawing conclusions from those facts. There was a day when men could prove to their complete satisfaction, and to the confusion and rout of their few opponents, that if the world is round then the sailor foolhardy enough to sail endlessly westward would ultimately slip over the side and fall off below. Probably no argument could be more easily proved than that. We can visualize their "proof" even today by holding up a ball and watching what finally happens to an object on its surface as it moves in any direction from what we call the top side. It falls off. Q.E.D. How simple! At least, so the medievalists thought.

There was only one thing lacking in their simple demonstration and in

their logic, and that was a knowledge of the law of gravitation. They thought they understood nature. They did—in part. They thought their conclusion unassailable. But we only smile as we look back on the matter and muse on the fact that an apparently unanswerable argument can suddenly become pointless by the addition of a lone new fact.

Darwin and Mendel

Return, now, to the point of the variations in species, on which Darwin began to build such far-sweeping conclusions. We do not question the variations, but we do question the conclusion that the variations will go on endlessly, and in a favorable direction, until entirely different forms of life are produced. The first is a fact, the latter, a speculation. We believe that Gregor Mendel's nineteenth-century study of common garden peas helps us to understand, in part, the workings of nature in the matter of variation. But Mendel's work leads us to the conclusion that variations seem to be within a charmed circle.

Unfortunately, Darwin's theory had gained much momentum before Gregor Mendel's work was rediscovered at the turn of the century and the modern science of genetics was born. Indeed, Darwin's theory had gained such momentum down the highway of human thought that we might almost think of it as overriding genetics, or at least requiring of it a great measure of flexibility. Evolutionists hotly contest this charge, for it implies that something besides cool logic and evidence controls them. But, after all, they should remember that they are but human and that a deeply entrenched theory can produce blinding effects. On this point we shall speak more fully later.

No, we have no difficulty with the fact of variations in species. We simply challenge the assumption that variations can go on and on, producing at last truly different basic types of life. An attempt to provide scientific proof that variations can thus go on, is one of the major tasks of evolutionists today in their attempt to establish the evolutionary theory. Indeed, some very learned students in that field have become so restive over their slow progress in explaining evolution by endlessly slow microscopic changes, that they have boldly taken the position that somewhere in the dim past there were certain great changes, or mutations, that occurred. That is delightful as a theory, but beyond that, little can be said in its favor, and its scientific opponents can say much against it. We leave them to their controversy on mutations, large or small.

Or take another fact in nature on

which evolutionists rely as they seek to marshal support for evolution. They point to the fact that all living things can be arranged on an ascending scale, anatomically, and to a degree, physiologically. Doubtless our readers have seen evolutionary sketches that show a line gradually ascending through different forms of life to apelike creatures, and then man. The picture is persuasive, but second thought prevents considering it any sure argument for evolution.

Accounting for Similarities

Adventists do not shut their eyes to the fact that there are certain similarities in the structure of different animals, and that the so-called higher forms of life may have close similarities. For example, we are aware of the fact that the skeletal structure of a monkey is very much like that of a human being. Nor do we find anything in the Creation story that clashes with this fact. Genesis informs us that God created all of the original basic types of life. Very well. We may properly conclude, therefore, that He made some forms relatively simple, others more complex, but in making ever-more complex forms, why should He not employ certain rules of structure for all of them, for example, a backbone for a whole category of animals? If the backbone is good for one, why is it not good for another? Inevitably, therefore, as we put the different forms along in a row, from the simple to the most complex, we will find similarities. Even the most complex machinery that man makes today still employs the principle of the wheel, a principle that in its simplest form is illustrated by the wheelbarrow.

Yes, we agree that there are structural and functional similarities between man and animals. What amazes us is that evolutionists seem unable to give proper weight to the amazing *dissimilarities* between man and animals. There is nothing in the Genesis record that demands that man should be wholly distinct from the animal world as to flesh and blood and bones. The distinction is found in the fact that man alone is made in the "image of God." Neither we nor the evolutionists can comprehend fully the import of the words "the image of God." But that the Bible writer is clearly seeking to create a distinction between animals and man—a distinction vast as to kind, rather than simply degree—is hardly open to debate. And that distinction is startlingly plain for all to see. Nor can any theory offered by evolutionists really explain it. Then why should we become evolutionists? F. D. N.

(To be continued)

Tragedy and Triumph

SOME places stand out in history for all time. Invariably such places have witnessed events that have shaped the destiny of nations and even of the world. For instance, Stalingrad, that great Russian citadel, was the breakwater on which the flood tides of Hitler's invading hordes were broken to pieces.

Waterloo and Trafalgar are places that lighted up the pages of British history by decisive events that far transcended the importance of the places where they occurred. And to Americans, Gettysburg, Pearl Harbor, Okinawa, and others, were just names buried in geography books until history lifted them out of obscurity.

Kadesh-Barnea was just such a place in sacred history. This trading center was on the border between Canaan, the Promised Land, and the sandy stretches of desert through which the children of Israel had traveled after leaving Egypt. God intended it to be only a gateway into the Promised Land. But through disobedience and unbelief the people of God made it a terminal point. God planned that it should be a portal through which His chosen people would march to obtain the inheritance. Instead it became a dwelling place, where lack of faith and rebellion sentenced the people of God to spend 40 years wandering in the wilderness.

Yes, Kadesh-Barnea was the iniquitous place where the mighty power of God, so often manifested during the wilderness journey from Egypt, was entirely forgotten; a place where the Israelites distrusted the hand that had safely guided them; a place where, through cowardice, they limited the power of the Holy One of Israel.

The experience of Israel at Kadesh-Barnea was a great disappointment to God. He intended that His people, poised here on the border of their future inheritance, would take possession of the goodly land with eager expectancy. It was never His plan that Israel should have to turn back

into the wilderness. This disappointment is graphically reflected in Numbers 14. In their rebellious attitude, the people exclaimed, "Would God we had died in this wilderness!" Now this prayer was to be answered.

"As I live," declared the Lord, "I am going to deal with you exactly as I had heard you prescribe it. . . . And because of your unfaithfulness your sons will have to wander as shepherds in this wilderness for 40 years until all your corpses lie in the desert. . . . Then you will realize what it means to have Me against you" (Num. 14: 28-34, Berkeley).

Commenting upon this frightening event in the history of Israel the messenger of the Lord has written: "God had made it their privilege and their duty to enter the land at the time of His appointment; but through their willful neglect that permission had been withdrawn. . . . They had distrusted the power of God to work with their efforts in gaining possession of Canaan."—*Patriarchs and Prophets*, p. 392.

Israel's Faith Undermined

Today modern Israel should carefully ponder why the faith and will power of the ancient Israelites were so easily undermined. What was it that caused them to distrust God's

What Is Love?

By SARA SEHULSTER

Is it the theme of which our adolescents dream?

Is it the tie 'twixt man and wife that keeps them faithful all their life?

Is it the urge that parents have for little miss and little lad,

To shield them from all care and woe? This is the love that humans know.

We speak of love, but do not know The heights to which true love can go. Behold the Father and the Son! What more could they have done? To show us what true love can be Christ trod the road to Calvary.

power? What was behind that fateful decision to remain in Kadesh-Barnea when their eyes could see the hills of their promised homeland?

First, let us look briefly at the wilderness journey. More than a year had elapsed since they left Egypt and began their wilderness wandering. The journey had not been a bed of roses, yet it had provided some ease and comfort for the people.

In the desert they did not have to provide food and drink by their own toil. God abundantly supplied them with manna and water. It came day by day as surely as the sunrise. Their clothing and shoes did not wear out. In the desert they were free from their traditional enemies. The Egyptian host had been overthrown, and the desert isolated them from all their enemies.

Then, too, in the pillar of cloud by day and the pillar of fire by night they enjoyed a sense of companionship, a paternal control by the Lord without much effort on their part.

So by the time they reached Kadesh-Barnea they had begun to take things for granted and had developed an attitude of complacency. They were virtually immobilized by a mental state of inevitability—was not God in the pillar of fire? Had He not promised to give them Canaan?

They were soft and easygoing, instead of being strong and aggressive men of faith and courage, who thought positively of the conquest of Canaan. They were not prepared to pay the price of advance into enemy territory. Perhaps they reasoned something like this: "Who wants to exchange the pleasantries of Kadesh-Barnea for the battlefields of Canaan?"

But Kadesh-Barnea is not merely a name connected with the life and history of ancient Israel; it is a place with meaning for the church today. We need to pause to ask ourselves some searching questions: Has the remnant church arrived at a place called Kadesh-Barnea? Are there evi-

at Kadesh-Barnea

By Ralph S. Watts
Vice-President
General Conference

dences that while in sight of the hills of the Promised Land we are delaying to face up to the challenge of the unfinished task? Are we losing our drive, and settling down as have other religious organizations after their initial "big push."

Another question that plagues my conscience: Why are we operating both below our possibilities and God's design for us in this decisive moment in our history? I believe we should attempt to answer such questions during this Biennial Autumn Council, for surely this is the time and place to candidly appraise matters pertaining to the work of God.

Some Hindering Influences

It seems to me that there have gradually developed within our organization certain influences that are impeding the forward thrust of the movement due at this decisive hour. I hope I will not be misunderstood if I refer to these hindering influences. Fidelity and loyalty to the divine course marked out for us should be our supreme burden and quest. Our adherence to Heaven's appointed schedule should be our greatest concern. The triumphant closing of this final warn-

ing message was set by God for this, *our* day. Now let us look at some of the hindering influences which we detect among us.

As a religious body we have come of age. We are now well established in the religious world's consciousness—sometimes, I must add, not too favorably. Our church organization and polity are the best, the most unique, and most effective among religious bodies. We have numbers and are growing day by day. Two years ago at a previous Autumn Council our statistical secretary informed us that Seventh-day Adventist density in world population had increased more than six times as fast as the world population during the past 50 years. This is an enviable record. Today, Sabbath-keepers number more than 2 million and the work is well established in strategic points in all the great centers of the world.

We have financial means at our disposal. Appropriations to our worldwide work have more than doubled during the past 12 years. Also during the past three decades the total denominational investment has multiplied more than ten times. We enjoy a full body of faith and doctrine,

hewn from the quarry of Holy Scriptures. Before our work is finished and probation closes, we will become the center of world discussion, world decision, and concerted world attack. This is inevitable in God's plan for His church. But strange as it may seem, our greatest denominational peril results from our coming of age. There is a definite peril in maturity.

One of the usual evidences that a person has reached the post-youth stage of life is a growing concentration of obesity in already well-established areas of the body. In men much of this obesity is usually concentrated around the waistline. In like manner in our church today we are witnessing a growing concentration of interests in already well-established centers. The increasing colonization around our institutions and headquarters offices poses a serious problem and has a profound bearing on our plans for a more rapid advancement of the cause of God in all the earth.

Increasing Dependence Upon Financial Support

Another peril that we face is the increasing tendency to depend upon money rather than on divine power for the speedy finishing of the work. The larger we grow, the more institutions we establish; the greater we expand our mission program, the greater become the demands for more funds and appropriations.

Psalm 127 plainly reveals the foolishness of thinking we can gauge our success by material things: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (verse 1).

We need to refresh our minds lest we forget and look to material things. Man's power is not evidence that God is with us. We must remember that numbers and material possessions are not necessarily signs of spiritual power.

We turn now to another retarding influence. It is the subtle spirit of doubt and uncertainty which results in conformity to the world. Sad to say, this spirit has sought entrance into



One of the great tragedies at Kadesh-Barnea was Israel's response to the report of the spies. Instead of acting on the report of Caleb and Joshua, the people faithlessly believed the ten. This made it impossible for God to lead His people into the Promised Land until 40 years had elapsed. Does modern Israel face a similar test of faith?

the hearts of many believers in our ranks. This mental attitude is chilling the ardent longing for the speedy coming of the Lord, which should underlie all fervent sacrifice to hasten that day. It is self-evident that confidence in the certainty of the Advent Movement is foundational to any unusual sacrifice in its behalf. As leaders we must remedy the leavening influence of uncertainty and worldly conformity that is neutralizing the effective witness of many.

Prime Purpose of Our Existence

I believe that God is calling us anew to the prime purpose of our existence as an organization. Far above figures, far above statistics, slogans, and mechanics stands the expectation of God toward the leadership of this remnant church. God expects us to terminate at once our sojourn at twentieth-century Kadesh-Barnea.

I sincerely believe that the remnant church has never before faced such a time as this. Look at the facts as we will, there is but one inescapable conclusion—namely, that for its special mission in this hour our church is in need of special preparation.

If the church is in need of special preparation in order to reach God's exalted purpose for this climactic hour, then surely it is for us, the leaders in the Advent Movement, to lead out in seeking this preparation.

The greatest of all underlying hindrances is the lack of the Holy Spirit in our lives. The outpouring of the Spirit of God upon the church and in our lives is our great need. This is the one means indispensable for reaching the hearts of men everywhere. This is the only means that will prepare the church for the "loud cry" of the message—and yet how appallingly apathetic we are about it! To have this lack supplied should be our greatest burden. This is the one thing that stands between us and the consummation of our commission. If the church is to be filled with the Holy Spirit, this Gift must come upon men and women individually, who comprise the church. In view of the decisive hour that faces the world today, I am sure it is not the will of God that the coming of Christ shall be longer delayed.

We have noted that God did not design that ancient Israel should wander 40 years in the wilderness. He promised to lead them directly to the land of Canaan from Kadesh-Barnea. But we are told that they went not in "because of unbelief." And the frightening part is that the same sins are delaying the entrance of modern Israel into the heavenly Canaan today.

Remember, my fellow workers, the timetable of last-day events which usher in the finishing of the work depends not upon numbers and budgets, but upon the readiness of the

—The Art of Living....

A Parable for Today

AND it came to pass in the year one thousand nine hundred sixty and four that a righteous and godly man, who commanded his household after him, was caused to move his family from the midst of their friends and their accustomed place. There was weeping and gnashing of teeth and great wailing; and the young damsel of the household lifted up her voice and said to her father:

"Lo, must I leave all my friends and my Christian school and all that I love? What will become of me?"

Her father, being tender of heart, was vexed in his soul and longed to comfort his daughter with promises that she might be sent to live at a school of the prophets, better known in the land as a boarding school. Yet when he counted over his silver and gold and his sheep and his herds, he too lifted up his voice and wept. Whereupon he reasoned with his daughter thusly:

"Our heavenly Father hath not given me sufficient of this world's goods to send you away to the school of the prophets this year. Perchance it will be possible next year. Could you not, dear child, witness for your faith in the school here? Like Queen Esther, it may be that you will have come to the school for just such a purpose!"

The damsel's countenance darkened, and she made to her father no disrespectful reply, but in her heart she harbored great resentment, because Satan whispered to her that in the new school she would be thought of as "strange" and "peculiar" and "funny"—and worst of all, the damsel dreaded that she might be unpopular.

And it came to pass that she resolved not to let the students in the new school know that she believed in God and the Sabbath and modesty and health principles. "The scholars may accept me as an equal if I act like them," she said to herself. But she determined to adhere to her beliefs as far as possible, for she truly was a good damsel, albeit a timid one.

When a feast was served in the banquet hall of the school (better known in that land as lunch in the cafeteria) and another damsel, who had befriended her, made known that her choice was the sandwich composed of bacon, lettuce, and tomato, the young Christian damsel replied:

remnant people of God to bring their lives and activities into conformity with the will of God. When the church is what it should be, God can speedily finish His work upon earth.

**when
you're
young**

by Miriam Hood



"Hearken, then. I do not like the taste of bacon." So she devoured a cheese sandwich instead.

And when the scholars who were her classmates urged that she join them in a festive occasion termed in that land "a dance," the damsel let it be known that many plans had been made for her by her parents; the scholars were left with the impression that "next time" she might join them in their revels.

And when the young damsels who befriended her asked why she wore not the outward adorning known as jewelry, she said unto them:

"Of a truth, I feel that only genuine jewelry would suit my fancy. Unless I can own true pearls and diamonds, I prefer to wear none"—which remark struck them as somewhat extreme.

And when the subject of smoking was introduced by the young gentlemen scholars, the damsel murmured that the surgeon-general's scroll, read in all the land, was sufficient evidence to dissuade her from sampling this habit.

And when it was mentioned in her hearing that strong drink would be served at a gathering and partaken of by many, the damsel declared to all those within sound of her voice that she needed not strong drink in order to laugh and be merry.

But it came to pass that as the days went by, the damsel's heart became heavier and heavier, because she wondered if she had denied her Lord. And finally, when she could evade no longer, she confessed her beliefs to the scholars who had befriended her. And they lifted up their voices on this wise:

"Why did you not tell us of your beliefs when first you came? Is your religion something that maketh you ashamed? Indeed, it must have very little to commend it, if you do not wish to tell your friends of it."

And the damsel went away sick at heart, because she knew she had, in truth, denied her Lord. In her closet she bowed before the Lord, repenting of her Judaslike conduct, and vowing to let her light shine brightly before all men.

The Bishops and Their Work

By B. B. Beach

A NUMBER of correspondents who covered the first two sessions of Vatican Council II and now find themselves again in Rome, claim that it is more difficult to write on and interpret this third session. I tend to agree with them.

First of all, the polarities are no longer as clearly exhibited. The contest between "liberals" and "conservatives" has lost some of its interest.

Second, each word in the proposed decrees has its significance, hence a writer must not only be able to understand the meaning of the text, with all its nuances, but should also have certain qualities of the private investigator which allow him to read between the lines and seek for unsuspected, concealed, or inferred meanings that lie below the surface.

Very often the situation seems to be "Yes, but . . ." Various interpretations are possible and the actual carrying out of the decrees, which is, after all, the "proof of the pudding," is exceedingly important. The practical reality no doubt will at times "taste" quite different from what is generally read into today's council decisions.

Speaking about the press, after its deplorable treatment during the first session, in 1962 (especially the first few weeks), the situation improved during the second session and has continued to do so. A Coordinating Center for Council Communications (CCCC) was established in some basement rooms near Via del Sant'Uffizio in the shadow of St. Peter's. Here each of the accredited press representatives can have his own pigeon-hole where daily news releases and other documentation are placed. The only difference between this year and last year is that there is now a small five-dollar charge for this helpful service.

The Press Panel

One of the most helpful instrumentalities at the disposal of the English-language working press is the daily Monday through Friday U.S. Bishops' Press Panel, held in the basement of a building at the beginning of the beautiful Via della Conciliazione, Conciliation Street (built by Benito Mussolini to symbolize the new relations between the Papacy and the Italian State after the 1929 Lateran Treaty), which unites Vatican City to Rome proper. This 3:00-4:00 P.M. meeting is so popular that efficient Elmer von Feldt, news editor of the National Catholic Welfare Council,

and the panel director, has to post himself before each meeting at the top of the stairs to keep curious priests, nuns, and other non-accredited persons from flooding the place.

The purpose of the press panel is to make available to newsmen the professional help of specialists who can provide theological and other background information. Most of the regular panel members are outstanding men, and some very capable guest panelists are also invited to speak and answer questions as subjects in their fields of special interest are taken up by the council.

A brilliant mind and colorful figure, Father Gustave Weigel, a favorite panelist during the first two sessions, is missed this year, having died of a heart attack earlier in the year at the age of 58.

Sometimes the atmosphere is quite charged but usually a relaxed sense of humor reigns during the panel press conferences. The panelists are not al-

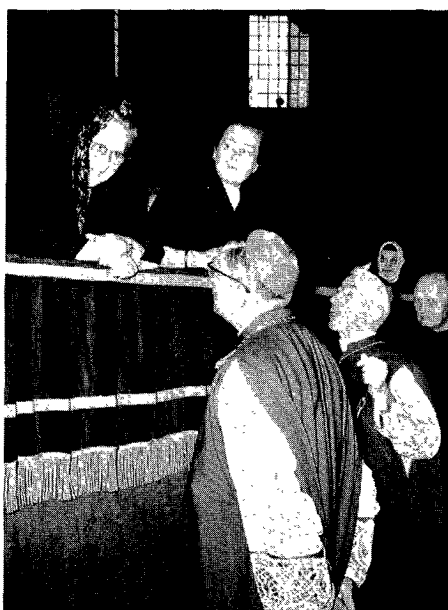
lowed to express personal opinions, but they slip out of this clerical bridle by expressing hopes and fears! For several days a sign could be seen on the side of the table away from the chairman and panelists reading "Reserved for Pope"!

One of the more sympathetic innovations of the current session is the presence of women auditors in the council hall. Readers who followed the ups and downs of last year's session will remember that at one point Leo Jozef Cardinal Suenens of Belgium made a much-applauded speech requesting that women be permitted into the council. As a result some 15 women now sit in St. Peter's (just over half are mother superiors representing religious orders, and the rest are heads of large Catholic women's organizations).

The only woman auditor from the United States is lively Sister Mary Luke, president of the Conference of Superiors of Women's Institutes. When I happened to meet Sister Mary Luke I asked her how it felt to be in this masculine assembly. Her answer was: "It feels wonderful to be in the council. We ladies are very well received and welcome. It is very good they carried out the wishes of Cardinal Suenens and others expressed during the second session." These women are certainly helping to make Catholic history, for this is the first time in the annals of Catholic councils that women have been allowed to enter and play a role, albeit the demure one of listener.

Pastoral Duties of Bishops

After completing the discussion on chapters 7 (Eschatological Vocation of the People of God) and 8 (Mary, Mother of God) of the *De Ecclesia* schema, the council took up the study of the schema entitled *The Pastoral Duties of Bishops in the Church*. At the same time voting was allowed to proceed on the various propositions in Chapter 3 of *De Ecclesia* concerning collegiality and the hierarchical



S. APPETITI

Council bishops talking to Miss Marie Louise Monnet, of France, first lady auditor appointed to the Vatican Council, and president of the International Middle Class Movement.

organization of the Catholic Church.

The new text on the bishops is the result of amalgamating parts of two previous decree drafts, the first on *Bishops and the Government of the Dioceses* and the second on *The Care of Souls*. The present text is the product of the work of five subcommittees. Consideration was given to hundreds of suggested amendments filling eight volumes. This revision of a previous revision disregards many problems of a narrow juridical nature, since it is felt that strictly juridical matters can be handled more effectively by the postconciliar Commission for the Revision of the Code of Canon Law. The entire schema is divided into three chapters in accordance with the triple geographical aspect of a bishop's office: (1) Universal church, (2) Dioceses, (3) Interdiocesan region.

The first chapter takes up the position of the bishop in relation to the Roman Catholic Church as a whole. The collegiality of the bishops, already nailed down theologically in the schema on the church, is affirmed to exist in the ecumenical councils and outside the councils whenever the Pope asks the opinion of the bishops or accepts of his own free will something they have agreed on as a body. The hope is expressed that a sort of senate or council of bishops will be organized. The bishops are invited in the use of their temporal goods and financial resources to take into account not only their own dioceses but others that are more in need.

The first chapter underlines the principle that every bishop exercises ordinary jurisdiction in his dioceses under the authority of the Supreme Pontiff who *can reserve unto himself* or to other authorities *whatever he may see fit*. Hope is expressed that the Roman Curia will be given new structures and that its members and consultors will be chosen on a more worldwide basis and that residential bishops shall be among the members of the various curial congregations. Lastly, the Curia is invited to heed the opinions of laymen, thus giving the laity at least a small voice in matters dealing with the church to which they belong.

The second chapter treats the position of the bishop in relation to his diocese. A detailed discussion of the bishop's role as teacher, sanctifier, and governor of souls is presented. Bishops prevented from discharging their duties either by age or ill health must be ready to resign of their own accord or in response to an invitation proffered by competent ecclesiastical authority.

Three articles in this chapter dem-

onstrate the necessity of revising outdated diocesan boundaries. A principle is laid down distinguishing between coadjutor and auxiliary bishops, in so far as the coadjutor has broader faculties than the auxiliary, and *often* (in last year's draft the schema said *always*) has the right of succession.

Members of religious orders are told they must collaborate actively in the diocesan apostolate, always under the direction of the local bishop. Their exemption holds good only for matters internal to their respective congregations, but in everything else they must depend on the jurisdiction of the bishop ordinary. This section regarding the relationship of members of religious orders to bishops aroused considerable comment on the council floor.

Two Viewpoints Emerge

As one analyzes the speeches made regarding the cooperation between bishops and the religious there seem to emerge, as could be expected, two viewpoints, or what could be called a thesis and an antithesis. According to the thesis the religious in their external, pastoral duties belong to the diocesan clergy and should, like secular priests, be under the direction of the local bishop. Religious are too often unduly individualistic, not sufficiently cooperative, and rather slow to adopt new methods.

Those fathers supporting the antithesis claim that the religious are fully exempt from episcopal control and that one cannot divide the monastic spiritual life from the apostolate. The religious are at the service of the pope and the Catholic hierarchy in general. It would ruin religious orders and their international unity if the mem-



S. APPETITI
Archbishop O'Connor (left), head of the Vatican Council press office, in conference with Monsignor Vallainc, its secretary.

bers came under the dictatorship of some diocesan pope. Those upholding the antithesis feel that the adoption of the schema as it now stands will result in a diminution of papal privileges for exempt religious orders with a subsequent crisis in the religious life itself.

It is hard to say what the final outcome of this controversy will be. It is likely that the preaching, catechetical, and liturgical training activities of all religious, exempt as well as non-exempt, will come under closer episcopal supervision. On the other hand, as the general superior of one of the orders under the Augustinian rule told me, "The religious are for the pope and serve him and he will not allow them to be put under the jurisdiction of bishops and thus lose control of this large and devoted army."

The third and last chapter of the schema on The Pastoral Duties of Bishops gives new importance to diocesan synods, regional councils, and national episcopal conferences. The schema closes with the prescription that in the coming Revision of the Code of Canon Law due attention be given to the observations of the council fathers and findings of the council commissions in order that the council decree be made effective.

Two New Propositions

In concluding our discussion of this schema we must mention two new propositions that were kept secret and introduced at the last moment, probably in order to avoid pressure and unfavorable reactions from governmental authorities. These two new paragraphs deal with the relations between the bishop's appointment and work, and government authorities.

The first statement says that government authorities have no right to keep bishops from exercising their functions and communicating freely with the Vatican. On the other hand, bishops must cooperate with civil authorities and preach obedience to *just* laws and respect due governmental agencies.

The second proposition states that the nomination and appointment of bishops is the exclusive competence of the ecclesiastical authority. In the future no lay person is to have any right whatsoever in connection with the appointment or nomination of new bishops.

These two declarations remind us of the investiture controversy in the Middle Ages, which has continued under various and attenuated forms until recent times. In these two propositions Rome seems to be about midway between Moscow and Madrid. While the first statement obviously is

aimed at certain so-called iron-curtain countries, the second points to Franco-type Catholic governments. Despite the fact that this is the first council of the Roman Catholic Church in which none of the conciliar fathers are under direct external pressure from governments and where the great majority of the Catholic bishops are the choice of the Vatican and not of governments, even today there are governments that desire to have a voice in the choice of these bishops.

In recent weeks I have visited countries where both ministers and priests, and especially church leaders, are considered public functionaries and as such subject to government control and authorization for the exercise of their functions. It is no doubt with some of these problems in mind that these propositions have been placed in the schema on The Pastoral Duties of Bishops.

The scandal of wealth, titles, ceremonies, robes, and monarchical triumphalism hits any Protestant when he first arrives in Rome and looks around. It is gratifying to realize that efforts are being made by some bishops to undertake reforms and reduce the scandal of episcopal dress, luxurious palaces, ring kissing, and the appointment of princes of the church. This schema is entitled the Pastoral Duties of Bishops. It would indeed be a good thing to view the functions of the bishops pastorally instead of with heavy-handed juridicism.

Some bishops, including outspoken Cardinal Léger of Montreal, have deplored the archaic, ecclesiastical language of this schema, and have suggested a complete reorganization of diocesan administration, including reforms in titles, vestments, and modes of living, and the integral abolition of the outdated medieval system of

benefices (income attached to an ecclesiastical office or position).

Some observers and journalists have been impressed by many bishops who seem to long for real reforms. It was Ivan Iriarte, bishop of Reconquista, Argentina, who told the council that just as there was a transition from the bishop of the feudal period to the bishop of the post-Tridentine era, so now there must be a transition to the bishop of modern times. There must be a complete reorganization of episcopal life. "Bishops today must endeavor to convince rather than to dominate." However, one cannot keep from wondering if collegiality and the upgrading of episcopal primacy will not militate against accomplishing these changes. Some bishops may, in fact, leave Rome having tasted conciliar power and with still grander and more exalted ideas of their position and authority.

THE LAW

Not a Way of Salvation

Paul's Epistle to the Galatians—3

A discussion from Galatians 3:7-4:7 on the ever-present danger of seeking to obtain righteousness by works instead of through faith.

By E. W. Marter

THE problem that occasioned the letter to the Galatians was this: There had come among the churches self-appointed preachers who were in effect, though perhaps unintentionally, teaching that a higher level of holiness could be reached than was available merely through depending on the grace of Christ (Gal. 1:6-9). The new requirement was that Gentile Christians should live like Jews. This perverted the gospel in that it amounted to an attempt to obtain salvation by obedience to law instead of by faith in Christ (Gal. 2:14-16).

The apostle earnestly warned the believers in Galatia that by becoming proselytes to Judaism they would in effect cease to be Christians. He said that while this new commitment would pledge them to a stricter standard of conduct, its real result would be to cut them off from the grace of Christ and the power of His Spirit (Gal. 5:2-5). The teaching that the law given at Sinai was the great basis of assurance of receiving the divine blessing sounded impressively scriptural and valid, but it was misleading. Hence the apostle was moved to dis-

cuss this point at length. This part of his argument constitutes the theological core of his letter.

Paul began his discussion by adopting a position with which every Jew would agree, namely, that the special blessing to be passed on to all nations through Israel began with Abraham. Then he used this very promise to Abraham to overthrow the false authority given to legal righteousness by the Jews of his day.

The unconverted Jew would say that the only way to share the inheritance of Abraham would be by birth or by adoption through circumcision. But the Scriptures plainly dispute this. They say that Abraham received his blessing by believing God; therefore those who have a faith similar to Abraham's, being his spiritual heirs, will receive the blessing in the same way (Gal. 3:7-9).

Further, the Scriptures indicate that any attempt to obtain this blessing by adherence to regulations will

bring not a blessing but a curse. This is the reason why Christ endured on our behalf the curse pronounced upon all who break the law—so that both the Abrahamic blessing of divine acceptance and the promised Holy Spirit might come upon all who exercise faith, Gentiles included (Gal. 3:10-14).

It is important to note Paul's argument that the terms of the promise to Abraham could not be altered by what happened at Sinai 400 years later, hence, in spite of what the new preachers were saying, the inheritance of the Christian believer could not depend on his obedience instead of upon God's grace. For the promise to Abraham was made in the form of a legal will concerning his heir. (In the Greek Bible used by the Galatians, *berith*, the Hebrew word for "covenant," was usually rendered, not by *sunthēkē*, the usual word for "a compact," but by *diathēkē*, the word for "a will.") This legal will had been solemnly ratified by sacrifice (Gen. 15:5-18), or, as we would say, it had been formally signed and sealed; therefore it was no longer subject to alteration (Gal. 3:15-18).

The benefits accruing from such a will are granted solely upon the grounds of the voluntary choice of the one who makes the will, and upon no further condition than that the beneficiary be willing to accept them. By contrast, the law given at Sinai was in the form of a covenant between two parties made through a mediator; that is, an agreement or compact in which both parties bind themselves to perform certain things. Such a covenant would better have been expressed by the Greek word *sunthēkē*, but Paul is content to draw his contrast by referring to the covenant with Abraham as "promises" and the covenant with Israel as "law" (Gal. 3:19, 20).

Not satisfied with having packed two points into one argument, the apostle slipped in yet another: not seeds, but seed, even Christ (Gal. 3:16). Paul is not here using an argument based on grammar. He knew very well that "seed" is a collective noun in Hebrew and Greek, just as it is in English, and he uses it in the collective sense in two other places in this chapter (Gal. 3:9, 29). He is not here using an argument at all. He is making a kindergarten illustration so that it will be easy for us to remember that the important Seed of Abraham upon whom all others who would be counted seed of Abraham must depend for their right to inherit, is ever, only, always, Jesus. Apart from Christ, the "Seed," the glorious promise to Abraham could have no fulfillment at all.

Can One Become a Son of Abraham by Obedience?

Paul's insistence on the priority and primacy of the Abrahamic promise over the Mosaic law brings to the front the much-discussed question of the divine purpose in giving the law at Sinai. His answer on this point is not a rounded discussion of the *whole* purpose of the revelation at Sinai but is limited to the point under discussion, namely, justification or acceptance before God (Gal. 3:6). It is of vital importance that we take note of this limitation. As the apostle answers the objections of his opponents we must keep in mind that his answers are all limited to the function of the law in connection with the problem of how either Jews or non-Jews can be counted righteous by God and find acceptance before Him.

The first question is: If the law brings a curse and not a blessing, why did God give it? Paul replies: In this matter the law could function only negatively by turning men's attention away from itself toward the promised Saviour. It did this by showing the ex-

ceeding sinfulness of sin, and how bad mankind had become. Thus the law is not really against the promise but is cooperating with it by cutting men off from all other hope of salvation. Like a jailer, its moral requirements reduce us to a desperate conviction of our need. Like an academic tutor or athletic coach, its ceremonial requirements drill and educate us till we are trained to recognize both the high demands of holiness and the blessed substitutionary means available to bring relief. Thus the law does indeed have a contribution to make to the righteousness that we must have—it so confines and curbs men that in effect it shows the gracious gift of righteousness in Christ to be an utter necessity (Gal. 3:19-24).

The next and even more crucial question is: If God is the author of the Jewish legal system, how can the gospel displace it? Even though the promised Seed has come, does not the law still have a place in the processes of the true gospel of salvation? To this Paul replies emphatically, "No! You are no longer under the tutelage of the law. You have arrived. All of you, whatever your racial or religious background, have become united to the promised Seed by the spiritual principle of faith, expressed in the visible profession of baptism into Christ. And so all of you are heirs of Abraham and children of God" (Gal. 3:25-29).

Though the law once had a part in the process of training us as a guardian or trustee might, yet now that the status of heirs of God has been given us by His Son and assured to us by His Spirit in our hearts, we maintain this relationship in the same way we entered it, not by obedience to law, but by faith. And we enjoy, not the sense of legal achievement, but a joyful sense of filial freedom in the family of God (Gal. 4:1-7).

The apostle's penetrating analysis of the true principle on which son-

ship to God and an eternal inheritance is gained and kept is as valid for us in the twentieth century as it was for the believers of the first century. Salvation by works is the basis of every false religion, ancient and modern (see *The Desire of Ages*, pp. 35, 36). We are accustomed to explain that we do not expect to be saved by our Sabbathkeeping, nor by any other act of obedience to the law or the testimony. But ought we not to ask ourselves seriously whether we daily live by faith in what the Son of God has done for us, or whether we live in a strenuous effort to do what we can for ourselves? Why is it that our daily lives are so full of faults in conduct and feebleness in witness, except that we are fallen from grace through aiming at being accepted before God as righteous on account of our morality and our missionary labors?

The Subtle Appeal to Obtain Righteousness by Works

Is not this the reason why, when our failure is borne in upon us by reading the appeals of someone who preaches perfectionism in a special form, that we are in danger of being taken in? Whether he comes to us and proclaims optimistically that a true believer in Christ is without sin, or that having received a second blessing or a baptism of the Holy Spirit we shall be lifted above the natural tendencies forever; whether he draws from the symbolism of the sanctuary and maintains that the ministry of Christ in the Most Holy Place will make us perfect in the absolute sense even while still in mortal flesh; or whether he preaches from the prophecies that the final generation of the church will do what no other generation has ever done—in every such instance, though the revivalist speaks much of righteousness by faith, and his hearers may take the name for the reality, there is the subtle appeal, so attractive to the human heart, to attempt to attain righteousness and acceptance before God by our conformity to the high standard thus held before us.

And even when times of genuine revival and reformation come to us—and revival *should* be followed by reformation—does not Satan come to us as an angel of light and all too easily divert our noble impulses so that they become mere resolutions to better conduct, in which our dependence is upon ourselves instead of upon our mighty Saviour and the power of His Spirit? That is why we need to study the letter to the Galatians, and especially the concluding chapters, which still remain to be considered.

(To be continued)

Greener Pastures

By THURMAN PETTY, JR.

The grass is greener where he went,
But I don't mind, I am content.
As long as God is by my side
I'll stay right here where I abide.

Some folks fore'er go here and there
In search of greener pastures fair;
But God has given me this place
To show to me His loving grace.

So here I'll stay and do His work
Though others all around me shirk.
The greenest grass that I can see
Is that which God has given me.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



By Clara Nosworthy Wright

Whose Dress Are You Wearing?



"We were in a restaurant one day when a group of well-behaved, well-dressed teen-agers came in en route to a convention."

WHOSE dress are you wearing?" "Why, my own, of course," you answer. "I don't borrow clothing from others. My mother taught me long ago to be content with whatever I have and to make the best of anything, including my clothing."

But that's not what I mean. Do your clothes belong to the world, or do they belong to Christ?

Years ago I heard F. C. Gilbert relate a story on this point. He was traveling by train to meet a speaking appointment and of necessity occupied a seat next to a frivolous-looking young woman. After getting settled, as was his custom he took out his Bible and began reading. Noticing this, the woman looked him over and then, trying to be sociable, said, "You're Elder Gilbert, aren't you?"

When he answered in the affirmative she explained that she had heard him at camp meeting and that her mother had often spoken of him. She seemed extremely friendly and delighted to visit. When our beloved elder could contain himself no longer, he asked, "My dear sister, when did you leave the message?"

"Oh," she replied hastily, "I never left it. I belong to ——— church and never miss a Sabbath."

He expressed his amazement, commenting, "From the feathers on your hat to the heels on your shoes there is nothing to bespeak your religion." Clearly, this woman, whatever her re-

ligious profession, was wearing the dress of the world.

We read in Acts 11:26: "The disciples were called Christians first in Antioch." Somehow that implies that their attitudes, beliefs, manner of speech, yes, even their dress recommended them as having been with Christ. In the *Testimonies* we read: "The idolatry of dress is a moral disease. . . . In most cases, submission to the gospel requirements will demand a decided change in the dress. There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. . . . Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. So the dress of Christ's followers should be symbolic."—Volume 6, p. 96.

Need for Dress Reform

In his book *The Story of Our Health Message*, Dores Eugene Robinson offers some interesting and enlightening information concerning dress. He shows in chapter 9, page 112, that Mrs. White was an original thinker. When others were wearing cumbersome yardage and skirts which swept the ground she wrote: "My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress."

Another spokesman for women declared: "A reformation in the dress of women is very much needed. It is in-

dispensable to her health and usefulness. While in the prison of the present dress, she is, and ever will remain, comparatively unhealthful and useless." *

Today women may dress modestly, neatly, comfortably, inexpensively, and attractively yet not be far afield from the prevailing fashions.

"Be not the first by which the new is tried,

Nor yet the last to cast the old aside."

Our minds cannot be kept "in perfect peace" if we are slaves to fashion.

"Even the style of the apparel will express the truth of the gospel."—*Testimonies*, vol. 6, p. 96.

I was looking through various catalogs for one of our boarding academies. One was dated 1934, another, 1962. I also examined a recent catalog from a school in Africa. According to these catalogs, our standards haven't changed in thirty years; so what has? In practice have we moved a bit farther away from the pattern? In each of these catalogs suggestions such as these are offered: We expect the young ladies to be modestly attired in substantial clothing. Knees should be covered when standing or sitting. No jewelry should be brought to the campus. More details are given but all may be summed up in the expression "Appropriate Christian dress."

We were in a restaurant one day when a group of well-behaved, well-dressed teen-agers came in en route to a convention. They wore no jewelry. Every girl had a becoming dress with sleeves, a modest neckline, and skirt that covered the knees well. I also noticed that the skirts had a little fullness. The young people belonged to one of the popular churches, but I would have been proud to claim them as Adventist youth.

On the woman's page of a newspaper recently I noticed pictures of the ten best-dressed women. They were not gaudily dressed nor conspicuously different, and the knees were covered.

If we thought Jesus would be coming to our house to visit, or to preach in our church next Sabbath, which

* *The Story of Our Health Message*, p. 113. The statement was quoted by Mrs. M. Angeline Merritt and originally appeared in *Dress Reform, Practically and Physiologically Considered*, 1852, pp. 169, 170. (Mrs. Merritt was a Congressman's daughter.)

dress would we wear? Let's take a look in the closet.

Here is a dress that is a bit skimpily cut—too form-fitting. Strange how we dislike to get a size 16 if we wore size 14 when we were married; but ten years later and 30 pounds heavier make greater demands for coverage.

The next dress is a wee bit short, and the neckline—well, it might pass, but we're not sure. This sleeveless one is suitable for wearing around the house, and with a jacket it would be appropriate for shopping but not for church. The colors in this one are a bit loud for church; we'd attract too much attention. Well, here's the old faithful navy—good length, full enough, pretty neckline; and for more summery days here are those pretty shirtwaist dresses, one in pink, one in green. With these last two we always wear an extra half slip because they are rather thin.

I want to be ready to meet Jesus any time of day and on any Sabbath. Do you suppose we can remedy our thinking or selection to make our garments more like the robes of righteousness—clean, serviceable, appropriate to the occasion, becoming colors with natural grace and simplicity? Such garments we may wear in confidence and meet our Maker in peace.

"In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering."—*The Ministry of Healing*, p. 287.

"You could bring happiness to many hearts by using wisely the means that is now used for show."—*Ibid.*

Christian friend, whose garments are you wearing—the dress of the world, or the robe of Christ's righteousness?

A Story FOR THE YOUNGER SET

The Strange Bread

By Enid Sparks

ARTEMENKO lived in a land where Christians were hated. Often they were beaten and sometimes cast into prison. But this did not stop Artemenko's father from doing all he could to help the people learn about God.

One morning he woke Artemenko early. "Today we take some bread to the next village," he told his son with a smile.

The Holidays

We are rapidly approaching the season of the holidays, and many conscientious ones are now questioning what course they may pursue that will be pleasing in the sight of God. By the world the holidays are spent in frivolity and extravagance, gluttony and display. It is the prevailing custom at this time to make and receive presents. And it is no small burden upon the mind to know how to distribute these gifts among friends so that none will feel slighted. It is a fact that much envy and jealousy are often created by this custom of making presents.

Thousands of dollars will be worse than thrown away upon the coming Christmas and New Year's in needless indulgences. But it is our privilege to depart from the customs and practices of this degenerate age; and instead of expending means merely for the gratification of the appetite, or for needless ornaments or articles of clothing, we may make the coming holidays an occasion in which to honor and glorify God.

We advise all our brethren and sisters to make a decided reform in regard to these festal days. Those who appreciate the gift of God's dear Son to save them from ruin, now have a favorable opportunity to give tangible proofs of their gratitude by rendering to God their thank-offerings. Let old and young lay aside their mites as sacred offerings to God. If we would give to the cause of our Redeemer one-half as much as we have bestowed upon our friends, we would do much good and receive a blessing for giving.

ELLEN G. WHITE

Artemenko was puzzled. His father had never sold bread before. "Are the people in the next village hungry?" Artemenko asked.

His father nodded. "Very much so," he answered. "They are hungry for the bread of life."

Artemenko wasn't at all certain he knew what his father meant, but he hurriedly ate his breakfast and got ready for the journey.

Soon Artemenko's father called, "Bring me the long loaves of bread that are out by the stone oven." Artemenko quickly obeyed, and watched while his father prepared to pack them in his basket.

"What are those papers for?" Artemenko asked as his father began putting a pile of little pamphlets in the bottom of the basket.

"These papers are the bread of life that I was telling you about," his father explained. "They are portions of the Bible from the Gospel of John. There's a verse in the sixth chapter of John that reads, 'And Jesus said unto them, I am the bread of life.' These little books have the words of Jesus in them. If we study them and do the things that Jesus wants us to do, then they become the bread of life to us."

Artemenko nodded. "You're really taking the books instead of bread to the people in the next village, aren't you?" he asked.

"That's right," replied his father, picking up the basket.

Artemenko walked fast to keep up with his father. The path was narrow, and twisted upward into the rocky hills. The boy and his father knew that this was evil country, for bandits here often robbed travelers of all they carried.

"Father, shouldn't we pray—" Artemenko had started to say when suddenly two masked men darted out onto the path.

"Stop!" one of the men shouted. He lifted a curved dagger and leaned forward. "Give us your money."

Artemenko's father quickly gave the man his few coins. "Bah!" shouted the man. "This is nothing! What do you have in the basket?"

"Bread," answered Artemenko. "We are taking it to the people in the next village."

The man frowned at Artemenko and reached for the basket. "Let me see!" he demanded.

Artemenko's father gave the man the basket. "It is bread," he said, "freshly baked this morning."

The man lifted the cloth, peeked inside, and gave the basket back. "Just bread," he told his companion. Then he looked at Artemenko's father. "What are the papers?"

"They're bread too," Artemenko's father said. "They are the bread of life." He reached into the basket and gave the men two of the little books. "Read these. They are the words of Jesus."

The man looked at the books. "Strange bread!" he commented. Then something like a smile crossed his face. "But I've heard of this Jesus. I'll read my book."

"Thank you," said Artemenko's father. Slowly, he walked past the bandits. As Artemenko followed, he turned to look back at the men. How happy he was to see them beginning to read their little books! He hoped they would enjoy the "bread."



JEANIE MCCOY, ARTIST

"Stop!" one of the men shouted. He lifted a curved dagger and leaned forward. "Give us your money."



A Code for Happiness

A young man, now a senior in college, wrote to his father recently for counsel. He said that although he had read extensively in the writings of the great philosophers, he had not found a simple guideline for conduct that would eliminate all moral and ethical problems. He wanted his father to suggest a code by which to live.

The father's rather extended reply was published in the October 19, 1964, *National Observer*. Before setting forth his own simple but practical rules of conduct, the father asked: "Do you want a code that permits you to behave in any way your whims or your passions dictate, justifying in some magic way whatever you want to do? . . . I am sorry, but that is no code at all; it is, rather, a total lack of a code, the same outlook you would have had if it had never occurred to you to begin your search in the first place."

The father went on: "Nor will your search ever end if you are looking for a philosophy that . . . [will] forever banish all decisions about right and wrong. You don't like to be tempted, and you would like some iron-clad set of mind that would somehow protect you from temptation? You will never find this either."

"Have you ever, in your reading or in any discussions, heard of a human being who was never tempted, who never found himself in a predicament where desire pulled him one way and his sense of morality pulled him the other? Do you imagine that the founder of Christianity never knew temptation? Or that the mature adults you know, who seem to live proper lives, somehow have passed through the age of temptation and are no longer troubled by it? If you think that you are mistaken."

Two Points

Having told his son that no acceptable code either permits immoral, irresponsible conduct or eliminates temptation, the father suggested two ways he had found helpful in leading an upright life.

First, he said, "Do what any prudent man would do: Wherever possible, avoid situations that you know are likely to produce unnecessary temptations. Some of these are stock situations, and you know before you get into them—or you soon learn—what moral risks they carry. There's no use in taking on the devil 20 times a day if you can cut the number of bouts to 5 or 10."

Next, the father states that he has become convinced that "what other people do affects my happiness. What I do affects the happiness of other people. Even if I didn't like it, my life is somehow intertwined with the lives of a number of other persons—my parents, my wife, my children, my brothers and sisters, my immediate circle of friends, even business associates. . . . [I] believe that I am obligated, to the extent that my will power and discipline permit, to do nothing in the pursuit of my own pleasure that will mar the lives or wither the happiness of the people whose lives are intimately linked with mine. . . . When temptations arise, I must consider whether the course of conduct I contemplate could have the effect of severely saddening the people I am associated with, or blighting their lives."

The father offers as his reason for following this course: "What it gets me is a sense of satisfaction that is a bit too personal for me to try to describe in detail,

even to you. I might say, though, that even after the occasional convention or out-of-town meetings that I must attend, . . . I can come home, look across the room at your mother, and enjoy the feeling that even if she knew every detail of what I did, there is nothing there that would disturb the happiness of our evening, or of the 10,000 more evenings together I hope we still have.

"Nor is there anything that would similarly blight your happiness or your brother's, because I do not feel that I have the right to be reckless, or to seek my own pleasure or my own material success, at your expense, or at the risk of your futures."

"Love Thy Neighbour"

REVIEW readers will recognize that this code is, in effect, simply a modern restatement and application of Christ's command, "Thou shalt love thy neighbour as thyself." It is a condensed version of the last six commandments of the Decalogue. As such it carries more weight than merely good advice from a father; it is a command from the Father above, whose wisdom is infinite. No one, be he young or old, rich or poor, male or female, has a right to live an unprincipled life, and thus bring unhappiness to those with whose his life is entwined. Before doing anything that may have an effect on the lives of others he will ask, "Will this hurt or help them? Will it disappoint them or make them proud of me? Am I acting selfishly or unselfishly? Am I forfeiting the honor and respect of my peers, or am I proving myself worthy of their love and confidence?" By choosing the "better way" under these circumstances, one will not necessarily show that he loves God or that his heart has been transformed by divine grace, but he will reveal an understanding of life's true values, and he will show his determination to live above the animal level in his pursuit of happiness.

Here let us note a puzzling aspect of this father-son exchange. Not once does either party make reference to the ten commandments. Not once does either report that in his reading he has discovered this perfect code of ethics and morality. Not once does either suggest that man has not been left to experiment blindly and develop his own standards. Not once does either point out that God has revealed His will to man, and that by conformity to this will man finds happiness and escapes many sorrows.

Surely this is a sad commentary on the work of the churches. So completely silent on the law are today's pulpits that millions of people are scarcely aware that the moral law exists; much less do they know that happiness accompanies obedience. When the churches gradually gave up preaching about the law because the fourth commandment provoked too many embarrassing questions, they doomed multitudes to wander in moral darkness and fell heir to a large share of the blame for the world's sagging morals and rising crime. How tragic!

Here is a mighty challenge to the remnant church. As no other people on earth we are in a position to spread a knowledge of God's law. We can press home its claims upon every soul. We can help people see that true happiness comes by strict adherence to the divine precepts. Best of all, we can introduce men and women to the Power needed for obedience—Jesus Christ, the Power that gives victory in the hour of temptation to all who sincerely desire it.

K. H. W.

Reports From Far and Near



"The Serpent's church" is now a temple of God, where sinners may learn the way of salvation.

THE GOSPEL TRANSFORMS

"The Serpent's Church"

By Evangelina Meier

FOURTEEN years ago the press reported a sensational crime committed in the interior of the state of Minas Gerais, Brazil, in which a woman was killed in a religious ceremony.

A Mr. Gomes from one of the Portuguese colonies moved to Muriae, a little city of 50,000 inhabitants. Being a Methodist lay preacher, he worked hard to win converts. His greatest success was in Belisario, where he was able to erect a small church in which about 20 families met. On his visits the district pastor noticed fanatical tendencies. He advised them to avoid extremes, especially since the regional bishop would visit them soon. Señor Gomes refused to follow the suggestions, and the little group withdrew from the Methodist Church. As sole leader of the group, he founded a new sect called the Apostolic Church of Jesus Christ. Thenceforth extreme attitudes became even more prominent. Meetings continued far into the night, and what was purported to be divine healing took place. Then Señor Gomes died, and a woman took his place.

Among the adherents of this group were the local authorities, well-to-do farmers, and humble people, all of whom were ignorant inland people. When Debora was born to one of the families the mother became weak and discouraged, and she was hardly able to do her housework. When she lay down the bed seemed

to spin, and she asked her husband to tie her down lest she fall out of it.

On May 8, 1950, as she was walking to the village to sell a little produce, she became so dizzy that she had to lean on a fence post so as not to fall. Once more she told her difficulty to her sister-in-law, who presided over the new church, and they decided that something must be done. Had they not met before to heal sick people? In the evening the members met at the home of the sick woman, about three miles from the village. They tied her hand and foot and placed her on a piece of cloth in the middle of the room. Her husband and thirty-eight others surrounded her. The one standing at her head opened a Bible to Genesis 3:15 and repeated over and over the words, "I will crush the head of the serpent." Lifting his foot, he would stamp his heel firmly on the ground. The others imitated him, and the strange sound echoed out into the night. After a time, for no apparent reason, the leader began to stamp his heel on the victim's neck, and a few blows were sufficient to kill her. The leader assured those present that the serpent had died, but that the woman would be resurrected the next day. They took her to the bed and made arrangements to bury her. As the group dispersed, some returned to the village and told what had happened.

In the morning people began to assemble in front of the victim's house. As

their numbers increased, the culprits fearfully removed the casket through a window in the back, in an attempt to bury her in secret. Perceiving what the culprits intended to do, the crowd went to the cemetery. The police, informed of what had happened, took charge and halted the burial. A doctor confirmed that the woman had died as a result of the blows. Twenty-five adherents of the fanatical group were declared insane and taken to a mental institution, where they remained for nine months. During the course of the investigation that followed, some were exonerated and others were transferred to a prison, where they remained until 1954.

The "Serpent's church," as it now became known, was closed by police order, and members who were not arrested were scattered. Some eventually joined other Protestant groups.

In 1959 an Adventist colporteur planted seeds of truth in the little town, and two years later two student colporteurs were able to interest a few in our message. A pastor visited them, and a little group was organized. Someone suggested that the little church, long closed, should be given to the Adventists. The district pastor went to the authorities, who decided to call the members of the original sect together, and if they agreed, they would authorize the transfer. Eighty-three were present at the meeting, 36 of whom had been present on the fatal occasion in 1950. Two other organizations were also asking for the church, but the vote went to the Adventists. The papers were signed, the remodeling was done, and the church was ready for use June 27 of this year.

Ten of those present at the time of the crime have now been baptized, and the husband and five children of the deceased woman are in the baptismal class. Today the "Serpent's church" has its doors wide open again, and invites sinners to abandon the ways of this world and to prepare for the soon coming of the Saviour.

Nutrition and Dietetics at Loma Linda University

By Ruth Little, Director
School of Nutrition and Dietetics, LLU

Thirteen young men and women recently completed the 12-month dietetic internship at the Loma Linda University School of Nutrition and Dietetics and received certificates and membership in the American Dietetic Association. This is the eighth class to complete the accredited internship. They came to the university with Bachelor degrees from Andrews University, Columbia Union College, La Sierra College, Madras University, Philippine Union College, Southern Missionary College, Union College, and Walla Walla College.

Because there is great need for dietitians both within and without the denomination, each intern had many opportunities for employment. Two accepted positions in the dietary department at Kettering Hospital, one on the home economics faculty at Andrews University, two at Columbia Union College (one as director of food service and the other in home economics teaching), one in teaching and dietetics at Hinsdale Sanitarium, one in the dietary department of Porter Sanitarium, and one in the North York Branson Hospital dietary department. One intern joined her doctor husband at a Bakersfield hospital and is working as a dietitian. Another accepted a dietary staff position at Grace New Haven Hospital in Connecticut, for one year's additional experience before returning to the Vellore Medical Center in India. Still another remained to complete the Master's degree in dietetics, and two accepted positions in the dietary service at White Memorial Medical Center.

The graduate School of Nutrition and Dietetics was inaugurated in the autumn of 1956. The dietetic internship began with a class of four interns, and was accredited by the American Dietetic Association in 1957. That fall a Master's degree program offering two majors, nutrition and dietetics, was begun. Sixty-six young men and women have completed the internship, and 23 the Master's program. With the exception of one intern, these graduates are serving in many parts of the United States and in Canada, South America, Philippine Islands, Japan, Iraq, Thailand, and Africa. More than two thirds are employed in denominational work.

Dietetics offers opportunities for service in mission lands as well as in America. The importance of the world food situation is coming to be realized more and more, and there is a definite need for professionally trained workers to teach the peoples of the less privileged lands how to choose wisely and prepare properly the locally available foods for greater health and well-being. Loma Linda University dietitians today are carrying the knowledge of dietetics and good nutrition along with the gospel to the ends of the earth.

The prospect of mission service is kept



"I Would Rather Be an Adventist"

Agnes M. Vaile was 93 years young on November 3. While living on a ranch in the Granum district of Alberta, she began to study the Bible with a neighbor. She was baptized in a creek near Granum in 1912, and has been a faithful Adventist ever since.

In 1937 glaucoma left Mrs. Vaile blind, but she has accepted this trial with courage. "God has blessed me always," she says. "I decided way back in 1906 that whatever the Bible said, I would follow. I have never regretted that decision. I would rather be an Adventist and serve God than anything else on this earth." She is patiently waiting for her Saviour.

MRS. C. KASNER

before dietetic interns. During their internship they meet and frequently instruct peoples of other lands in nutrition and diet. They are not only given experience in hospital dietetics but have affiliations in the nutrition division of a large public health department, in a metabolic research unit, and this year in the added college cafeteria. They plan lectures, teach classes to grade school and academy students and adults, and conduct cooking classes and demonstrations for church and community groups. Some of them participate in the summer diabetic children's camp and in the university-sponsored mission tour in Mexico. They spend approximately five months

in various phases of food-service administration, and more than four months studying the work of the therapeutic and clinical dietitians and nutritionists. During part of their training they take the place and do the work of dietitians.

Dietetics offers a challenging and interesting profession for both men and women. Young men with education and ability in business and management are in particular demand. The profession is ever widening, and is not confined to hospital dietetics. A variety of dietetic careers are open in college and academy food service, school lunch programs, lecturing, demonstrating, college and academy teaching, research, writing, radio, television, and health evangelism. Young women choosing dietetics discover the added advantage of preparing for two careers in one—homemaking and professional dietetics.

There is an increasing demand for dietitians. The statement regarding dietetics made in *Changing Times* eleven years ago is still applicable today: "Here's a profession with 50-60 openings for every qualified applicant and no hint of a job scarcity ahead." It is a responsible profession, with no limit to opportunities for service.

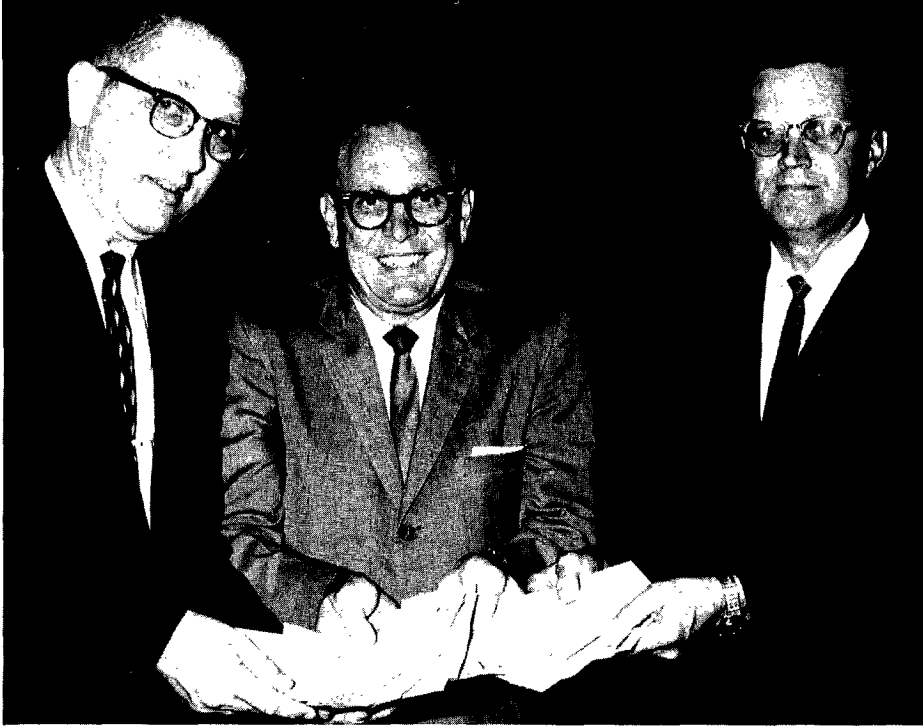
One Offering Brings Florida Academy \$200,000

By Charles R. Beeler
Departmental Secretary
Florida Conference

With a goal of \$100,000 for a new girls' dormitory at Forest Lake Academy, the churches of the Florida Conference gave more than \$200,000 on October 3. Pastors and lay representatives from the churches met at the academy the following day to report and to present checks for the offering. The amount actually received in the one special offering was \$132,568.28. Then eleven churches brought in additional funds, in full payment of their long-range quotas for the building fund. This brought the grand total to double the original October 3 goal. H. H. Schmidt and H. F. Roll, pres-

Left: Dr. Ruth Little, director of the School of Nutrition and Dietetics, presenting the American Dietetic Association pin to Roger Greenley. Julia Swarmer, intern clinical instructor, stands behind Mr. Greenley. Dr. Robert Cleveland, vice-president of academic affairs, holds the LLU certificates. Right: 1964 interns of the Loma Linda School of Nutrition and Dietetics: First row (left to right): Liwanag Reyes, Philamine Yea, Malini Chetty; Second row: Patricia Black, Sharon Culpepper, Verla Olson, Marlene Ellstrom; Third row: Linda Baird, Shirley Wellstein, Roger Greenley, Peggy Greenley, Clyde Sample. Barbara Jemison was absent with the university group in Mexico.





K. C. Beem, Southern Union treasurer; H. H. Schmidt, Florida Conference president; and H. F. Roll, conference treasurer, display \$200,000 worth of checks from the churches of the conference. These funds were received in a special offering for a new girls' dormitory at Forest Lake Academy, taken in all the churches of the Florida Conference on October 3.

ident and treasurer, respectively, of the Florida Conference, led out in promoting this offering.

Forest Lake Academy began an extended building program in 1962. When completed, all the old buildings will have been replaced. Already completed are the cafeteria and home economics building, McClure Hall (the boys' dormitory), a maintenance building, the Academy Press and Bindery building, shower and locker rooms for the gymnasium, and a faculty home. Construction will begin at once on Memorial Hall, the new girls' dormitory, to be a masonry building with brick veneer and designed to house 150 girls.

Already under construction is a new laundry, which not only serves the academy but also a large clientele that includes the Florida Sanitarium and Hospital and several motels. Within a few weeks erection will begin on a new administration complex to replace the building severely damaged by fire last July. This will be a two-story classroom unit joined by a covered court, with one-story units for administrative offices and the library.

The cost of the entire program will approximate \$1.6 million. The quotas of the churches, to be raised over a period of time, total \$647,175. Of this amount about \$450,000 has now been provided. Appropriations from the Florida Conference and Association during a six-year period, together with the settlement of insurance claims on the fire losses and some emergency appropriations from the General Conference and the Southern Union Conference, will cover the rest of the cost.

Forest Lake Academy has a record enrollment of 370 this year. Many of its activities are being carried on in emergency quarters because of the loss of the administration building. The principal, William Fuchs, reports that everyone is taking the inconvenience in an excellent spirit.

No-Smoking Education at Washington Sanitarium

By L. H. Pitton, *PR Director*
Washington Sanitarium and Hospital

To inform all teen-age youth of the harmful effects of smoking is the goal of the Montgomery County Smoking Education Committee of Maryland. This committee was organized several months prior to issuance last January of the Surgeon General's Advisory Committee on Smoking and Health. The idea for forming the committee resulted from a five-day plan to help addicts give up smoking, conducted by the Washington Sanitarium and Hospital. A physician board member of the Montgomery County Tuberculosis and Heart Association who attended was so enthusiastic about this approach that he arranged for a second program in one of the Montgomery County high schools, which more than 600 people attended.

A. C. Marple, associate hospital chaplain, has continued to hold hospital-sponsored classes throughout the county and surrounding areas, with the help of the hospital medical staff. He also has answered many out-of-State requests. To date some 35 five-day schools, with an attendance of more than 6,000, have been held. From 75 to 80 per cent "kick the habit" for good.

Because of the relationship between smoking and lung cancer, and pulmonary and cardiovascular diseases as well, several Montgomery County agencies became interested in working out an educational program for use in the public schools. After three joint sessions the Montgomery County Smoking Education Committee was formed in August, 1964. Original member agencies were the Washington Sanitarium and Hospital, Montgomery County Tuberculosis and Heart Association, Montgomery County Chapter of the American Cancer So-

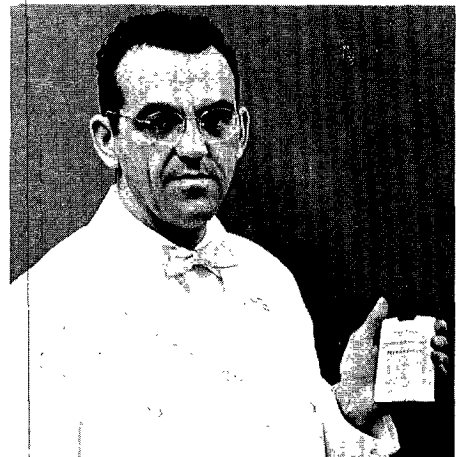
ciety, Montgomery County Board of Education, Montgomery County Health Department, Montgomery County Council of Parents-Teachers Association, and the Archdiocese of Washington, D.C., Office of Education. Recently the Southern Maryland Dental Society joined the committee.

An educational kit with materials carefully selected was sent to all public schools, with suggestions on how to use them. The kit provided procedural, program, and reference materials. Literature and demonstration materials were made available in quantity at no charge. Among the materials recommended for use are the film *One in 20,000* and a number of pamphlets published by the American Temperance Society. Today no smoking is allowed on Montgomery County high school premises.

Last year the program was directed toward junior and senior high school students. Adventist physicians on the hospital staff spoke at many high schools and answered questions asked by the students. This is the second year the program has been in effect. At a recent meeting of the committee, plans were laid to include the upper elementary grades and the adult neighborhood.

Recently radio station WAVA in Washington, D.C., broadcast a condensed five-day program at intervals from seven to nine each morning and from four to six each evening for five days, featuring Elder Marple and Dr. W. C. Swatek, pathologist at the sanitarium. This is the first time such a program has been broadcast. WAVA officials report that public reaction was good.

Dr. Swatek developed what he calls "The Pack," to be placed in a shirt pocket or wherever the smoker usually carries his cigarettes. Reaching for a cigarette, he finds this pack of twenty-five cards. Each carries a thought about smoking, such as "I choose not to smoke" or "My loved ones do not want me to become another statistic—a filed death certificate." These packs are given to those attending the five-day stop-smoking classes in exchange for their packs of cigarettes. This "pack" has proved helpful to those endeavoring to "kick the habit."



Dr. W. C. Swatek, pathologist at the Washington Sanitarium and Hospital, and "The Pack" he gives those who attend his stop-smoking classes.



Kenneth Cruze, M.D., cardiovascular and thoracic surgeon at Washington Sanitarium, shows Montgomery County, Maryland, high school students a heart, lung, and stomach that had been damaged by smoking.

Last April, Elder Marple and Dr. Swatek were asked by Willard Dalrymple, M.D., of Princeton University, to attend the forty-second annual health meeting of the American College Health Association in Denver, Colorado, to explain the Five-Day Plan. Dr. Dalrymple, chairman of the Clinical Medicine Section, had had the Five-Day Plan presented at Princeton. Many questions were asked and real interest was shown. This contact may result in similar class clinics being conducted on other campuses.

Nine Washington Sanitarium staff physicians—G. G. Reynolds, James Nelson, Paul Robb, Raymond West, James Whitlock, T. H. Lundstrom, Kenneth Cruze, O. B. Beardsley, and W. C. Swatek—have assisted in stop-smoking classes all the way from New York City to Nashville, Tennessee.

Trans-Africa Division Adds Second Airplane

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

Africa, once called the Dark Continent, is today more accurately described as the "awakening" continent. Most of our union missions in the Trans-Africa Division now have their own radio networks to speed communication in this great continent where distances are immense and communications are often extremely difficult and uncertain.

To expedite the work, the Trans-Africa Division placed its first airplane in service early in 1961. This plane, piloted by Dr. M. H. Schaffner during the Congo crisis, made it possible to keep our Songa Hospital open. Songa, which serves a large area of the Baluba tribe, has an unusual volume of surgery and a large leper colony. Early in 1962 this first airplane was assigned to the South-East Africa

Union, and is being used in Malawi (formerly Nyasaland) by Dr. R. J. Harvey to supervise a large chain of medical dispensaries.

In July of this year further donations from the United States and Germany, along with funds from the Congo Union, made possible the purchase of a second airplane. This is now in use in the Congo Union, where communications and transport have been severely disrupted as a result of the troubled political situation. As radio transmitters are not permitted in the Congo, this plane is the only link with the outside world. It provides our only channel of communications and carries in supplies and food. It is a real lifeline for our work and workers. We have two pilots in the Congo Union, Dr. W. Muller and Pastor D. H. Thomas.

In the Wake of Hurricane Cleo

By S. B. Jean Elie
Departmental Secretary
Franco-Haitian Union Mission

On Sabbath afternoon, August 22, Hurricane Cleo struck the islands of Guadeloupe, Des Saintes, and Marie-Gallante in the French West Indies. On Guadeloupe the storm left 13 dead, about 50 hospitalized, 10,000 homes destroyed or seriously damaged, and an estimated 130,000 tons of bananas ruined. Not one of our members lost his life. Our church at St. Robert was completely destroyed. The tabernacle at Basse-Terre, nearly totally wrecked, will have to be rebuilt. The place of worship at Saint-Claude lost most of its roof. On the island of Marie-Gallante, which sustained heavy losses, the home of one Adventist family disappeared completely.

At our French West Indies Mission headquarters on Martinique, Marcel Perau, the mission president, learned through the Red Cross that the prefect of

Guadeloupe was inviting the Adventist welfare organization to aid the storm victims. After expressing sympathy in the name of the Adventist organization, Elder Perau promised to donate immediately 20 bales of used clothing. The message was conveyed to the prefect, and the next day the mission delivered the clothing to be sent to Guadeloupe. The mission welfare workers and the Dorcas Societies of the French West Indies wish to thank our brethren for these bales of used clothing.

Michigan Pathfinder Leaders Camp and Confer

By Don Hawley, Departmental Secretary
Michigan Conference

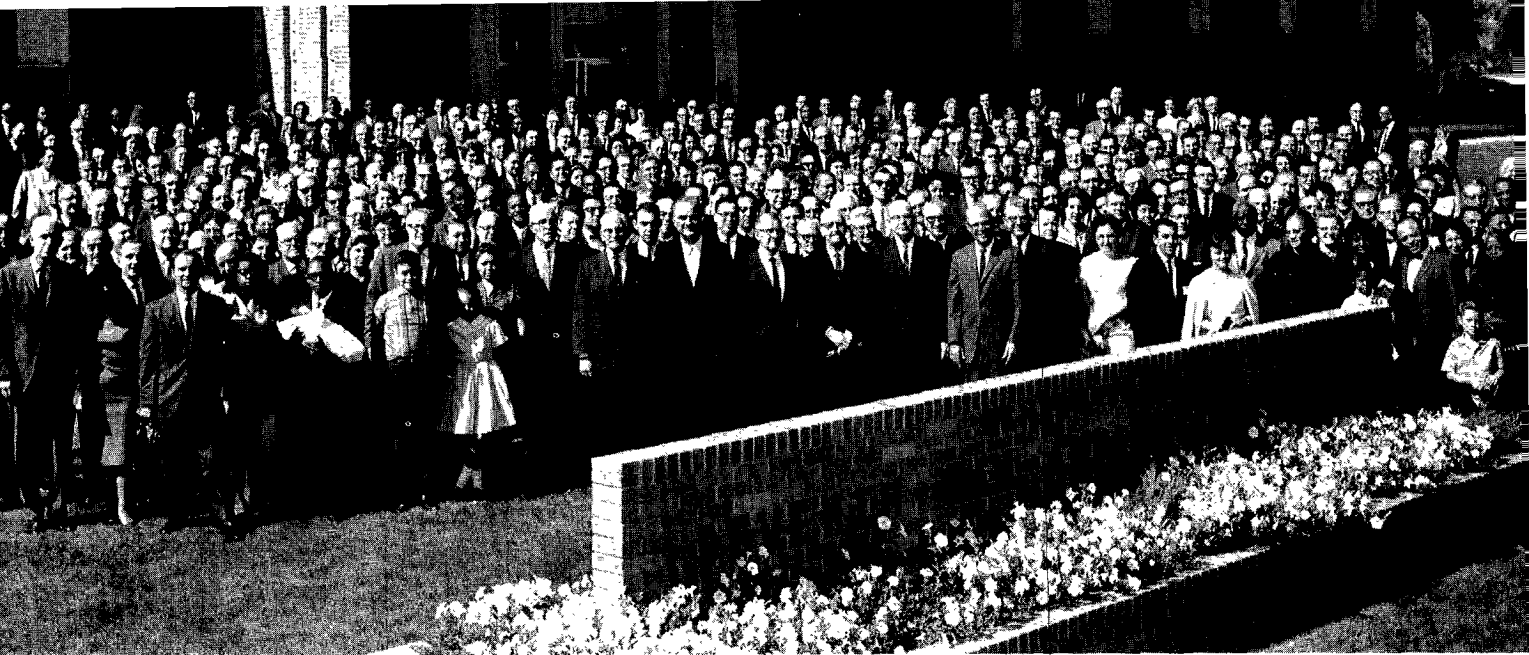
Lake Union young people are sometimes torn between attending school and heading for the cool woods. Their Pathfinder leaders recently managed to accomplish both at the same time. Union Pathfinder officers gathered September 4 to 7 at Michigan's Scott Lake Youth Camp to sharpen their leadership skills.

John Hancock, of the General Conference MV Department, spoke Sabbath morning in the Chapel of the Woods and provided music with his accordion. Sabbath afternoon the congregation broke up into small discussion groups led by the MV secretaries of the local conferences. M. R. Walter, a naturalist, led the entire group on a nature exploration trip, and the Sabbath closed with vespers and a campfire.

On Sunday, campers received instruction in a number of outdoor skills such as hiking, packing, cycling, field trips, shelters, and campfire building. After a brief siesta attention was given to various craft skills and water-front safety. On Monday the camp director and Lake Union MV secretary, Fred Beavon, supervised instruction in lashing, whipping, and splicing rope, in outpost cooking, and in compass and map reading.



The two airplanes operated by the Trans-Africa Division with (left to right) Ronald Schaffner, Dr. M. H. Schaffner, and Dr. R. J. Harvey.



North American Publishing Council, held in Denver, Colorado, September 29 to October 3.

The North American Publishing Council

By George A. Huse, *Secretary*
GC Publishing Department

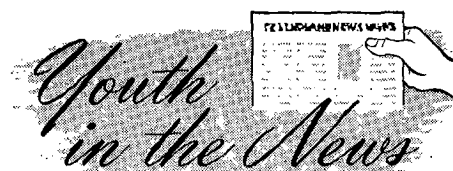
The recent quadrennial North American Division Publishing Council in Denver, Colorado, was one of the largest and most important ever held. Delegates from the United States and Canada attended, including leaders from the General Conference, representatives from the publishing houses, union and local publishing department secretaries and assistants, Bible House managers and their assistants, Home Health Education Service personnel, and a number of our overseas publishing department workers who were on furlough.

The devotional speakers—R. R. Fighur, Theodore Carcich, W. P. Bradley, E. L. Becker, and A. L. White—brought inspiration and courage. At the evening meetings the soul-winning value of our books and magazines was presented in pictures. Separate meetings were arranged for the field and for the Bible House sections. Panels discussed the various agenda items and presented effective means of advancing this message through evangelistic literature. This saved time and made it possible to give more intimate and detailed study to ways and means of increasing sales and the number of souls won. Plans were laid to expand the literature ministry of the church. A program was inaugurated to develop a corps of full- and part-time workers in every church to sell magazines and small paper-bound books. More homes will thus be visited, more literature distributed, and more souls won. Every church member can act a part in this plan.

Meetings of the council were held in the new Denver South church. The pastor, O. F. Locke, the church board, and the members did everything possible to make our stay pleasant and profitable. The Porter Memorial Hospital made available the services of Mrs. Norma Medford, the dietitian, and the use of the new dining room and cafeteria.

An unusually fine spirit of Christian

fellowship prevailed throughout the entire council. Freedom of discussion and careful consideration of agenda items resulted in timely actions and recommendations that should greatly accelerate the production, promotion, and distribution of message-filled books and magazines throughout North America and in the overseas fields.



► A youth evangelistic team consisting of four young men and three young women won eight souls this past summer at Davis, Oklahoma.

► South Lancaster Academy broke all its previous Ingathering field day records on Thursday, October 22, when the total amount solicited reached \$3,169.12. When the produce brought in by the various cars was sold at auction the following Saturday evening, the final figure amounted to \$3,200.

The Five-Day Plan in Curitiba, Brazil

By Arthur do Valle
Departmental Secretary
Parana Conference

A Five-Day Plan to Stop Smoking clinic was held recently in Curitiba City, Brazil. The classes were held in the Parana radio station auditorium. With the experience of two previous Five-Day Plan courses offered in Porto Alegre, south Brazil, Sesostris Cesar, pastor of Curitiba Central church, contributed to the success of the Curitiba clinic.

Registration was limited to 100. Within a few hours after the announcement was published in the papers and broadcast by the radio station registration was closed. The public received the

news with such enthusiasm that 270 persons applied. Physicians, lawyers, dentists, teachers, college students, public employees, and military personnel were among the enrollees.

The Five-Day Plan classes were administered by Sesostris Cesar and Arthur do Valle, Dr. Siegfried Hoffman, Moises Paciornik, and Newton Freire Maia, teachers of the Parana State University.

The final results were excellent. From 90 persons who were present regularly in all sessions and followed the instructions, 70 stopped smoking completely, and the other 20, although they did not follow all the advice, are now smoking less.

At the last meeting Professor Paciornik of Parana State University said: "I came in person to see the results because I did not believe that a Five-Day Plan course could be so efficient. I congratulate the promoters of this course, and the 70 persons who quit smoking."



At the last meeting of the Five-Day Plan course in Curitiba, Brazil, the "judge" convicted the cigarette and sentenced it to death.

Printing Memorials

By J. W. Nixon, *Departmental Secretary
Northern European Division*

Last July I had the pleasure of examining the fine bronze monuments erected by the German Government to the memory of the great pioneers of modern printing and distribution of literature. In Frankfurt-on-Main a beautiful monument in the very center of the city features three important pioneers. One represents Laurens Coster, the inventor of movable type, holding a piece of wooden type in his hand. In the center stands John Gutenberg with metal types in one hand, and in the other hand a completed book. On the other side of him is John Faust, the first man to sell a printed book. He holds a parcel of books on his right arm, and his left hand is extended as if inviting the people to buy his books. This monument honors this great trio—the inventor of movable type, the first printer, and the first salesman of a printed book.

On the four sides of the pedestal are tablets depicting what the printing press has accomplished for Germany in the fields of literature, science, art, and navigation. On the four corners of the base on which the monuments stand are figures of an elephant, a lion, a camel, and an ox, suggesting the power of the press.

A few days later we discovered another bronze monument in the cathedral city of Strassburg, in the very heart of this great city. It features only the figure of Gutenberg holding in his hand a tablet bearing the inscription "Let there be light." On the four sides of the base are reliefs depicting the mission of the press.

In bas-relief on the front of the monument is a class of children, seated with books in their hands. At the back of them stand teachers and scholars, identified as Milton, Newman, Mozart, Shakespeare, Kant, Raphael, et cetera.

Another side shows a company of slaves holding up fettered hands, and teachers breaking their chains with copies of books from the press. In large measure it is the press that has set men free from civil and religious tyranny.

A third side depicts representatives from all the great civilized nations crowding around the press to receive the finished books as they fall from it. Among them is a group of heathen on their knees. Here are the names of William Cowper, Thomas Stone, John Morton, Benjamin Rush, George Washington, Thomas Jefferson, John Adams, and many others.

The fourth side shows men and women in national costumes representing the great heathen religions such as Buddhism, Hinduism, Mohammedanism, and Shintoism receiving books from the press.

The first book printed by Gutenberg was the famous 42-line Latin Bible, often called the Gutenberg Bible. It took eight years to prepare the type and print the first copy.

While in Strassburg we searched out the spot where it is believed Gutenberg did his work. The manager of a factory took us through to the back of his premises and pointed to a little island in the river, which is shown on the city map as

He Gutenberg, or Gutenberg place. Here on this island Gutenberg built his printing press and prepared the type for the first printed book.

People were taught that the Bible was not for the common man to read. It was dangerous to offer it to anyone other than the priests and church leaders. This may be why the first copies of the Gutenberg Bible bear the imprint of Mainz and not Strassburg, and also why the first copies were sold by Faust in far-off Paris.

But this wonderful invention could not be kept secret, and soon print shops sprang up all over Germany. A new era was introduced. Light began to dawn, and the world's long night began to recede. Civil and religious despots became alarmed as men began to think.

A churchman of this period said, "We must root out printing, or printing will root out us." How true his words were. God used the press mightily in the Reformation, and He is using it mightily today in the final stages of preparing the world for Christ's second coming. Are we using this mighty weapon to its best advantage?

Columbia Union Laymen's Congress

By J. N. Morgan, *Departmental Secretary
Potomac Conference*

Two thousand Columbia Union laymen set aside their usual labors from September 30 to October 3 and gathered in Atlantic City, New Jersey, for the Columbia Union Laymen's Congress. Participating in the long weekend of spiritual activities were laymen from the Allegheny, Chesapeake, New Jersey, Ohio, Pennsylvania, Potomac, and West Virginia conferences. Attendance reached 4,000 on the weekend. In the quest for soul-winning knowledge and know-how the delegates were provided with instruction and inspiration by denominational leaders from many parts of the world.

Directing this three-day congress was Carl C. Weis, home missionary secretary of the Columbia Union Conference. He called upon the laymen to accept the congress motto, "To Know Him; to Make Him Known," as their commission to advance. "The commission to preach the

gospel story," he said, "belongs to every layman in the church. God's power will go with you as you go 25 feet from your home to the sidewalk and begin your Christian witness to your neighbors."

Outstanding features of the congress included daily "how to do it" workshops in literature distribution, visitation, welfare, Bible evangelism, and field evangelism. Several training films were shown to illustrate soul-winning methods. Devotional services brought inspiration that kindled a flame in the hearts of visitors and laymen alike.

The congress was called to lay plans and to inspire the constituency of the Columbia Union Conference to arise and join hands with the ordained ministry to finish the work. It is our hope that each layman attending the conference caught a new vision, and that a chain reaction will develop to hasten the coming of Jesus Christ.

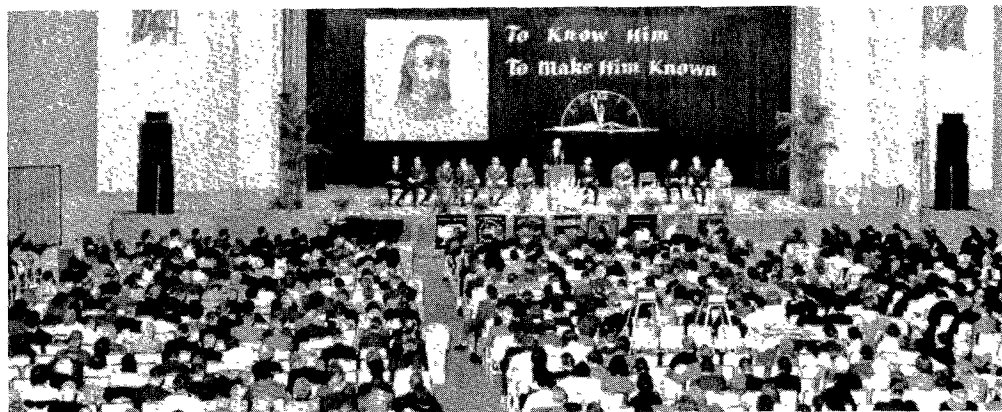
*From Home Base
to Front Line*

Australasian Division

Ridge Reynolds, from Auckland, New Zealand, left October 12, proceeding via Sydney to Port Moresby in New Guinea, where he will serve a two-year term on building projects within the Coral Sea Union Mission. Brother Reynolds' first assignment is the completion of the construction of the Madana Central School in central Papua.

Marion Snelling, who recently returned from a period of service in the Southern Asia Division, sailed from Sydney on the *Monterey*, October 15, for Suva, Fiji. She will engage in office work at the headquarters of the Central Pacific Union Mission.

Annette Fairall, who recently completed her training in midwifery after having graduated from the Sydney Sanitarium and Hospital, left her home in Kalgoorlie, Western Australia, on October 27, for the Trans-Africa Division. She will engage in nursing service at the Ankole Hospital.



A partial view of the 2,000 delegates attending the Columbia Union Laymen's Congress in Atlantic City, New Jersey, September 30 to October 3.

Far Eastern Division

Jerry Claraga, of the North Philippine Union Mission, left October 1, for Singapore. She will serve as a nurse in the Youngberg Memorial Hospital.

Rizalina Manalo, of the North Philippine Union Mission, left on October 1, for Singapore. She will serve as a nurse in the Youngberg Memorial Hospital.

Nelia V. Umali, of the North Philippine Union Mission, left October 12, for Saigon, Vietnam. She will serve as a nurse in the Saigon Adventist Hospital.

North American Division

Elder and Mrs. Rudolph Reinhard, returning after furlough, to the Trans-Africa Division, left New York City on October 27. Sister Reinhard, prior to marriage, was Mary Sue Sachs. Brother Reinhard is the division treasurer.

Mr. and Mrs. Ray Allan Forbes and two children, of San Gabriel, California, left

Los Angeles, California, for Taiwan, October 28. Sister Forbes's maiden name was Beverly Ann McCreary. Brother Forbes has accepted an appointment as manager of the Taiwan Sanitarium and Hospital at Taipei.

Elder and Mrs. Roger A. Wilcox left New York City on October 29, for Beirut, Lebanon, returning after furlough. Prior to marriage, Sister Wilcox' name was Violet Gertrude Numbers. Brother Wilcox will continue as president of the Middle East Division.

Elder and Mrs. Henry Baerg left Miami, Florida, October 30, returning to Peru after furlough. Sister Baerg's name prior to marriage was Eva Mae Parker. Brother Baerg is secretary-treasurer and auditor of the Inca Union Mission.

Elder and Mrs. R. C. Darnell and three children, returning after furlough, left Boston, Massachusetts, November 1, for Beirut, Lebanon. Sister Darnell's maiden name was Mary Lucy Tunison. Brother Darnell is secretary of the Middle East Division.

W. R. BEACH

Most of the work will be volunteered by church members.

► Looking ahead and planning for bigger and better things, the publishing leaders of the Central Union Conference set delivery and baptism goals for 1965 at \$750,000 and 150 baptisms, and for 1966, \$1 million and 200 baptisms. These goals have been voted by the union committee.

► A total of \$5,176.27 was received on Ingathering field day at Union College. Top Ingathering band was composed of seven girls who returned with \$234.10.

► Under the leadership of E. F. Armour and Bernard J. Furst, of the Kansas Conference, Enterprise Academy gathered more than \$1,300 for Ingathering field day. The groups were organized at the academy by Lewis Brand, Bible teacher, and Don Weatherall, principal.

► Forty acres were made available to the Wyoming Conference by the members of the Mills estate for a camp meeting site and youth camp. This tract of land is 13 miles from the conference office, on Casper Mountain. Plans are under way to begin construction and have the camp ready for use next summer.



Brief News OF MEN AND EVENTS



Columbia Union

Reported by
Don A. Roth



Atlantic Union

Reported by
Mrs. Emma Kirk

► A successful evangelistic campaign is being conducted by Richard Faber in Hamilton, Bermuda. One thousand people filled Hamilton Hall on opening night. After two weeks the meetings were transferred to the church. Capacity crowds are filling the church each night, with the overflow being cared for in the Sabbath school rooms where they hear the message over the public-address system. V. E. Kelstrom, superintendent of the Bermuda Mission, believes that a good harvest will be reaped.

► Recently the High Banks church at Saranac Lake, New York, was dedicated. Those taking part in the dedicatory service were W. J. Hackett, K. H. Tilghman, R. W. Moore, R. C. Mills, and Donald Gadway.

► Twelve candidates were baptized at Camp Victory Lake, Hyde Park, New York, as a result of a summer effort held by Edwin J. Humphrey in Poughkeepsie, New York. The church members of the New Rochelle district not only encouraged Elder Humphrey to hold the effort in Poughkeepsie but gave their support by attending the meetings. The Poughkeepsie church was organized in January, 1964, with approximately 30 charter members. The membership has grown to 50.

► Two ministerial interns have arrived in the Southern New England Conference from Andrews University and are busily

engaged in their new duties. Richard Coffen is assisting in the Boston district, and Russell Burrill in the Hartford district.

► Elder and Mrs. William E. Carpenter and their two children have arrived in the Bridgeport, Connecticut, district.



Central Union

Reported by
Mrs. Clara Anderson

► B. E. Jacobs has transferred from the Nebraska Conference to the Florida Conference, where he will be Missionary Volunteer secretary. To fill the vacancy in the MV and educational departments of the Nebraska Conference, James L. Pogue, youth pastor of the College View church in Lincoln, has been called and has accepted.

► The new church in Sedalia, Missouri, was dedicated October 3. R. H. Nightingale, Central Union Conference president, led out in the Act of Dedication. Others participating in the service were James E. Chase, conference president; E. L. Moore, conference secretary-treasurer; A. L. Dickerson, former pastor; and S. G. Sharpe, present pastor.

► Ground was recently broken for a health and welfare center in Grand Junction, Colorado. B. J. Liebelt and H. V. Reed, Colorado Conference director of Welfare Services and conference president, respectively, participated in the program. Dale Luke, a local church board member, will be construction supervisor.

► The new secretary of stewardship for the Allegheny Conference is Walter Starks, formerly of the DuPont Park church in Washington, D.C. The post is a new one recently created by the executive committee of the Allegheny Conference.

► Daniel Davis, pastor of the Dayton, Ohio, church, is the new MV and temperance secretary of the Allegheny Conference. He takes the place of Jacob Justiss, who has requested a leave of absence to take additional graduate work.

► The new pastor of the Philadelphia Boulevard church in the Pennsylvania Conference is Norman Meager, formerly of Charleston, West Virginia. Elder Meager takes the place of George Woodruff, who has become pastor of the Reading district.

► Vernon Rees, chaplain of the Washington Sanitarium and Hospital, has accepted a post as associate chaplain of the Loma Linda University Hospital. He will be associated with Charles Teel in the training program for chaplains at the university.

► Blue Mountain Academy topped previous Ingathering field days with a record \$1,998 in one day. Faculty and ministers from nearby districts provided transportation for approximately 85 per cent of the academy's 308 students.

► The First church in Washington, D.C., claimed Ingathering victory on Sabbath, October 10, reaching their goal of \$7,000.

► New associate publishing secretary for the Potomac Conference is Carl G.



Greater New York Ordination

Miroslaw Roshak, pastor of the Ukrainian and Russian churches at the New York Center in New York City (third left); and Herold Weiss, pastor of the Broadway Spanish church (third right), were ordained at the Spanish camp meeting last summer. Taking part in the service were W. E. Murray, vice-president of the General Conference (right); E. Valencia, coordinator of Spanish work in the Greater New York Conference; F. R. Millard, associate secretary of the General Conference (fourth right); and G. Eric Jones, president of the conference (fourth left).

Elder Roshak will be adding Polish to his ethnic groups this fall. Dr. Weiss is under appointment to teach at Andrews University in September of 1965.

G. ERIC JONES, *President*

Tanksley. He will assist Kenneth O'Guin, who recently became the publishing secretary.

► Mr. and Mrs. Thomas A. Paterson have taken up duties in the West Virginia Conference. They will assist E. L. Anderson in a large district, with their attention centering on the Webster-Springs and Richwood churches.



Lake Union

Reported by
Mrs. Mildred Wade

► A groundbreaking ceremony was held October 4 for the new church at Kokomo, Indiana. Officiating were the pastor, S. F. Pedersen; J. W. Miller, the mayor of Kokomo; W. A. Geary, a former pastor and now the conference MV secretary; and John Moore, supervisor of construction.

► A successful evangelistic crusade was conducted in the Gary-Hammond area of Indiana, beginning September 12, by the Clifford A. Walter-Monty Jones team. C. O. Kinder, Daniel Wandersleben, and Carl Allinder, along with many laymen, gave assistance. Thirty-seven new members have already been added to the church as a result.

► Under the direction of B. G. Butcherus, educational secretary of the Michigan Conference, the annual convention for Michigan intermediate and elementary teachers was held at St. Mary's Lake near Battle Creek, October 11-14. G. E. Hutches, educational secretary of the Lake Union, gave the keynote address. Richard Hammill, president of Andrews University, was the guest speaker Sunday evening. Among others giving assist-

ance were Ruth Murdoch, Stanley Chace, Millie Urbish, Ingrid Johnson, N. C. Wilson, George Taggart, A. K. Phillips, M. Y. Fleming, W. B. Quigley, and Florence Morris, elementary supervisor for Michigan.

► Frank Marsh is author of a recently published book, *Evolution or Special Creation?* The volume is part of the Back to God Series put out by the Review and Herald Publishing Association.

► A series of nutrition classes was conducted in the life sciences building on the campus of Andrews University, October 18-20 and 25-27 by Mrs. Eunice Hnatyshyn, a dietitian. These classes were sponsored by the Pioneer Memorial and Berrien Springs Village churches. There were lectures, demonstrations, recipes, and food samples of dishes prepared. Door prizes were generously presented by the Loma Linda and Worthington Food companies.



North Pacific Union

Reported by
Mrs. Ione Morgan

► School opened for 101 Roseburg, Oregon, students in their nearly completed school. The new school contains a library, business office, principal's office, and a nurse's room in addition to six classrooms. Each classroom has an adjoining teacher's office. The school plant and grounds represent an expenditure of approximately \$95,000 thus far. More than 5,000 hours of volunteer work by church members and the boys and girls kept costs at a minimum. Members have already begun a fund for the second phase of the building program, an auditorium-gymnasium unit.

► Leonard S. Harbeson recently joined the working staff of the Montana Conference as leader of the Miles City district. He had been serving as pastor in the Washington Conference.

► Participating in the dedicatory services for the church in Missoula, Montana, October 10 were: L. W. Crooker, union secretary-treasurer; A. J. Gordon and J. O. Emerson, conference president and secretary-treasurer, respectively; Frank T. Munsey, former pastor; and Don Hiatt Spillman, current pastor. The membership has grown from 14 persons in 1896 to 303. The church has a seating capacity of 500 persons, including balcony and choir loft.

► This fall saw a formal open-house ceremony for the welfare center in Aberdeen, Washington, which is operated by members of the Hoquiam-Grays Harbor church. They began operating in October, 1963, and have helped 193 people in the intervening months.

► The home missionary leaders from the five churches of the Centralia and Chehalis districts of the Washington Conference operated an attractive booth at the Southwest Washington Fair this fall. More than 500 pieces of literature and 40 large books were distributed.



Northern Union

Reported by
L. H. Netteburg

► Elmer Hauck has recently joined the staff of Sheyenne River Academy as maintenance man.

► A. R. Klein, of Ottumwa, Iowa, conducted devotionals each morning over KTVO-TV for one week beginning October 5.

► North Dakota has adopted a \$200,000 three-year program for improving the facilities at Sheyenne River Academy and to promote conference evangelism.



Pacific Union

Reported by
Mrs. Margaret Follett

► The Western Chaplains Association, comprised largely of the chaplains of Seventh-day Adventist hospitals and sanitariums, both denominational and privately owned, met at Loma Linda Hill church October 27 to 29. Ed Christian, chaplain of the St. Helena Sanitarium, was elected president of the association for the coming year.

► Horace R. Beckner, former president of Madison College, will be pastor of the Alhambra church in the Southern California Conference.

► New staff members at Armona Union Academy are Warren E. Minder, principal; Mrs. Minder, librarian; Mr. and Mrs. Heinricks, maintenance and teacher of grades five and six, respectively; Dick Hayden, teaching Bible, Spanish, and his-

tory; Max Qualley, band, choir, and private voice and instrument lessons; and Mrs. Qualley, registrar.

► Total enrollment at La Sierra College is 1,336, an increase of 122 over the enrollment at the same time last year, according to Willeta Carlsen, registrar. Among the students are 65 from 29 foreign countries.

► The Kaneohe church, in Hawaii, was dedicated September 5, with R. R. Bietz, president of the Pacific Union Conference, delivering the address. The pastor, Frank McMurry, was in charge of the service.

► David L. Olsen, periodical department manager of Pacific Press Publishing Association, has accepted a call to become pastor of the Oxnard church, replacing James Hardin, who is now the Southern California Conference Sabbath school secretary.



Southwestern Union

Reported by
H. W. Klaser

► Five staff homes are nearing completion on the Sandia View Academy campus at Sandoval, New Mexico. The present staff of teachers have spent 237 years in preparation to teach, and have 262 years of teaching experience.

► October 7 was groundbreaking day for the new Beaumont, Texas, church. Construction has already begun on this \$100,000 edifice.

► Orange County, Texas, has assigned to our new health and welfare center at Orange the complete distribution of clothing for the needy of that county.

► Gary Grimes of El Reno, Oklahoma, reports that 11 adults joined the baptismal class there as a result of evangelistic meetings. Four previously divided families have become united in the faith. One woman took her stand as a result of her daughter's sending her *Signs of the Times* for 20 years.

► L. E. Tucker has just closed a two-week revival for the Grand Prairie and Irving churches in the Texas Conference. Eight persons were baptized and a wonderful transformation of lives and rededication of every church member was manifested.

Platte Valley Academy Food Service Building

A ribbon-cutting ceremony was held for the new food service building at Platte Valley Academy in Nebraska on August 30. This building is the second step in a program to rebuild the facilities for this academy. Total cost was \$110,000. A new girls' dormitory was completed a few years ago.

F. O. SANDERS, President
Nebraska Conference

► E. F. Sherrill and Lee Hadley, the pastor, have just concluded a revival at the Tulsa, Oklahoma, church, where 15 persons were baptized and others are preparing for the sacred rite. One man who was baptized was studying for the ministry of another denomination. Another young man, who had come to Tulsa because of his interest in a faith healer, met W. A. Fagal at the YMCA. Elder Fagal directed him to the meetings at the SDA church, where he later was baptized.

NOTICES

Literature Requests

A continuous supply of old Bibles, songbooks, *Review, Signs, Instructor, Guide, These Times, Little Friend, Life and Health, Listen, Liberty, Primary Treasure, Worker, Quarterlies, GO*, tracts, supplies for children, Bible games, used greeting cards, *Present Truth, Morning Watch, Ministry, Message, Bedtime Stories, MV Kit*, color books, Spirit of Prophecy books, to the following: Vicente P. Festejo, Odiongán, Romblon, P.I.; Natividad F. Festejo, Corcuera, Romblon, P.I. Eleuterio Lobitana, Jr., Arrogante Bros., Optical Guildungan, Negros Oriental, P.I. wishes old Bibles, songbooks and used magazines.

Urgently needed—*Signs, These Times, Message, Review, Instructor, GO, Listen, Liberty, Worker, Quarterlies, Guide, Little Friend, Primary Treasure, Spirit of Prophecy* books, songbooks, old Bibles, visual aids, color books, and Bible games by the following: Eddie L. Demiar, Sabino Gepaya, Sofronio Gumapac, Southern Mindanao Mission, Box 293, Davao City, P.I. and Tobias Batulayan, 114 Paco, Kidapawan, Cotabato, P.I.

Send a continuous supply of *Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterly, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, GO, Mission Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, and finger plays to the following:

Literature Band, c/o D. K. Brown, Mountain View College, Malaybalay, Bukidnon, P.I.
Vicente M. Fondevilla, Corcuera, Romblon, P.I.
Josephine Sheriffe, Morant Bay P.O., Jamaica, W.I.

Corazon D. Lopez, Escalante, Negros Occ., P.I.
Rita Manza, Romblon, P.I.
Susie G. Ibanez, San Jose, Sipalay, Neg. Occ., P.I.
Marciano San Juan, Roxas, SDA Elementary School, Kidapawan, Cotabato, P.I.
Adam Beroncio, Balasan High School, Maya Balasan, Iloilo, P.I.
Jose A. Corpus, Southern Mindanao Mission, P.O. Box 293, Davao City, P.I.
Dionisio P. de los Santos, La Carlota, Negros Occ., P.I.

MV Sponsor, Southern Mindanao Academy, Digos, Davao, P.I.
Rachel Diego, Bae Serapenang, Isulan, Cotabato, P.I.
Nomeriano Ronquillo, Bae Serapenang, Isulan, Cotabato, P.I.

A continuous supply of literature to the following: Bartolome P. Pilotin, Labu, Gen. Santos, Cotabato, P.I.; Paulina Pilotin, Lagao, Gen. Santos, Cotabato, P.I.; A. Z. Roda, P.O. Box 3, Cebu, P.I.; Aurelio Cachueta, Lambo, Gen. Santos, Cotabato, P.I.; Remegio Catolico, c/o Southern Mindanao Mission, P.O. Box 293, Davao City, P.I.; Arsenio Dollosa, Bo Progreso, Binalbagan, Negros Occ., P.I.; Pablo Cordeiro, Caridad, Baybay, Leyte, P.I.; Louisa Edwards, La Chance Trace, O'meara Rd., Arima, Trinidad, W.I.; Nene Candelorio, Hipona, Pontevedra, Caniz, P.I.; E. A. Hyatt, Central Jamaica Conf. of SDA,

P.O. Box 81, Spanish Town, Jamaica, W.I.; Hortense Scarlett, c/o West Jamaica Conf. of SDA, P.O. Box 176, Montego Bay, Jamaica, W.I.; David T. Almoroto, Bantigue, Isabel, Leyte, P.I.; O. Robinson, Orange SDA Church, Sign P.O. St. James, Jamaica, W.I.; Faustino P. Galamay, Bo. 1, Marbel, Koronadal, Cotabato, P.O.; Jose A. Espiritu, Bo. 1, Marbel, Koronadal, Cotabato, P.I.; Osmond Morgan, 14 Oakland Cres, Kingston 11, Jamaica, W.I.; The Pama Sisters, Calalang, Barotac Viejo, Iloilo, P.I.

Church Calendar

Thirteenth Sabbath Offering
(Northern Europe)

December 19

1965

| | |
|--|----------------|
| Soul-winning Opportunities and Church Missionary Offering | January 2 |
| <i>Liberty</i> Magazine Campaign (special prices January and February) | January 16-23 |
| Religious Liberty Offering | January 23 |
| Opening the Bible to the World and Church Missionary Offering | February 6 |
| Faith for Today Offering | February 13 |
| Christian Home Week | February 20-27 |
| Temperance Commitment Day | February 27 |
| Doonell Contacts and Church Missionary Offering | March 6 |
| Sabbath School Rally Day and Spring Mission Offering | March 13 |
| Missionary Volunteer Week | March 20-27 |
| Thirteenth Sabbath Offering (Southern Asia Division) | March 27 |
| Missionary Magazine Campaign (special prices April through June) | April 1-30 |
| Church Missionary Offering | April 3 |
| Loma Linda University Offering | April 10 |
| Health and Welfare Evangelism and Church Missionary Offering | May 1 |
| Disaster and Famine Relief Offering | May 8 |
| Spirit of Prophecy Day | May 15 |
| Bible Correspondence School Enrollment Day | May 22 |
| Home-Foreign Challenge and Church Missionary Offering | June 5 |
| North American Missions Offering | June 12 |
| Thirteenth Sabbath Offering (Central European Division) | June 26 |

REVIEW and HERALD

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

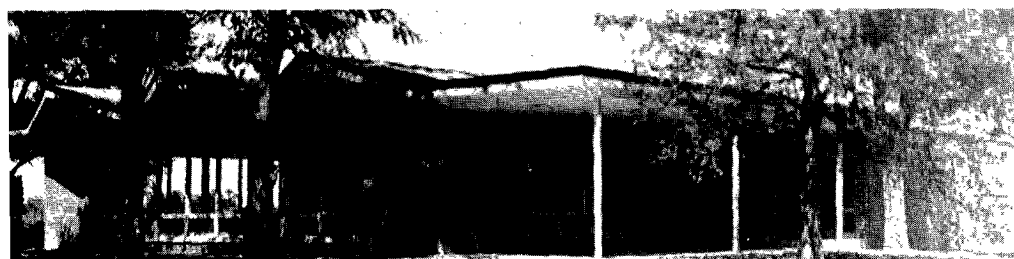
Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr., R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts
Editorial Secretaries: Promise Joy Sherman, Idamae Melendy
Special Contributors: Frederick Lee, W. R. Beach, C. L. Torrey,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

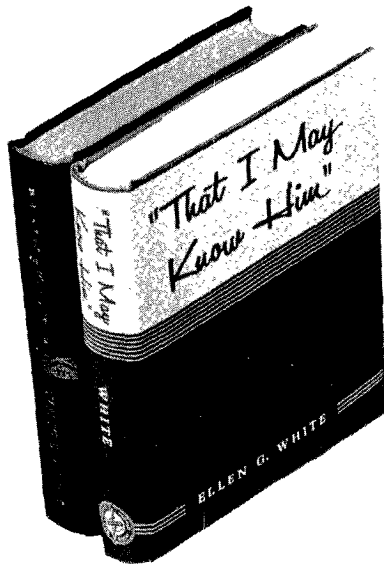
Address all editorial correspondence to: Editor, *Review and Herald*, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

Subscriptions: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

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.

REVIEW AND HERALD, December 10, 1964





Daily Meditations for Spiritual Growth in 1965



THAT I MAY KNOW HIM

By Ellen G. White

The Morning Watch daily devotional volumes have become an institution in the church. Perhaps the most cherished books of the series are those compiled from the writings of Ellen G. White. This present volume is the sixth book from that source and is designed to lead each reader to a fuller understanding of Christ and His sacrifice for humanity. The work of compiling is done in the White Publications office in close cooperation with the Missionary Volunteer Department. Although these books are planned primarily for senior young people, adults of all ages have found the readings suitable devotional material for morning or evening worship and invaluable for study and reference. The timelessness of Mrs. White's spiritual instruction makes this current book a blessing to Christians of almost every age.

Price, cloth \$2.50, de luxe \$3.00
 Holiday price, cloth \$2.25
 Holiday price, de luxe \$2.70

Junior Devotional MAKE GOD FIRST

By Eric B. Hare

Here is the book we have been anticipating for years, a junior devotional volume written by Elder Eric B. Hare in his inimitable storytelling style. Most of the readings are of the usual one-page length, and all are animated narratives that rivet every reader's interest. Many of these stories are woven out of incidents of pathos and humor from the author's mission service in Burma, and from later times when as refugees during the war he and his family had to flee the country. Others are stories of denominational history endeared to older believers but now needing to be retold to today's junior boys and girls. Molded in the warm glow of the author's unique personality, every reading makes a deep spiritual appeal to young hearts. It is a book that will always be treasured in the home.

Price \$3.00
 Holiday price \$2.70

Plus 15c for the first volume, 5c for each additional volume to one address, for insurance and postage.



Morning Watch Calendar 1965

The Morning Watch Calendar for 1965 is again unusually attractive in both cover and content. The memory texts for each day are those verses that illuminate the 1965 devotional book *That I May Know Him*. Again you have your choice of a paper cover in four colors or a dainty de luxe cover stamped in gold. Use these calendars for inexpensive gifts.

Paper—20c each; de luxe—30c each

Mailing envelopes furnished free. Add 10c postage and insurance for each 10 calendars to same address—4c each when ordered singly.

ORDER BLANK

Please send me the following:

..... *That I May Know Him*, cloth @ \$2.25 each
 *That I May Know Him*, de luxe @ \$2.70 each
 *Make God First* @ \$2.70 each
 1965 Morning Watch Calendar, paper .20 each
 1965 Morning Watch Calendar, de luxe .30 each

State Sales Tax Where Necessary

Insurance and Postage

TOTAL ENCLOSED

NAME

ADDRESS

CITY STATE ZIP

Order From Your Book & Bible House

No. California and Missouri Elect Conference Presidents

Veteran conference administrator Carl Becker has retired after a long life of able service to the denomination. For the past 14 years he has been president of the Northern California Conference. James Chase, president of the Missouri Conference, has accepted a call to take Elder Becker's place in Northern California. The Missouri Conference, in turn, has called Alfred V. McClure, church pastor from Houston, Texas, to be president of that conference.

Typhoon Louise Devastates Eastern Philippines

A cablegram from R. H. Roderick, assistant treasurer of the Far Eastern Division, brings word that typhoon Louise did extensive damage in Surigao Province, on the northeast coast of the island of Mindinao in the southern Philippines. Three hundred Seventh-day Adventist families were left homeless, and 35 churches were destroyed.

Southern European Division Council

The Southern European Division has concluded an eight-day quadrennial council in Basel, Switzerland, a city closely associated with pioneer Adventist work in Europe. Ninety years ago J. N. Andrews established the work in that city, soon opening a publishing house and later a sanitarium. The local church building in Basel has long been too small for the congregation, and the members had chosen this year to enlarge and remodel it preparatory to the division council and the celebration of the J. N. Andrews Ninetieth Anniversary.

There were 79 delegates attending the council from all parts of the division, including the mission fields of Africa and the islands of the Indian Ocean. High lights of the reports given at the council will appear in a later issue of the REVIEW. M. V. CAMPBELL

Korean Spirit of Prophecy Volume Issued

To provide the rapidly growing church in Korea with the most essential Spirit of Prophecy counsels in compact form, our publishing house in Seoul is moving forward with the publication in Korean of a fully approved two-volume series known as *Counsels for the Church*. Volume one, an attractive 300-page book, has just been received at the office of the Ellen G. White Estate.

This adds another language in which the *Testimony* counsels in this form are being provided for those areas which must work with relatively small books. The

unprecedented increase in church memberships in several parts of the world constitutes a challenge to provide Spirit of Prophecy literature for the instruction and edification of the new members.

Our publishing house in Korea is to be commended for the manner in which it is meeting this challenge.

ARTHUR L. WHITE

Ingathering Approaches \$2 Million

The 1965 Ingathering crusade is off to a wonderful start with a total for first report of \$1,706,711. Every union surpassed its first week's record of last year. We believe that the gain of \$225,000 is an omen of a speedy, successful soul-winning crusade. Forty conferences are in the gain column.

This auspicious beginning reveals thorough organization, more member participation, early business solicitation, and earnest purpose to make missionary contacts.

Although the Ingathering crusade has just officially opened, 10,327 requests have been received in response to the new service offers on the Ingathering magazines. Request tabulations follow:

- 2,419 Health facts
- 1,957 Children's books catalogs
- 2,609 More information about Seventh-day Adventists
- 3,342 Bible guide sheets

At the beginning of the campaign this year we have as many requests as at the close of the Ingathering campaign last year. This new missionary feature affords opportunities to make every contact count for Christ.

J. ERNEST EDWARDS

A New Dimension in Religious Telecasting

Concept—a new dimension in religious telecasting—was begun September 20 on WMAL-TV in Washington, D.C. The 30-minute telecast is a weekly joint public service venture by the Sligo Seventh-day Adventist church and ABC's Channel 7. The program, featuring conversation on theology and life by Pastor William Lovell and Dr. Winton Beaven, has already proved immensely popular with the station and with listeners, as indicated by its large mail. So pleased is the station that it has asked the church to produce a special Christmas Eve program in which the Columbia Union College Choir and Pro Musica group will be featured.

J. O. IVERSEN

Australasian Division Youth Congress

Across the length and breadth of the Australasian Division's great territory, thousands of eager youth will leave for their youth congress at Nunawading,

Melbourne, December 24-29. R. A. Vince, MV secretary of the Australasian Division, and his corps of MV secretaries are to be commended for this great undertaking, which is a part of the Australasian Division's MV TARGET 500 plan of evangelism.

The large Sidney Myer Music Bowl in the Botanic Gardens in Melbourne will be used for a public witness program during the congress. Reports will be given of the 15 Voice of Youth efforts that are presently being conducted in the Australasian Division.

C. D. Martin, MV secretary of the Far Eastern Division, will be the featured speaker at the youth congress.

THEODORE LUCAS

Death of Charles E. Weniger

With sorrow we announce the death of Charles E. Weniger, who for more than 40 years was a leader in our school system, the latter years of his service being in connection with the SDA Theological Seminary. After a lingering illness he died at Loma Linda, California, on November 23. To his widow we extend our deep sympathy. A life sketch will appear later.



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

JERUSALEM—All religious and charitable societies and institutions, both Jordanian and foreign, are forbidden to buy, lease, or sell property inside the walls of Old Jerusalem under a draft law approved by Jordan's Cabinet and submitted to Parliament. Jordan's Cabinet also banned activities of the Jehovah's Witnesses in the country on the grounds that they are against the "public order." Witnesses are prohibited from holding public religious services, maintaining headquarters, or conducting missions.

LANSING, MICH.—Michigan's Supreme Court unanimously declared invalid and unconstitutional the State's Sunday closing law, passed in 1962 but never enforced.

NEW YORK—Voters in California, Washington, and Arkansas soundly defeated gambling proposals that had been energetically opposed by religious leaders and church groups in the States.

LEOPOLDVILLE, THE CONGO.—The Roman Catholic Lovanium University here has given classroom space to the Protestant university in Stanleyville, which was unable to resume its courses this year because of disorders in that region.

WEST NEWTON, MASS.—Protestants, Roman Catholics, and Jews of West Newton participated here in a special Thanksgiving Eve service on November 25. Eight Protestant churches, the local Catholic church, and a temple joined in the service.