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OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW and Herald

★ **Man-made Tests**

—Page 8

★ **Our Work in the
Philippines**

—Page 16

PAUL was a prisoner under house arrest in the capital of the Roman Empire. During this, his first imprisonment, he was not in a dungeon, but was permitted to live in his own rented quarters with a Roman soldier as guard. Perhaps he was chained some of the time, but he was permitted to entertain guests and to preach the gospel.

Paul took advantage of this opportunity and used his time profitably. He had assistants who ran errands for him and invited the people. First of all, he invited his own people, the Jews, that he might explain to them why he was a prisoner, and present to them the great theme of his life, Jesus Christ and Him crucified. As a result he won some of them, as well as some from Caesar's household, a runaway slave, and others. But another great burden lay on his heart—the churches he and his co-workers had raised up. He longed to see them continue to grow in grace, as he must soon lay down the armor and they must carry on.

Satan too was active, for "new light" and deceptions of the day were creeping into some of the churches and endangering the flock. Among these dangerous heresies was Gnosti-
(Continued on page 10)

*To counteract heretical teachings,
the apostle to the Gentiles exalts*

Christ as Head of the Church

First of a Series on
Paul's Epistle to the Ephesians

By Otto H. Christensen

FRED COLLINS, ARTIST

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The Fellowship of Prayer

A husband now attending church.

A cancer sufferer healed spiritually, a nephew in school.

A husband baptized.

Two baptized in answer to prayer.

A wayward son now on fire for God.

A son found courage to close his business on Sabbath.

A bitter husband baptized.

"MAY I TELL you that God has answered our prayers for my husband, who is attending church now? May God touch his heart so that he will feel the need of making a full surrender. Please pray that my daughter will come back to God. Thank you and all the friends in Christ who are praying for my loved ones."—Mrs. Y., of California.

"I AM A GREAT believer in prayer, and I know that God, who knows us better than we know ourselves, will answer our prayers according to His will. Some time ago I requested prayer for my beloved sister who was dying of cancer. God in His infinite mercy healed her spiritually, and she sleeps till Jesus comes. Before that, I had asked prayer for a nephew, who was also dying of cancer in the brain. He is well and going to school. I thank God for His love and everlasting mercy."—Mrs. T., of California.

"A FEW YEARS ago I sent in a request, and since then my husband has been baptized. Thank you for your prayers."—Mrs. C., of New Mexico.

"MUST LET YOU rejoice with me. My husband and his aunt found their way into the baptismal pool last Sabbath, September 26. I'm so grateful to the Lord for His goodness and for extending His mercies toward us, and I thank Him for all that He has given us. Thank you again for remembering us, and we'll join our prayers on Sabbath eve for the requests of others."—Mrs. T., of California.

"ABOUT A YEAR ago I wrote asking prayer for my son, who was a very wayward son. He has recently become converted and is on fire for God."—Mrs. M., of Florida.

"A FEW MONTHS ago we wrote asking for prayer for our six married children and their families. We can see the Holy Spirit is working, and in the one instance, where we were concerned over the one son's being tempted to allow his salesman to open his business place on Sabbath, wish to report that this happened only the one Sabbath. The following Tuesday he placed a sign on the window and an advertisement in the paper stating he was closed on Saturday. His only remark was: 'I don't know what I was thinking of.' He appears much less nervous, and the business sales have been excellent. Thank you for your prayers."—Mr. and Mrs. B., of Michigan.

"ABOUT THREE YEARS ago I wrote you to pray for my husband. He was very bitter toward religion. He was baptized July 20, 1963. I thank you. May God bless you all."—Mrs. D., of Minnesota.

Encouraging selections from the endless stream of letters that flows into the Review editorial offices from members of the Fellowship.



"I WANT TO thank you for your interest in my prayer requests. My husband surrendered his heart to the Lord before he passed away last year. A sister is faithful, and a brother gave up alcohol. I have been a regular subscriber to the *Review* since 1917, and it is dearer to me than ever. I especially appreciate the Fellowship of Prayer. Thank you very much."
—Mrs. D., of Georgia.

"IT WAS ABOUT three years ago that I wrote to you in behalf of my daughter and her family. At that time she had been out of the church about seven years. I am happy to report she has come back to the church. She was baptized this year and now is working in the church. Her husband has taken Bible studies and accepted the truth. But there are habits in his life that he is trying to overcome. Please pray for him that God will give him the victory over these habits and that he will fully establish himself with the people of God. Pray that they will allow their two lovely children to attend church school, where they might be taught of God. Thank you for your continued prayers."—Mrs. F., of Ohio.

"FIRST OF ALL, I want to tell you that prayer has been answered for a daughter who had left the truth. Three or four years ago I asked an interest in your prayers for her. A few months ago she came back to the church, was rebaptized, and sings in the choir. She is very happy in the Lord. For this I praise God and want to thank you for your prayers in her behalf."—Mrs. V., of Michigan.

"PRAISE THE LORD! My sister-in-law has signed to join the church; also I have hopes for my youngest brother, who apparently plans to join. The Adventist minister is helping him arrange his affairs so that he can close his business on Sabbaths. Then another sister is attending services regularly. Please pray that God will help them to surrender all to Him."—V. B., of New York.

"MY HEART IS overflowing with thanks to God for one more prayer answered. I know you will rejoice with me. The son who has eight children was baptized, with his wife and four of the children. How great God is! He has been so good to me. . . . I want all my dear ones saved. I want so to live that all I do or say will please God. Thanks for your prayers in the past. I pray for you every day and night and all God's children."—Mrs. Y., of Texas.

"ABOUT TWO YEARS ago I wrote and asked special prayer for our two sons. I must first give God the glory. My prayers and yours have been partly answered. My petition was for one son to grow spiritually and find a Christian wife. He plans to marry a strong Christian girl of our faith. Thank you so much for your prayers."—Mrs. D., of California.

A surrendered heart;
victory over alcohol.

A daughter and son-in-law
baptized; need
continued prayer.

Rebaptized, and happy
in the Lord.

A sister-in-law joins
the church.

A son, his wife, and
four children baptized;
"How great God is!"

A son grows spiritually;
sets up a
Christian home.

The Wednesday Crucifixion Theory

By R. L. Odom

RECENTLY I received from one of our church members a lengthy mimeographed document attempting to prove that Christ was buried on Wednesday and rose from the tomb on Sabbath. After proving to his own satisfaction that both the Bible and the Spirit of Prophecy teach this idea, the writer concluded: "Our church has missed out on this 'light.'" In addition to citing other works by Ellen G. White, the author of the mimeographed document either quotes or refers to *The Desire of Ages* as many as 73 times in the effort to make it appear that Jesus died and was buried on Wednesday, remained in the grave precisely 72 hours, and rose from the tomb on the Sabbath day. The facts are that Mrs. White never set forth such an idea. It is interesting to note that the writer of the document failed to quote this statement from page 794 of *The Desire of Ages*, concerning Christ's disciples:

"On the sixth day of the week they had seen their Master die, on the first day of the next week they found themselves deprived of His body, and they were accused of having stolen it away for the sake of deceiving the people."

"The sixth day of the week" certainly could not have been Wednesday, the fourth day of the week.

On page 769 of the same volume we read further:

"At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day."

Note that Jesus rested in the tomb "through the sacred hours of the Sabbath day," not through the hours of Thursday and Friday.

Again we read on page 779: "The night of the first day of the week had worn slowly away. The darkest hour, just before daybreak, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their

watch." Following this is a graphic description of the Saviour's resurrection early the first day of the week.

Evidently, Christ was still in the grave, the great stone had not been moved, the Roman seal upon it had not been broken, and the Roman soldiers were still guarding the burial site, just before daybreak on the first day of the week.

These statements in *The Desire of Ages*, published in 1898, are consistent with those of another book by the same author 20 years before:

"Christ rested in the tomb on the Sabbath day, and when holy beings of both Heaven and earth were astir on the morning of the first day of the week, He rose from the grave to renew His work of teaching His disciples. But this fact does not consecrate the first day of the week, and make it a Sabbath."—*The Spirit of Prophecy*, vol. 3, p. 204 (1878).

The Desire of Ages in Harmony With Bible

According to Luke 24:1, it was "upon the first day of the week" that certain women went to the sepulcher and found that the Lord was not there. An angel explained to them why He was not there, saying: "He is not here, but is risen: remember how

For You and Me

By DELPHIA CLINE FREEMAN

Upon the cross my Saviour died,
By Roman soldiers crucified;
The blood gushed from His wounded side
On dark, dark Calvary.

On steep Golgotha's lonely hill,
Christ bled, love's mission to fulfill;
He hung His head and then was still,
From sin to set me free.

Oh, how it grieved the Father's heart
To turn His face, to stand apart;
But from His plan would not depart—
And all for you and me.

he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (verses 6, 7). This the women reported to the disciples.

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs" (verse 13). On this passage Mrs. White comments: "Late in the afternoon of the day of the resurrection, two of the disciples were on their way to Emmaus, a little town eight miles from Jerusalem."—*The Desire of Ages*, p. 795. A comparison of the italicized portions of these statements makes clear that *The Desire of Ages* statements are fully in harmony with the Bible narrative.

Some advocates of the theory that Christ died on Wednesday and rose on Sabbath allege that Ellen G. White's statements concerning His pre-Passover rest in Bethany and His triumphal entry into Jerusalem are not in chronological agreement with her above-quoted statements that He died on the sixth day of the week, lay in the tomb on the seventh day of the week, and rose from the grave on the first day of the week. According to the Scriptures, Jesus came to Bethany "six days before the passover" (John 12:1). Mrs. White comments:

"The Saviour had reached Bethany only six days before the Passover, and according to His custom had sought rest at the home of Lazarus. The crowds of travelers who passed on to the city spread the tidings that He was on His way to Jerusalem, and that He would rest over the Sabbath at Bethany."—*The Desire of Ages*, p. 557. (See also *The Spirit of Prophecy*, vol. 2, p. 372.)

"It was on the first day of the week that Christ made His triumphant entry into Jerusalem."—*The Desire of Ages*, p. 569. (See also *The Spirit of Prophecy*, vol. 2, p. 383.)

The count of the days as given in the above statements from the Bible and Mrs. White is as follows:

1. Nisan 8, Sabbath—Rested at Bethany

2. Nisan 9, Sunday—Entered Jerusalem
3. Nisan 10, Monday—
4. Nisan 11, Tuesday—
5. Nisan 12, Wednesday—
6. Nisan 13, Thursday—
7. Nisan 14, Friday—Died on Cross
8. Nisan 15, Sabbath—Lay in Tomb
9. Nisan 16, Sunday—Rose From Grave

The Jews in Christ's time reckoned the 24-hour day from sunset to sunset, not from midnight to midnight. Nisan 14 began, therefore, at the sunset marking the close of Thursday afternoon. During the night (or forepart) of Nisan 14, the sixth day of the week, Jesus ate the Passover supper with His disciples. The following morning (or latter part) of Nisan 14 He was crucified, and in the afternoon of the same day He was buried a little before sunset, marking the commencement of the seventh-day Sabbath. Early in the morning of the first day of the week He rose triumphantly from the grave.

This simple tabulation of the days indicates that Mrs. White's comments are in complete harmony with the statement by John, and with the generally accepted view that Christ was at Bethany six days before the Passover festivities began on Nisan 14 (see *The Seventh-day Adventist Bible Commentary*, vol. 5, pp. 233, 1020).

This count is based on the understanding that the term "Passover" as used in John 11:55 and 12:1 refers to the entire paschal season, which began with the slaying of the Passover lamb on Nisan 14. In the year of the crucifixion, as we understand the Biblical chronology, Nisan 14 fell on the sixth day of the week, which began at the sunset Thursday evening and ended at the sunset Friday evening. Jesus met with His disciples after sundown on that Thursday evening, washed their feet, and ate the Passover supper with them, prior to His death as the antitypical paschal lamb (1 Cor. 5:7) and to the time when the Jews in general ate the Passover (John 13:1; 18:28; 19:14).

There is no contradiction between Mrs. White's statements and those of the Bible writers. There is no support in either the Bible or the Spirit of Prophecy for the Wednesday crucifixion and Sabbath resurrection theory. This erroneous theory is based on a misconception of the meaning of the expression "three days and three nights," as it is used in the Bible, and on the wishful thinking of those who, innocently no doubt, advocate it. A contributing factor is the ad-

mitted difficulty in reconciling the chronology of John with that of the Synoptic Gospels.

Those who think that they have found "new light" for the church would do well to follow this counsel from the Lord through His servant:

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only

safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for in the multitude of counselors there is safety."—*Testimonies*, vol. 5, p. 293.



Ruth's Promise

By Enid Sparks

IT WAS Ruth's birthday, and she sang happily as she sprang out of bed. "Mother, has the mail come today?" she asked, hurrying to breakfast.

Ruth lived with her parents on a missionary boat that sailed up and down the Yellow River in faraway China. Sometimes many days passed before the mailboat came bringing the letters and packages from America.

But today it had come. "Yes," answered her mother with a twinkle in her eyes. "I think the boat came especially to celebrate your birthday. It brought a package from grandmother."

"Oh, goody!" exclaimed Ruth. "It must be my storybook!"

Several months before, when Ruth had visited in America, her grandmother promised her a storybook for her birthday. As Ruth opened the brown paper wrappings, she squealed with delight.

"Oh, Mother, it is my storybook! It has stories about boys and girls in many different lands. I can't wait to read about them!"

"You must wait until after breakfast," smiled mother. "I've made your favorite cinnamon toast. It will be cold if you don't eat it soon."

"Oh, thank you!" Ruth ran to hug her mother. "I'll eat right now."



JEANIE MCCOY, ARTIST

As Ruth opened the brown paper wrappings she squealed with delight.

Ruth spent a happy day reading her new book and helping mother with the chores. Then as the sun began to sink low in the western sky, she started watching for daddy.

"Daddy is going to tell me a very special story this evening," she said to mother.

Mother nodded. "Yes, he is. He is going to tell you a birthday story."

Ruth wondered and wondered about the birthday story. Finally, daddy came home, and Ruth ran to get the Bible for worship time.

After the Scripture reading Ruth tugged at her father's hand. "Will you tell me my birthday story now?" she asked.

Daddy Tells the Story

Daddy smiled and put his arm around Ruth. "I certainly will," he answered and began telling Ruth about the night she was born. "There was a cruel war going on, and enemy planes had dropped bombs all night. Some of the bombs hit close to the hospital, but our prayers saved us. When the sun rose, the planes went away. Then your mother and I began to think of a name for you."

Ruth had been listening quietly. Now she couldn't help asking, "Did you or mother pick my name?"

"I did," daddy said. "I always thought Ruth was a pretty name, and your mother and I wanted you to grow up to be like Ruth in the Bible."

"I want to be like her too," Ruth added.

Daddy gave Ruth a pleased hug. Then he went on, "After we had given you your name, I offered a prayer of dedication to God for you."

"What does that mean?" Ruth asked.

"It means that your mother and I offered you to God, just as Hannah offered her baby in the Bible story," daddy replied. "We want you to love God and serve Him all the days of your life."

Ruth had a warm happy feeling in her heart as she smiled up at her father. "That's just what I'm going to do," she said softly. "I'll always work for Jesus."

Ruth has never forgotten her promise. Today she is in college, preparing to be a missionary. "I want to fulfill the promise made at my dedication," she says. "There are so many people in so many different countries who need to know our Saviour."

Boys and girls, now is the time to remember that you, too, can fulfill the promise made at your dedication just as Ruth did. All your life you can help people learn to live for the Saviour.



The spiritual perils today are no less than in the time of Samson.

LIGHTS THAT GO OUT

By Clifford F. Black

HARRY BAERG, ARTIST

STAR light, star bright, first star I've seen tonight; I wish I may, I wish I might, have the wish I wish tonight." Who can tell for how many centuries children—some of them not so young—have hopefully repeated this simple incantation? It is a homely little poem that speaks to us of more than the age-old yearning of mankind for some special dispensation of good fortune to brighten the otherwise ordinary prospect of life; these words also tell of the brightness and beauty of the evening star against the velvety background of the darkening sky. So impressive is this sight that for ages it has attracted the attention of young and old, and lifted the

thoughts of humans upward, daring them to dream of a brighter future.

The heavens are filled with wonders that delight the imagination of men, but the unaided eye is rarely treated to one more beautiful than that gleaming orb as it first appears in the afterglow of sunset. To the childish mind the star may speak the language of pretty dreams come true, to the philosopher it may suggest the immensity of the cosmos and stir up profound thoughts concerning the Omnipotence that made it and controls it all, but to the thoughtful Christian in this final period of earth's history it may speak of something sad. He may think of the prophetic words: "Many

a star that we have admired for its brilliance will then go out in darkness."—*Prophets and Kings*, p. 188.

Suddenly that bright and beautiful evening star calls to mind the sometimes tragic outcome of the grim contest between evil and righteousness in which we are all engaged and from which there is no escape. All at once it speaks to us of extinguished prominence; of admiring eyes turned away in disappointment and grief. Starkly we face a fact that we wish were not true—that not all who aspire to eternal life and the glories of the new earth will realize the fulfillment of their hopes. The future will reveal a kinship with Judas in many who once proudly bore the name of Christ. Today they are prominent and scintillating stars, regarded as examples worthy of imitation. Tomorrow they may fade. How could such a tragedy happen?

Locks Fall Silently

God's firmament has been the background for many spiritual stars. Some have risen higher and higher, and their brightness has increased; but some have fallen, and with them have fallen the hopes of a whole generation of God's people. Turning from our present day to one of long ago, and looking in upon a scene in a faraway land, we see the hopes of the whole people of Israel falling silently to the floor in Delilah's tent.

Samson, who was to have been Israel's savior, sleeps while the locks of his dark hair fall one upon another at Delilah's feet. One snip at a time she shears him of his strength. Tomorrow morning the news will pass among the people of Israel that Samson has broken his covenant with God. The nation will be terrified as the people awaken to find that their defender has been rendered powerless. On many lips will be heard the question, "How could such a tragedy happen?"

Delilah, who was a tool of the enemies of God's people to destroy God's man, becomes a fitting symbol of the lure of the world in our day—the lure that is used so effectively by our great adversary to ruin God's remnant children. How did the tragedy happen? It was brought about by the quick snips of Delilah's scissors. It was so silent and gradual that God's man did not even suspect that it was happening.

And in this silent, gradual defeat of God's great purpose for Samson's life we see, unmasked, the plot of our adversary, Satan, to bring about our destruction. The stars will not be suddenly quenched in the dark waters of sin, but their luster will be dimmed gradually as Satan works silently to draw them away from Christ. There

will be no sudden attack to alarm us and arouse us to defense; we will be weaned away slowly from Christ and taught little by little to love "the world and the things that are in the world."

If we were to listen carefully, could we hear the snip, snip, snip of Delilah's scissors among God's people today? Perhaps that was what I heard on that Sunday morning when I overheard a group of young people rehearsing the hilarious incidents of the movie that had been on television the night before. And I know I heard the scissors clipping away at the spiritual strength of that young couple who confessed to me that they had taken up the practice of playing cards with their worldly friends. Yes, all around us those scissors are at work clipping away, almost unnoticed.

As the church is face to face, now, with the greatest opportunities and challenges of its history we find that the world's attractions are a greater threat to its spirituality than ever before. The lure of the world has not lessened in recent years. Far from it! It has increased; and *many*, we are told, will succumb to worldly enchantments. We live in an affluent society where there is a great abundance of everything the heart could wish. Only recently I was talking with a denominational worker from a less prosperous, overseas country. "In my country comfort is not a necessity," he said.

That short sentence spoke volumes about our way of life. There are so many things to delight us, so many things to try. There are always new experiences to be had. Luxuries, pleasures, delights, and even necessities that once were reserved for royalty are now within the reach of the average person. And, to add to the pleasure of living, medical science has relieved us of many of the physical troubles that once were common to the human family. Life is pleasant indeed.

As we engage in the business of providing for ourselves, of finding new pleasures, and of reveling in our new gadgets, we are in grave danger that the serious nature of the issues in the great spiritual conflict of the ages will be minimized, if not forgotten. And once we fall victim to the seductive influences of modern Delilahs, we shall be ever so gradually led to part company with our Saviour. We will go unconcernedly on our way, members of the church in good standing, fellowshiping with the saints, but unaware—perhaps until it is too late—that we have been shorn of our strength!

Let us take another look at the cause of Samson's downfall. Delilah was only an indirect cause. Samson had gone through a course of training

in Delilah's way of thinking. He became schooled in her enchantments until he came to feel that what she had to offer represented an actual need in his life. He allowed himself to be trained to think of happiness in terms of his association with this Philistine woman. Samson might have gone to another school! That is to say, he might have allowed himself to be trained by God to find happiness in the ways God would choose for him.

This is a simple fact of life, and in it is to be found the secret of living successfully the Christlike life. We may school ourselves to find joy in whatever we please. If at present we find that the world is more interesting to us than it ought to be, we have need to attend another school for a while. We need to go to Christ's school until we learn that only in Him can we find true happiness.

There is a story, doubtless apocryphal, about a man who one day came across one of his friends seated upon a chair and obviously in pain. He asked his friend what the trouble was, and to his bewilderment was told, "I'm sitting on a tack!" When he asked for an explanation of such strange conduct he was amazed at the answer he received. The sufferer leaped up with a smile, and said, "Because it feels so good when I get up!"

There are people who think of the Christian life in just that way. They think that Christianity imposes upon them many grievous burdens. They feel that it requires them to give up many desirable things. But they are determined to suffer it out because *someday* in heaven they will find

happiness. I would like to suggest that such have learned about Christianity in the school of the world. They are looking at the way of Christ through world-colored glasses.

Let us reverse this trend and begin to learn about the world in the school of Christ! If we find the world too interesting to resist, it is because we have chosen it. Its charm for us lies in the fact that we have cultivated its friendship. Only when we turn from it to cultivate the friendship of Christ will we know real happiness—both now and hereafter.

The last temptation that the enemy brought to Christ in the wilderness was to present before Him the world and its glories and offer "all these things" to Him if He would bow down and worship. Satan had saved his best until the last. "This last temptation was the most alluring of the three."—*Selected Messages*, book 1, p. 286. It is no coincidence that in the last days when the Lord purposes to perfect His people to stand in His sight without an intercessor, the world presents greater allurements than ever before. The enemy is at work. Little by little he would rob God's people of their strength, then put out their eyes and lead them captive at his will. He desires with his whole being to prove to the universe that the grace of Christ is not sufficient to make people over in the image of God.

Can it be that we who are called by the name of the Lord will cooperate with him in this? Rather, let us be found in the illustrious line of those whose greatest joy was to resist "the world, the flesh, and the devil."

The Desire to Escape

The longing to escape, "to get away from it all," is common in these days of pressure and pretense. Many in every walk of life desire to escape from the monotony of their daily program. Day after day they rise to the same circumstances, to the same "grind and drudgery." Soon or late comes the rebellious hour when the mind craves release and escape.

Many think that if they could only see new scenes, meet new people, have a complete change of circumstances, then life would be worth living. But as we grow older, and perhaps a little wiser, we discover that wherever we go we have to carry our hearts with us, and what we really need is not so much a change of scenery and circumstances as a change of heart. The rebellion of unrest comes not so much from the burden of our lot as from the burden of ourselves. There is nothing so heavy to carry around as a load of selfish interests, disappointments, and heartaches.

Our Lord Jesus has the solution for the "sick-of-it-allness." Here are His wonderful and blessed words for each of us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Let us prayerfully and gratefully concentrate for a few minutes each day on that greatest of invitations to the human soul. Let us kneel before Him with repentance, in glad acceptance of the rest and peace that He alone can give. If we do, there will flow into our lives a joy and comfort that will carry us calmly and courageously through the days of toil and test. A new experience will bless us, and with the Master's Spirit possessing us, the commonplace duties and circumstances will take on more of heaven's glow.

ERNEST LLOYD

A Letter From Ellen G. White Regarding

Man-made Tests

[This is material not formerly published.—EDITORS.]

St. Helena, California
February 21, 1901

To the church in _____

Dear Brethren and Sisters:

I am sorry indeed to hear that you have been passing through trials caused by any who claim to believe the truth.

God does not lead any man to advocate such actions as praying with eyes open. We have not a particle of evidence that this was done by the disciples of Christ.

Removing the shoes from the feet when entering the house of worship is not a duty required of us. Anciently those who ministered in sacred office were required, upon entering the sanctuary of God, to remove their sandals, and wash their feet on which dust had accumulated. But there is not the least occasion for this to be done now.

If those who claim to believe the sacred truth for this time should go back to the practice of the ceremonial observances required from the Jews, what kind of representation would be made before angels and before men?

We should use the utmost care to cleanse every corner of the heart from sin. Those who, in the place of cleansing the soul-temple, perform outward ceremonies, thinking that these will recommend them to God, will find themselves enshrouded in spiritual darkness, even as were the Jews.

The Reason for Certain Ceremonies

To insure cleanliness God required many ceremonies from ancient Israel. These ceremonies were to illustrate the necessity of carefulness in all their actions, that they might be preserved from all the impurity that it was possible for them to avoid. But these outward ceremonies have not the least bearing upon the people of God at this time. When Christ, our Sin-bearer, died upon the cross, these ceremonies lost their force; for in His death type met antitype.

Those who present such tests to the people of God today only confuse the mind. They put outward performances in the place of the precious truth, making works take the place of religion of heart and life.

God has given a test to all the world. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

This is the Lord's test. Let us not descend from it to man-made tests.

Grand Truths vs. Nonsensical Fables

These weak productions, presented to the church for their instruction and practice, are the product of minds who need that One teach them the first principles of the gospel of Christ.

I have received from the Lord warnings to give to Seventh-day Adventist churches. He has instructed me that Satan is the inventor of unimportant, nonsensical fables, which he presents to human minds to eclipse the grand, elevating, purifying truths for this time. The enemy strives by these miserable inventions to lower the sacred principles of truth, to lead the mind away from health-giving truth to sham ceremonies.

Satan is not pleased when the people of God demonstrate the ennobling, elevating influence that pure truth has upon human minds. He is the author of the silly fables which some have been presenting. The cheap, weak tests which he leads men to advocate should not be received or tolerated in our churches.

Let Us Pray With Closed Eyes

It would seem that the idea of be-

lievers praying with their eyes open, as though looking into heaven, is one of Satan's cheap fables, and the taking off the shoes when entering the house of worship is another production of his. The Lord is not pleased when His people, who have received such grand, noble truths from His word, allow their minds to dwell on the weak, silly fables which have been presented to me for my opinion. These deceived souls are told that Sister White prays with her eyes open. No; Sister White closes her eyes when she prays, that with spiritual vision she may behold the Lamb of God, which taketh away the sin of the world.

By the exercise of faith we cleave the dark shadow which Satan throws across our pathway. He desires us to look upon discouraging, forbidding things, so that we shall not obtain clear views of God and eternal realities. Let us pray with closed eyes, seeing by faith the Saviour who knows our every weakness, our every necessity, and who helps our infirmities. "We have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need."

As a people, we shall have to meet all classes of professed Christians. There will be those who will bring to the foundation a large amount of wood, hay, stubble, which will be consumed by the fires of the last day, and if they themselves are saved, it will be as by fire. Only by straightforward repentance and conversion can they be purified and made white and tried.

Take Heed to Yourselves

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Here is plainly shown the difficulties that will come into the church through men who are not satisfied to dwell upon the lessons given them by our Lord Jesus Christ, who are always seeking for something strange and odd, to present as new light which other men have overlooked. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

It has ever been the will of God that in all the cities of America Sev-

enth-day Adventists should do a widespread missionary work. Churches should be built where every Sabbath the people may assemble to worship God and to hear the gospel. Earnest efforts should be made to do the work which should be done at the present time. The Scriptures are to be opened to all who comply with the invitation that the Lord sends to come and listen to the message the Lord sends to His people.

One man is not to suppose that his gift is so full and perfect that it will supply all the church requires. Every talent and every gift that God has set in the church is to be recognized and acknowledged, but great caution is to be exercised to prove all things and hold fast only that which is good.

Not Swayed by Every Wind of Doctrine

The fourth chapter of Ephesians contains instruction which we should all heed. After speaking of the need of unity, the apostle says, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." To speak the truth in love means to walk in the truth, to practice the truth in all the transactions of life, to walk worthy of the vocation wherewith we are called, doing works which correspond to the elevating influence of the truth. It means to have a faith which works by love and purifies the soul, making us alive in Christ. It means to have in the soul the living water, which Christ gives and which springs up unto everlasting life.

Faithful ministers of the gospel are often made sorrowful by the conduct of those members of the church who do not help, but hinder them, making their work severe and taxing by bringing in strange things, which have no foundation in truth, but are a tissue of falsehood. These persons corrupt the word of God by mingling with it their human opinions, thus making the genuine testing truths for this time of none effect.

The office of minister of the gospel is one of high dignity. True gospel ministers are co-laborers with God in the faithful accomplishment of His great plan. As God's messengers, they speak the truth in love. They are representatives of Christ, and though their work is often made very hard, yet God will sustain them against all criticism if they will be true to principle, whatever this may mean to them. —Letter 29, 1901.

—The Art of Living..... when



you're

young

by Miriam Hood

Spiritual Snacks

WHILE reading *Meditations for Moderns*, the Morning Watch book for 1964, I encountered an expression that struck me as particularly appropriate for this column. Having obtained permission from the author of the book to borrow the idea, I'd like to discuss "spiritual snacks" with you.

I'm wondering whether this type of spiritual diet isn't at the root of a great deal of the trouble that people have during their young years when they're trying to master the art of successful living. That a steady, substantial, balanced daily physical diet is essential to proper growth and development is axiomatic. A great deal of attention is given to meal planning, to meal hours. One can hardly avoid good food, even if he wants to—as every wistful dieter can testify!

Spiritual meals, however, are a much more personal, more individual matter. You know how it is. You resolutely set your alarm clock so that you can have ten precious minutes at the very beginning of the day to meditate and pray; to commune with God. But when morning's an actuality, and the strident jangle of the alarm has finally penetrated your sleep-drugged mind, resolution too often crumbles. It's so *dark* outside! The day is going to be long and hard at best. Anyway, you'll be in Bible class, and that's a spiritual thing, isn't it? So you sleep 20 minutes more, and in the resultant chaos, when you're leaving confusion and disorder in your wake, you have to settle for a "spiritual snack." Probably it's a sentence prayer, reminiscent of your childhood days, breathed as you fly out the door: "Dear Jesus, please be with me today. Amen."

"Spiritual Brunch"

Bible class eventually comes, though, as the midmorning "spiritual brunch" you'd promised yourself. Your instructor offers a most sincere prayer before beginning the day's lesson; what you heard of it actually provided a crumb of spiritual nourishment. Unfortunately, you were still worrying about the history quiz in the preceding class, the one you were sure wouldn't be given today. So you missed all of the first part of the prayer.

The lesson of the day had lots of potential for a spiritual meal. As you began taking notes you chewed and swallowed—figuratively—a couple of mouthfuls of sadly needed spiritual food. But your girl friend, who sits next to you, had some news that simply wouldn't wait, and passing notes in class is hazardous enough at best with-

out worrying about another wasted opportunity to nourish your spiritual structure. When the bell rings, you "come to" with a start. But there's still plenty of time for a balanced spiritual meal *somewhere* in the rest of the day, you feel sure.

Chapel? Unfortunately, the Student Association is putting on the entire program, and there's no devotional today. I don't mean that it's unfortunate for the SA to do this—in the over-all picture. It's only unfortunate in your case, since at the back of your mind you'd subconsciously felt that you might get a spiritual meal here. As a matter of fact, it is hardly the responsibility of those who arrange chapel programs to see that each student is supplied with the spiritual food he refuses to secure for himself—now is it?

Called to the Telephone

You've been intending to read the new devotional book so highly recommended by your pastor. And since it's now late afternoon, and the day has been so hectic, so unsatisfying, you settle determinedly at your desk. Your famished Christian life begins to show signs of reviving; there's a bit of color in its cheeks as your mind is led to contemplate the great theme of God's love, of Jesus' sacrifice. Then you're called to the telephone; it's a person of the opposite sex! Well, that's *important*, isn't it? And the conversation goes on and on, and by the time you hang up it's time for another meal. A physical meal. One doesn't miss those voluntarily. You have to keep up your strength.

I'm sure there's no need to delineate the rest of the day's happenings. It's such a familiar story to you. Homework, deadlines for research papers, clothes to be put in order—the constant pressure of the clock. And then the final "snack" of the day—the hastily read Bible verse, and the formalized prayer beside your bed, so familiar, so routine, so brief. A physical meal of this variety would do little, if anything, to further your health. It will do nothing more for your spiritual health, believe me.

If you've been feeling defeated of late in your spiritual life, take a look at your spiritual bill of fare. "Snacks" just aren't enough. Better switch to regular, well-balanced meals.

Why I Joined the Seventh-day Adventist Church

When we moved to Carlsbad, New Mexico, in June of 1962, my name had been on the _____ Church roll for more than 20 years. In my opinion, if a person wasn't a member of the _____ Church, he just wasn't worth knowing.

Then my husband, Harold, ran into Butch, a friend from back home. Butch asked him if he would like to see a film-strip about the Bible. Out of friendship, my husband agreed. And that was our introduction to the Adventist Church.

I'll never forget that first Bible study. With a cigarette in one hand and a cup of coffee in the other, I sat down to listen to the Word of God!

Several Bible studies later, Butch gave me some literature to read; but as soon as he left, I tossed it into the wastebasket. I had no time for reading material like that! Why, I hadn't even read the last two issues of my favorite magazines, which were lying on the table in the living room.

After watching the study on the Sabbath question, I said to my husband, "Harold, you surely don't believe all that stuff these Adventists teach. You know the whole world isn't wrong and that little group right."

My husband paused a few seconds before he replied, "I really don't know what to think. I just know I'm going to study and pray about it."

Early one Saturday morning Butch called and asked us to go to church with him. Harold agreed, but I said I wasn't going.

"Just out of friendship for Butch?" my husband asked.

I snorted, "Humph! If I have time to go to church I'll go to my own church!"

"Well, you could still go to your own church tomorrow," Harold persisted.

Had he lost his mind? "You mean go to church twice in one week?" I asked in dismay.

He said no more, but he went to church with Butch—and for the three following Saturdays. At last I ventured to ask, "Harold, don't you feel like a fool running around on Saturday carrying a Bible?"

"No," he said firmly. He had spoken in such a strange voice! I didn't think it wise to comment further.

One Saturday as we sat at breakfast Harold said, "Wilma, I wish you'd go to church with me today."

"Why?"

"I think you'd get a lot out of it. I find I get more out of their Sabbath school lessons than I ever got from any other church."

I grew alarmed! I had winked at his going to church on Saturday, thinking it was merely to please Butch. I couldn't have my husband getting serious about Adventist beliefs! What would my friends and neighbors say if they knew Harold was going to the Adventist church every Saturday?

I agreed to go to church that Saturday. I'd find the errors in their doctrine, and after I pointed them out to Harold he would see how utterly ridiculous that church was. Worshiping on Saturday! Ellen White's prophecies, I'd show my husband how wrong they all were.

I had to admit that I did enjoy the serv-

ices, and I hadn't been able to find any fault that Saturday. But just wait until next Saturday!

I became rather busy in the next few weeks and neglected to find fault with the Adventists, until Harold shocked me one morning by refusing to drink his coffee.

"What's wrong with you?" I asked crisply. "Nothing."

"There's something wrong when you refuse your coffee!"

"Well," Harold refused to meet my eyes, "I just think I'll stop drinking coffee . . . and . . . and . . ." he shoved aside a dish of crisp bacon, "and eating pork."

I poured my second cup of coffee and asked defiantly, "They really *have* got you brainwashed, haven't they?"

Harold shrugged his shoulders. "I don't know. They may be right. I'm going to stop using coffee and pork, and I'm going to keep searching for the truth!"

"You'll be telling me next," I remarked waspishly, "that you're going to begin keeping Saturday for the Sabbath!"

"Well, yes!" Harold looked at me as if he just dared me to laugh. "I think I shall begin this Saturday."

"Oh, no," I wailed. "What will our friends think?"

Harold kept that Sabbath and persuaded me to do the same. Grudgingly I agreed, and to my surprise I found I enjoyed doing so. Still, I knew something had to be done. Harold had almost stopped going to our church. He read books that Butch lent him, and frequently he referred to the Adventist church as "my church."

I went to the library and spent hours searching for books to bring home and study. I had to prove to him how foolish the Adventist people were! Then I seized the encyclopedias from the shelf, and began to look up various subjects, such as Sabbath, calendar, Sunday—just any subject that would throw light on the subject.

To my dismay, everything I read seemed to prove that the Adventist teaching was the truth!

That afternoon when Harold came home from work I pointed to a stack of books and said, "I've read and searched, and now I'm not sure what to believe."

"There's one book you haven't searched," he said, glancing at the stack of men's works. "Which is that?"

"The Bible."

He went to the bookcase, took down a copy of *The New English Bible* he had recently bought, and motioning to me, went into the kitchen and sat down at the table. Propping his elbows on the table, he looked across at me and asked, "You think God answers prayer?"

"Oh, sure!"

"Then," he waved a hand at the Bible, "in this Book we should be able to find the answer to what we want to know."

"Sure."

"All right! Then let's ask God to show us the day He would have us keep."

Simple! Why hadn't I thought of that? "How?"

"Let's both pray silently," Harold suggested.

That is what we did. Then Harold opened the Bible and read aloud from Luke 12:57: "And why can you not judge for yourselves what is the right course?"* As he turned the pages of the Bible, only the Sabbath appeared as God's holy day. Not once was Sunday presented as holy—not once are we commanded to keep it.

But I still was not ready to accept Adventism as the truth. The next month or two I was so miserable that I did not want to see anyone or listen to any more Bible studies. I just wanted to be left alone!

Then I finally realized that I must become a Sabbathkeeper if I really was willing to obey God. A deep feeling of peace and serenity came into my heart when I accepted the truth. Giving up cigarettes followed, though the battle was hard. Now I thank God for leading me into the ways of truth.

WILMA WEATHERFORD
Carlsbad, New Mexico

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Christ as Head of the Church

(Continued from page 1)

cism, perhaps the chief cause of the apostasy, or "falling away," spoken of in 2 Thessalonians. Some of its teachings have persisted down into the modern churches of today. Among other things, Gnosticism attributed the evil in the world to the Old Testament God, Jehovah. Gnostics saw Him as an evil God and a hard taskmaster, but Jesus of the New Testament as the priest and liberator of the spiritual nature in man. As a result, Christian Gnostics rejected the Old Testament and the Sabbath and everything that was supposed to be Jewish.

Gnosticism developed in two directions—asceticism and libertinism. The one led men to persecute the flesh; the other, to indulge it. Gnosticism placed great emphasis on the divine *pleroma*, or "fulness," on the mysteries taught in their book *Pistis Sophia*, and in their initiation service. The world was imperfect, hence the Supreme Being could not be its author. The Old Testament represents Jehovah as Creator; hence, the claim was that He is imperfect, and that the religion of the Jews is antagonistic to true religion.

The chief aim of Gnosticism was

to account for the present order of things without compromising the character of the Supreme Being. Thus Jehovah was considered a demigod who created evil and who sought to prevent man from partaking of the tree of knowledge in order to keep him from becoming a god. According to that philosophy Christ, an inferior god, was sent to destroy Jehovah, and encouraged man to eat of the tree, that he might be liberated from Jehovah. Jesus was the thirtieth emanation sent to liberate the spiritual nature in man from an evil, material existence, and to help him escape into the *plērōma*, or divine fullness.

Gnostic Views on God and Creation

The Gnostics, generally speaking, were dualists, that is, they believed that matter is evil and that it was not created by the Supreme Being. They taught that the Messiah was only a phantom, not a real human being. They conceived of emanations from deity, a series of *aeons*, the more remote being more degraded. They were hostile to Judaism and considered the Jewish God Jehovah to be ignorant and imperfect. They rejected the Old Testament. They were aristocratic and exclusive, believing that a man is exalted in proportion to his acceptance of Gnostic teachings. They were fatalistic, and attributed man's present fallen condition to the method of his creation. They regarded matter as evil.

To meet this error in its early form, Paul wrote two or three Epistles, one of which, according to our present Bible, was addressed to the Ephesians. About 80 years after Ephesians was written, the heretic Marcion compiled a list of what he accepted as authoritative Christian books, in which he lists Ephesians as the "Epistle to the Laodiceans." Some think this identifies this Epistle with the letter referred to in Colossians 4:16. The two oldest nearly complete manuscripts of the New Testament in existence—the Sinaiticus and the Vaticanus—omit the phrase "at Ephesus" in the first verse of the Epistle. Scholars suggest that what we know as Ephesians was a general letter, of which copies were sent to several churches in the area where Gnosticism was making its inroads, and that the name Ephesians has come down to us because the particular manuscript accepted into the New Testament canon happened to be a copy of the one sent to the church at Ephesus.

Paul is generally recognized to have been the author of the Epistle. Irenaeus of Lyons, Clement of Alexandria, Tertullian of Carthage, and the Muratorian Canon, as well as Mar-

cion, all recognize him as the author.

The letter itself mentions the fact that Paul was a prisoner while writing (chaps. 3:1; 4:1; 6:20). This was his first imprisonment at Rome, from which he expected early release (Philemon 22). His second imprisonment was in close confinement. It is generally thought that he wrote the Epistle in Rome, probably about A.D. 63, when he wrote Philemon and Colossians.

Paul had spent three years in Ephesus and had raised up a large church there. His many associates had evangelized the surrounding area. Night and day he had taught and with tears, warning his converts of coming deceptions, of "grievous wolves" entering in among them (Acts 20:29, 30). Now, some six years had passed, and "wolves"—men speaking perverse things—had come in to scatter the flock. Some from this area had visited him in Rome, among them Epaphras, probably the founder of the churches in Colosse, Hierapolis, and Laodicea. It was he who had informed Paul of the false teaching that was attracting many of the Christians

As a result, in order to win God's favor, some of them thought that they must afflict the body and follow strenuous regulations, many of which were the old Jewish ritual laws. They looked upon Christ and His righteousness as of inferior importance, and were thus in danger of losing the very heart of the gospel.

To correct this, Paul wrote a letter to the church at Colosse in which he stressed the dignity of Christ as the head of the church, and His person and work as God in relation to the universe and to its "principalities and powers." He exalted Christ as the Creator of all, and who by His death and resurrection had brought them all into subjection to Himself. He stressed Christ as very God: "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

The Church as the Body of Christ

Then followed his letter to the Ephesians, in which the chief stress is on the dignity of the church as the body of Christ, who is its divine head. They share in His triumph, and thus have no obligation to these other so-called "powers." It was chiefly to clarify the role the church is to play in God's eternal purpose that Paul wrote the letter to the Ephesians. Here he presents Christ as "the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2:19).

Paul wrote nothing more profound than in his Epistle to the Ephesians, especially the first three chapters. He dips into the paint pot of heaven and draws a picture of Christ as the fullness of God, and of the relationship of the church to Him as its head and as sharing in this fullness. How feeble the silly, yet deceptive, philosophy of the early Gnostics must have seemed in comparison with this overwhelming picture of Christ as Lord.

The church as the body of Christ is to be the dwelling place of the Holy Spirit, in order that His eternal purpose may be carried out and His dominion established throughout all creation. This is God's eternal purpose, for which the whole creation is anxiously waiting (Rom. 8:19). Thus Jew and Gentile will be united as one in Him, and God's church, which is His body, will be "the fulness of him that filleth all in all" (Eph. 1:23). This word of reconciliation, and the summing up of all things in Christ, the true Head, is the grand theme of this Epistle. "Fullness," *plērōma*, is its key word. As we study this book, let us keep this key word in mind, and may the Holy Spirit enable us to share in this fullness.

The Successful Failure

By PEARLE PEDEN

"Lord, I have failed," I wept,
"My plans have gone awry.
The sum of all my misery
Is mountain high."

"You have not failed, my child,
For I have seen your heart,
I measure with the rod of love:
The better part.

"Your motives I have seen,
Your longings, your desire.
Fret not, I see the flickering flame,
The hidden fire.

"You have not failed, my child,
The whole of life I see.
The fruitage of your work of love—
Leave that to Me."

in those churches, especially in Colosse. This early type of Gnosticism was a form of theosophy that united Jewish and pagan elements, and denied the supremacy and fullness of Christ as God by making Him merely an emanation in a long series of gods.

The early Gnostics made much of the "principalities and powers" in the universe, and worshiped angels in a false humility because they thought the higher gods were remote and unapproachable. They believed that they themselves were the recipients of a superior knowledge of divine things.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



*So they were married, and lived happily forever after?
A formula for*

Happy Marriage

By Eric B. Hare

SOME time ago while attending a large gathering of Seventh-day Adventists, a sweet-faced young mother with a little boy in her arms approached me and said, "Do you remember me, Pastor Hare?" I did remember. I knew her well. I knew her mother and father. The last thing I remembered was that we were kneeling together during a Week of Prayer at one of our academies, and I was praying that God would open her eyes and that the Spirit of God would constrain her to take father and mother's advice and not marry until she had had more education.

But she thought that I did not understand. Her parents were old-fashioned. Her case was different, and even if she was only a junior in the academy, she was going to get married no matter what anybody said. Now I looked into her bright eyes as I shook her hand, and I knew that she knew what I was remembering.

"And are you happy?" I smiled hopefully. In just a second a cloud passed silently over her sunny face; then she whispered tearfully, "I was happy for three weeks."

We hear tales like this and with a knowing wag of the head we say, "Immaturity."

We look at the chief causes of divorce in the various States of this great land—adultery, cruelty, desertion, alcohol and drug addiction—and with a knowing wag of the head we say, "Incompatibility."

But a closer study reveals something in the hearts of many people that is very different from genuine love. It is the devil's counterfeit of this precious gift of God.

A glance at the word picture of

true love in 1 Corinthians 13:4-7 shows that the root of true love is thoughtful concern for the other person—selflessness. Love "seeketh not her own." The root of all immaturity and incompatibility is *self*—selfishness—a disregard for the feelings of others.

True love for one's companion could never consider a temptation to adultery, for love "doeth not behave itself unseemly, . . . thinketh no evil; . . . rejoiceth in the truth."

True love for one's companion could never contemplate coldness or cruelty, for love "suffereth long, and is kind; . . . envieth not; . . . vaunteth not itself, . . . is not easily provoked, . . . beareth all things, . . . hopeth all things."

True love for one's companion could never permit non-support or desertion, for love "is not easily provoked, . . . endureth all things."

True love is "strong as death. . . . Many waters cannot quench love, neither can the floods drown it" (S. of Sol. 8:6, 7). Jesus must have been referring to the devil's counterfeit for love when He said, "The love of many shall wax cold" (Matt. 24:12).

We hear the minister say in the marriage service, "Marriage is commended by the apostle Paul to be honorable among all men and should be undertaken in the fear of God, duly considering the *causes* for which matrimony was ordained."



A. DEVANEY

"Do you remember me, Pastor Hare?"

A recent Sabbath school lesson note put forth these *causes* in this simple, frank statement:

"There are certain primary reasons why this divinely implanted desire for marriage and family life is for the best interest of human beings.

"First, God planned that marriage should bring happiness—deep, wholesome joy and satisfaction.

"Second, God designed that marriage, properly entered into and maintained in its intended sanctity, should contribute to the stability of the characters of the husband and wife.

"Third, God ordained that marriage, serving as the foundation of home life, should provide the proper environment for the birth, develop-

ment, and training of the members of the next generation."—*Sabbath School Lesson Quarterly*, Third Quarter, 1964, p. 4.

True love ever keeps these three reasons in mind—true joy, development of character, and providing for the next generation. It is the devil's plan to obscure these objectives and to make the physical satisfaction in marriage the one supreme objective, but this alone cannot and does not produce "happiness forever after."

The husband and wife who recognize the three objectives planned by God are warmhearted, responsive, considerate of each other, and long-suffering.

The husband and wife duped by the devil's counterfeit seek only physical satisfaction, and are demanding and inconsiderate. And when the novelty of marriage has worn off, there come misunderstandings, unresponsiveness, and misery.

Love is the correct name for the precious gift of God. The name for the devil's counterfeit is infatuation or lust.

Life is not all roses. The best of men and women make mistakes, and need to be forgiven. Sorrow and disappointment are bound to come in some form or another. Only true love can forgive. Only true love can bring comfort.

Infatuation and lust are too selfish to forgive—too selfish to bring comfort—and the result is hopeless woe and misery.

Four Questions

Just a few questions honestly answered will tell you whether that feeling you have in your heart is love or infatuation. Ask yourself:

1. Does my friend suggest that we break the rules of society, the school, or the home? (The person moved by infatuation doesn't care what the rules are, and will not regard your home rules after marriage.)

2. Does my friend suggest any premarital relationship? (The person moved by infatuation will not be true to any marriage vow after marriage.)

3. Do we have enough common ground in our education, friends, interests, ambitions, and goals in life on which to build a happy home? (The person moved by infatuation is too selfish to change to new friends or interests or goals after marriage.)

4. Do we belong to the same church? (The person moved by infatuation will not worship as you do after marriage, and seldom tolerates it.)

If a young woman wants a glimpse of what their home will be like after marriage, let her step into the young

man's home and see how he keeps his room and how he treats his mother. Similarly, let the young man step into the young woman's home and see how she keeps house, how she treats her father and mother.

After the novelty of marriage has passed, your home will be *just like that*.

The majority of our young people do find true love. They are neither unreasonable nor blind in placing their affections. They seek counsel, they take advice and find happiness.

There are many, however, who are duped by Satan's counterfeit, infatuation. They are unreasonable and blind. They refuse to listen to any advice or counsel, and after a few weeks or years get a divorce or wish they could die.

Then there are a few, mostly young women, who sincerely desire a true, loving companion. They pray earnestly for guidance. They seek counsel of their parents and teachers. But no companion who measures up to the tests of true love comes into their lives. Most of them throw themselves earnestly into the work of God in one way or another. What happiness can we hold out for them?

When I was a boy I thought that the worst thing in all the world was death. Do you think so? I no longer do. As I have grown older I have discovered many things in the world that are worse than death. For a number of years we lived close by a home that had a shadow over it. We could tell from the washing on the line that there was a child in the family, but we never saw her. As we mowed our lawns and came and went, we

became more or less acquainted with everybody in the block, but we never got acquainted with the people in that house. As the man came and went he was always in a hurry; he seemed to have neither the time nor the inclination to get acquainted. But, little by little, we learned that the unseen daughter was a crippled imbecile fourteen years old, and her mother never left her side. Then we understood. Our hearts have ached for countless others, for we know, now, that there are many things more cruel than death.

When I was a young man I used to think that the worst thing that could possibly happen to a young woman would be to become an old maid. Did you ever think that? Yes, I once did, but I do not think so now. I have changed my mind, for in my ministry I have met many disillusioned, heart-broken, love-hungry wives who would give anything in the world if they could only be old maids, and I have been forced to the conclusion that there are some things that can happen to a young woman worse than being unmarried.

And I am equally sure that the dear Lord Jesus who promised, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or *wife*, or *children*, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life," meant that every young woman who ever chose to be single, instead of unhappily married, would receive, sometime, somewhere, a home and companionship far beyond what our present eyes can see, or our hearts can comprehend.



City Aglow

By Barbara Runnels

Some time ago my family and I visited Reno, Nevada. One night our host invited us to drive up in the Sierra Nevada Mountains to an unusually good vantage point where we could overlook the city. As we gazed from the pinnacle, what a spectacle met our eyes! The millions of various-colored lights of the city seemed to blend into one white vapor of dazzling glory. The scene instantly made me think of the City of God with its streets of purest gold and its heavenly light.

As we descended the mountain and came closer to Reno, the vapor mist illusion vanished and the lights now appeared as separate entities. The glory of the city began to dim. As we entered the city the lights were almost forgotten as singlorifying billboards appeared and raucous laughter and merriment were heard. The fascination of the city was gone.

I have met people who are somewhat like brightly lighted cities. At a distance they appear to be radiant Christians, but as one becomes better acquainted with them they lose their splendor. Some even appear base.

What kind of Christian are you? What kind am I? Can we bear only distant analysis, or is Christ so embedded in our hearts that people can examine us closely without being disillusioned? "Be perfect, as your heavenly Father is perfect" (Matt. 5:48, R.S.V.).



From the Editor's Mailbag

A highly educated brother writes that he is bewildered and troubled on religious matters. He wonders what are the true values of life. He indicates that in some measure he feels disoriented.

Our Reply

It's evident that there's something the matter deep in your soul and spirit. I don't have to be a psychiatrist to discern that your whole reaction to life is not quite normal. Certainly I am not qualified to offer scientific medical aid. But I have a feeling that your malady can be helped by an ancient therapy, for I think your trouble is of the spirit rather than of the mind or body. I offer my prescription with no charge. If it does not help you it cannot hurt you. It has at least helped me at times. Here it is: Tonight, when all distracting sounds and sights have faded away so that you have the singular feeling that you are, as it were, the one small being in a wide universe, begin to talk to God. The most heart-warming revelation Christ ever gave us regarding His Father was that everyone is significant in His sight—even the hairs of our heads are numbered. Which is another way of saying that God has a reason for our living. The key to contented, meaningful living is to find what that reason is and to set our hearts and minds to the carrying out of that reason.

I can't tell you just how to talk with God, except to say that the secret of effective communion is absolute sincerity. Why be other than sincere, because nothing is hid from Him? He understandeth our thoughts afar off. Just talk to God, asking Him to give you, first and before all else, a true picture of yourself. Even the pagan Socrates said: "Know thyself." That for him was the starting point of all true knowledge.

Don't try to rationalize it, this matter of communion, for there is where the Scripture applies, that the wisdom of man is foolishness with God. Instead, just keep on talking with God. Several things will happen. First may come a little of tumult, as you truly see yourself, then a new view of yourself, followed by a great longing to find a new plane on which to move. Finally, if you continue humbly in your communion—not arguing or resisting—a strange peace will suffuse you. Finally, each night, refreshing sleep. Repeat the therapy nightly, there is no danger of an overdose of this medicine nor of bad side effects.

Perhaps you are tempted to borrow the words of Shakespeare's cynical character:

"Life is a tale told by an idiot,
Full of sound and fury,
Signifying nothing."

In fact, the highly educated, but intellectually weary, in our rushing age, are ever tempted to slip into the nihilistic, benumbing mood that life is meaningless, a mood that begets arid skepticism, with its sense of futility. Tragically, intellectuals are the most prone to this grave malady. I add this simply because I want to protect you against feeling that the medicine of communion I've suggested is childish, perhaps meaningless. I ask only that you proceed as I earnestly recommend—try it out for yourself. The clinical reports of all the ages pronounce

it good. And after you've used the prescription for even a short time I'm confident you will find the relief you now most surely and most sorely need.

And how do I know this medicine is effective? By the clinical exhibits and the testimony of the "patients" restored. But most certainly by personal experience. All of us can profit by the therapy. Its effectiveness climaxes with the sound of the still small voice. Don't fail to respond: "Speak, Lord, for Thy servant heareth." If the fear of the Lord is the beginning of wisdom, a sense of fellowship with Him is the end of all wisdom. Do you really want true orientation to all God's universe? I offer this therapeutic way—the way verified by saints through all the long ages.

F. D. N.

"Prepare to Meet Thy God"

Long ago, with a view to impending judgment, the prophet Amos confronted God's people with the solemn admonition "Prepare to meet thy God, O Israel." Again the hour of God's judgment has come, and the prophet's message is doubly urgent in our day. Last week we reflected on the counsel of the Lord's appointed messenger to our generation, to give earnest heed to the ministry of Christ on our behalf in the Most Holy place of heaven's sanctuary, now, in the late afternoon hours of the great antitypical day of atonement. This week, let us consider our present duty in view of this solemn fact. It is "essential in this antitypical day of atonement that we understand the work of our High Priest, and know what duties are required of us."—*The Great Controversy*, p. 431.

The ancient Day of Atonement was the most solemn occasion of the entire year. While the special service for that day was in progress the people were to assemble at the sanctuary and to "afflict" their souls, and whoever neglected to do so was to "be cut off from his people" (Lev. 16:29; 23:29, R.S.V.). In this respect the Day of Atonement was unique; on no other were the people required thus to "afflict" themselves. In order that they might apply themselves with singleness of heart to the meaning of the ritual events of the day, they were required to observe it as a sabbath of rest from ordinary labor. We shall accomplish the same objective by subordinating all of our earthly plans and activities to the one objective of supreme importance in our time—a thoroughgoing preparation to meet God.

"Afflict" Oneself

In the setting of the Day of Atonement, to "afflict" oneself meant to humble oneself by ceasing other activities and devoting undivided attention to a sober consideration of one's relationship to God. It meant to stand in humility and meekness before the great Judge of the universe, contrite in His presence as a sinner deserving the death penalty and in the realization that except for divine grace and mercy the sentence must certainly be pronounced. It meant an earnest and thorough search of heart and life, of conscience and motives, to determine in what respects one's life had not been in accord with the divine will. It called for the wholehearted confession and forsaking of sin, for a seeking after God with earnest

desire to know His will, for a resolute purpose to take effective measures to square accounts with God and man, and to conform one's life in all respects to God's revealed will. To "afflict," or humble, ourselves before God today means all of this and more, in the solemn realization that God is now settling accounts for time and eternity, and that we must, individually, do the same. We read:

"This is the great day of atonement, and our Advocate is standing before the Father, pleading as our intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and cooperating with Christ in the work of preparing our souls to reflect the divine image. Unless we enter the sanctuary above, and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be pronounced wanting."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 10:19-21, pp. 933, 934.

Need for Heart Searching

At the close of the ancient Day of Atonement service, one or the other of two alternatives became a reality in the life of each person in the camp. Either the figurative record of his sins was blotted out and removed permanently from the sanctuary and the camp or he was cut off from further participation in the benefits provided by the sanctuary service. In the latter eventuality he committed the unpardonable sin. In the symbolism of the annual ceremonial cycle, probation had closed. "In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart."—*The Great Controversy*, p. 490.

"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth."—*Ibid.*, p. 425. By faith God's people today "will go with Him [Christ] into the sanctuary, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness."—*Testimonies*, vol. 5, p. 575.

In view of these earnest admonitions, shall we not purpose to make it our first business in 1965 to prepare to meet God in peace? "Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ."—*The Great Controversy*, p. 623. Next week we shall give thought to what it means to be "perfect in Christ," in terms of the Day of Atonement.

R. F. C.

Being "A Good Daddy"

Thirty-two-year-old Robert Brooks wanted to be "a good daddy" to his children. He wanted to make them happy. He wanted to please them. So when his seven-year-old son begged to be taught to drive the family car, Mr. Brooks consented. A few days before Christmas he drove his wife and four children to a vacant parking lot near their home in Hialeah, Florida, and announced that he was going to give his son his first driving lesson. Mrs. Brooks protested. She protested so vigorously that eventually she took three of the children, including eight-year-old Debbie, and started walking home. But Debbie, perhaps out of curiosity to see her brother's first attempt to drive, returned.

The boy drove the car around the lot a few times

without incident, as his father and sister watched. Then Mr. Brooks signaled the boy to stop. The car slowed down and was nearly motionless when it began to drift forward. "Step on the brake," the father shouted.

The boy jammed his foot down, hitting the accelerator instead of the brake. The car leaped forward, swerved, struck both the father and Debbie, and came to rest atop Mr. Brooks, killing him instantly. Injured internally, Debbie was taken to Hialeah Hospital, where she died about an hour and a half later.

The tragic result of Mr. Brooks's decision to let his young son have his way and drive the family car makes it clear that letting sentiment and emotion override reason and good judgment does not make one "a good daddy." It may do just the opposite. In this instance it resulted in two deaths, made a widow of a wife, and left three children fatherless. How much better it would have been if Mr. Brooks, not fearing his son's displeasure, and not hoping to win favor by a foolish course of action, had refused the boy's request. Even if his refusal had been considered harsh or unreasonable, this would have been preferable to doing something contrary to one's better judgment.

Variants Confront Others

Variants of the problem faced by Mr. Brooks confront not only parents but all whose responsibilities require the exercise of authority. Should one compromise his convictions to be popular? Should a person ever yield to the clamor of the crowd—or of a single individual—and grant permission for something that is potentially evil or dangerous? If a course of action is unwise, is one "a good daddy" to respond to entreaty with a "Yes" instead of a "No"?

When the late President of the United States John F. Kennedy was a Senator he wrote a Pulitzer-Prize-winning book entitled, *Profiles in Courage*. In the book Mr. Kennedy related incidents in the lives of courageous American political figures who considered it less important to keep their jobs and be "a good daddy," as it were, than to stand fearlessly for their convictions. The message of the book is needed by all who carry responsibility. It is needed by parents whose children fail to see the advantages of a Christian education, and who plead for permission to attend public school. It is needed by administrators of denominational institutions who feel the pressure to permit customs and practices that would lower the high standards of the church. It is needed by parents whose young teen-agers see no danger in "going steady." It is needed by church leaders who are continually being urged to blur the line that must ever separate the church from the world.

Courage Needed

When the people of God anciently were en route to the Promised Land they backslid and worshiped the golden calf at Sinai. Aaron could have prevented this apostasy if he had "had courage to stand for the right, irrespective of consequences" (see *Patriarchs and Prophets*, p. 323). Unfortunately, he did not exercise strong leadership. He vacillated. He wanted to be thought of as "a good daddy." Disaster resulted.

The experiences of ancient sacred history, as well as of modern secular history, teach that those in authority should patiently explain to their associates and others who look to them for leadership, the why's and wherefore's of their decisions. But if the young and inexperienced reject the counsel of those who are older and wiser the truly "good daddy" will do what is right and best regardless. Perhaps it will not always be seen as such in this life, but it will be recognized clearly in the hereafter, with sincere gratitude.

K. H. W.

Reports From Far and Near

After an absence of 23 years, we take a new look at

Our Work in the Philippines

By R. R. Figuhr

President, General Conference

TWENTY-THREE years is not a long period of time. But it is long enough for a good many things to take place. It was in 1941 that my wife and I left the Philippine Islands after spending 18 happy years there. We had come out in 1923 to begin our mission service.

It is not difficult to recall those early years and those first impressions. The entire baptized membership at that time was around 4,400. While there were a number of church schools, there was only one institution of higher learning—an academy. The only other institution we had then was the modest little publishing house. Medical work had not been seriously considered. Indeed, some remarked that there probably was little need for medical work since good medical service was available.

In 1941 we left the Philippines for South America. The work by that time had grown until the baptized membership was some 22,300. Two additional academies had been established. The academy had developed into a full-fledged senior college, even offering work in the Master's field. A medical institution had been launched with provision for nurse's training. As we left, it was with deep feelings of gratitude to God for His prospering hand over the work. The gains made during 18 years we felt were impressive.

In that same year of 1941 the terrible, devastating war swept over the islands, leaving in its wake destruction and ashes. But from the ruins new buildings arose and new organizations appeared. The program of evangelism never ceased during the war years. Despite the horrors and destruction of war, some 8,000 were won during the three years 1942-1945. Courageous and dedicated men and women carried on with impressive success.

At the end of 1964 we find that the membership has risen to almost 90,000. Instead of one union, there are now three large unions. The senior academies have increased to ten, with several junior academies. There are six medical institutions with a number of additional clinics in

operation. Instead of one senior college, there are now two, with a combined enrollment on the college level of 1,200. The regular colporteur army numbers 500 with some 500 students who have signed up for colporteur ministry during vacation. Indications are that the baptisms for 1964 will exceed 8,000.

How wonderfully God has blessed! The work here is firmly established and one is impressed with its stability. Three important factors, we believe, have largely contributed to the development and stabilization of our work. First is public and personal evangelism. The pioneers to the Philippines emphasized this from the very beginning. Second is the deep appreciation that our people have for Christian education. Although costly, Christian education has more than paid off. There is today a great army of loyal

youth throughout the churches. The workers, with practically no exceptions, are the products of our own schools.

Third, but not least, is the important place that has been given to Seventh-day Adventist literature through the years. The publishing work was launched with the simplest of equipment and the meagerest of funds. It proved a success from the beginning. Millions of pages of our literature in the form of books, magazines, and tracts have been scattered throughout these 7,000 islands and are today in the hands and homes of the people. This literature continues to bear a rich fruitage.

As one contemplates the state of our work here today, he cannot but recall those who came to these shores when we had nothing or very little in the way of work. Those early missionaries arrived in



Ingathering at Columbia Union College

In six nights ending December 9, Columbia Union College achieved its Ingathering goal and reached one of the highest totals for a college in North America. Under the able generalship of Prof. S. W. Tymeson, the 20 bands raised \$12,510.69. Each band raised its objective of \$250 and three bands raised more than \$1,400 each. Almost 1,000 students in the Ingathering victory chapel session applauded the top band, pictured above, which was led by Tom Knoll and raised \$1,450.23.

J. E. EDWARDS, Secretary
GC Home Missionary Department

faith and with a vision of what God wanted to accomplish. The scroll of those early workers is an honorable and impressive one. Among the names are Elder and Mrs. J. L. McElhany whose service was cut short by illness. L. V. Finster is remembered as the one who especially emphasized public evangelism and the use of literature. The E. M. Adames followed not long after. Elder Adams labored wherever there was a need. This dedicated couple gave more than 40 years of their lives to building up the work in the Philippine Islands. There is also the name of O. F. Severns, the educator. He and his wife are remembered with deep affection by hundreds of their former students, as are also the I. A. Steinels.

Many more could be mentioned as laborers of the early years, but space does not permit. Nor are we forgetful of the fine corps of early Filipino pioneers who established a noble precedent of dedication to the work of God. The record of service of all these and many more is inscribed on the pages that the angels keep. Today we see a fine group of earnest Filipino workers largely carrying the burdens of responsibility and leadership. Uniting their labors with them is a loyal group of overseas workers who are giving themselves to the work here and following the same great objectives to which the early workers were dedicated.

While the history of the rise and development of our work in the Philippines is both interesting and encouraging in that we so clearly see the guiding hand of God in prospering the efforts of His servants, we believe that the best and brightest days for the work in the Philippine Islands are yet before us. Everything indicates that the future is filled with promise. A wonderful beginning has been made. These islands will continue to yield a rich spiritual fruitage. It is worthy of note that our people here have caught a vision of the needs in the fields beyond. They are sending forth trained workers as foreign missionaries to many lands. They are found as far away as Libya, Pakistan, and other lands, rendering excellent service.

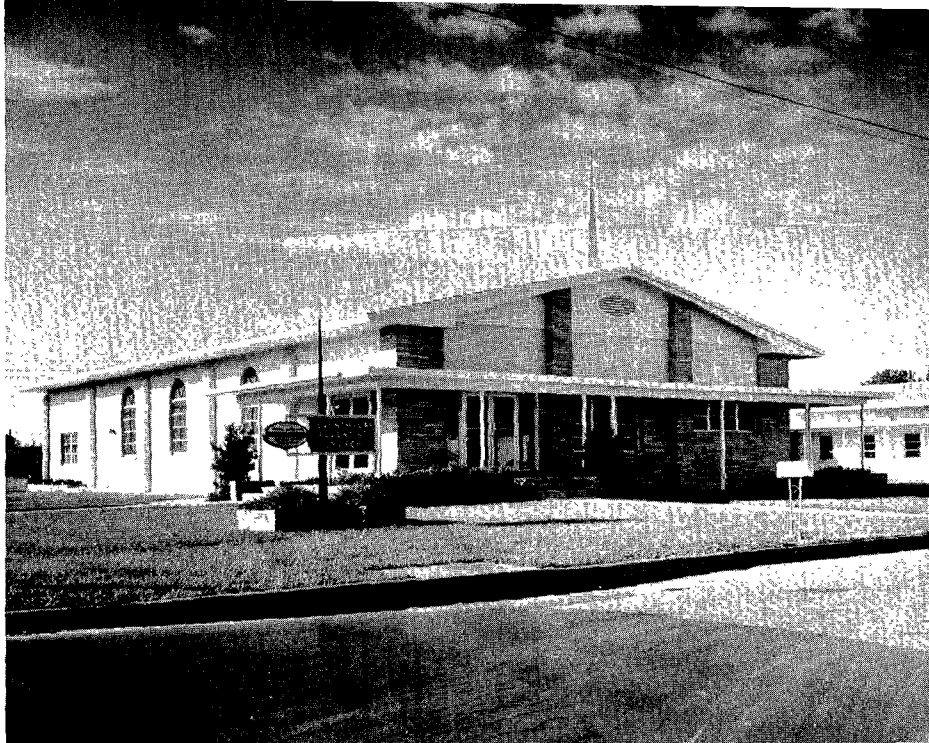
Our work in the Philippine Islands has stood the test of time and of war. It is firmly established and growing. The investments made of men and means have been fruitful and satisfying. The coming years will continue to yield a rich harvest.

Expansion Planned for Faith for Today

By Theodore Carcich, Vice-President of the General Conference for North America

Faith for Today began in faith. It took faith to launch the first live Adventist telecast in New York City in 1950. At times some wondered whether the infant program would survive the rigors of cost, competition, and the industry's exacting demands. But survive it did!

Not only did Faith for Today survive, under God's blessing it grew. From that lone station in 1950 the program spread until 223 stations carried it in 1964. This



New Church in Tampa, Florida

The Tampa Southside church, Tampa, Florida, was dedicated November 21, 1964. Guest speaker was L. J. Leiske, president of the Southern Union Conference. H. H. Schmidt and H. F. Roll, president and secretary-treasurer, respectively, of the Florida Conference also participated.

The pastor, George Gantz, was chairman of the service. Three former pastors were present: C. F. Graves, A. J. Skender, and J. L. Price.

The church was organized March 16, 1956, with 67 members. It now has 175, including 34 of the charter members.

The property is valued at \$100,000. Besides the sanctuary seating more than 300 people, there is a complete educational wing for all of the Sabbath school divisions, a large room for recreational purposes, and a welfare center.

CHARLES R. BEELER, PR Secretary
Florida Conference



Four Ordained in Allegheny

During the 1964 camp meeting four successful workers in the Allegheny Conference were ordained to the gospel ministry. They were Pastors Donald J. Williams, Luther R. Palmer, Jr., John E. Collins, and Charles L. Cheatham.

Theodore Carcich (at pulpit), vice-president of the General Conference for North America, preached the ordination sermon and gave the ministerial charge. H. D. Singleton (at Elder Carcich's left), secretary of the Regional Department of the General Conference, offered the ordination prayer. Allegheny President W. L. Cheatham (center) gave the welcome to the newly ordained ministers.

D. B. SIMONS, PR Secretary
Allegheny Conference

means that millions of viewers throughout the country can pick up the program each Sunday if they choose.

During the past two and one-half years the Faith for Today Bible school has graded 1,350,000 correspondence course lessons. During the same period, 24,000 graduated from Bible courses; 4,000 were baptized into our churches; and 6,300 more reported themselves as unbaptized Sabbathkeepers. Heaven alone knows how many others have been influenced Godward by this weekly telecast.

How is the program financed? A good share of the income is contributed by viewers. Another large part comes from an annual offering taken in the Seventh-day Adventist churches of the North American Division. In 1963 this offering amounted to \$195,204.19, or an average of 54 cents per member. Think how much more could have been realized if the average had been one dollar (less than the price of a single haircut) per member!

In 1965 we hope to greatly increase Faith for Today TV coverage. Our plan is to add 50 key stations in North America. We can do this by increasing our per capita from 54 cents to one dollar per member. The 360,000 Seventh-day Adventists in our division can raise \$400,000 on Sabbath, February 13. Let us think and give in terms of blanketing the nation with our message. The hour is late.

Perils and Providences in Costa Rica

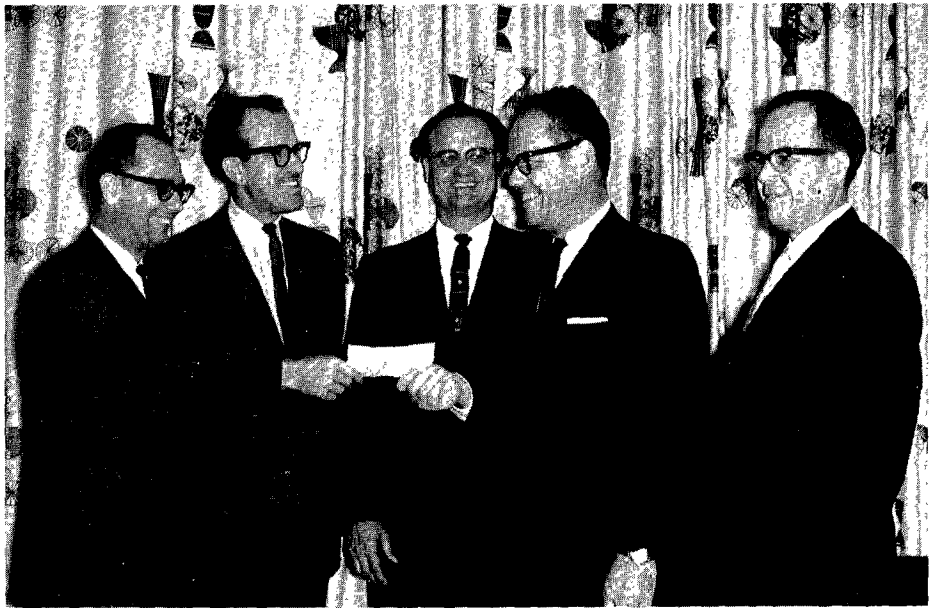
By Victor A. Shepherd
Golfito, Costa Rica

Among some of the remote areas of Costa Rica are the Parismina, Tortuguero, and Colorado bars, on the banks of which are small settlements. Because of the difficulties of transportation and the shortage of workers these areas are not frequently visited by our pastors or other workers.

Brother Taylor, the lay elder of the Parismina Bar church, came to my home in Port Limón the early part of June, 1964, asking that I pay them a visit. It had been more than two years since they had had their last visitors. I accepted, and Brother Taylor arranged that I meet him at El Carmen on Thursday, June 11. He would take me in his canoe on the Reventazón and Jiménez rivers to his home.

My wife accompanied me, and when we got to El Carmen we got off the train eagerly looking for Brother Taylor. But he was nowhere to be seen. Since this was our first visit to El Carmen and we knew no one there, we waited at the station to see whether he had been delayed on the road. Time went by, so I began asking people if they had seen him. No one had, but they assured us that it was impossible to get to Parismina Bar by that route if he didn't come to meet us.

I decided to ask God for help, because I wanted to get to my destination. Soon a man came up and said he could take us a good way down the river to his home. Maybe we would meet Brother Taylor



Alabama-Mississippi Sets Pace for 1965 Ingathering

W. O. Coe (second from right), president of the Alabama-Mississippi Conference, receives a check representing the conference's \$104,350 Silver Vanguard Ingathering goal from W. E. Peeke, home missionary secretary. Conference victory came on October 21. Alabama-Mississippi is the first Silver Vanguard conference in the present Ingathering campaign. This year's goal is the largest amount ever raised in the history of the conference.

Rejoicing with Elders Coe and Peeke are, from left: L. J. Leiske, president of the Southern Union Conference; S. S. Will, home missionary secretary of the Southern Union; and A. J. Hess, secretary-treasurer of the Alabama-Mississippi Conference.
W. O. COE

on the way. If not, he would take us on.

As we waited for our new friend to get his things together, an hour passed, after which he came bringing along another man. This was Mr. Calistro, an evangelist of another faith from Parismina Bar. He had come to El Carmen to get some things, and willingly offered to take us. God answered our first prayer.

After a trip of half a day down the river we came to Parismina Bar at 3:30 P.M. Mr. Calistro took us to Brother Taylor's home, but Brother Taylor was not there. His aged mother didn't know anything about our coming, but was very kind to us.

The second problem came when it was bedtime. Sister Taylor had other visitors and had sent to ask some church members whether there was a place in their homes where we could stay. My wife overheard her granddaughter saying, "They say they are not prepared." I felt at that moment that we were just a burden. Then as my wife was about to mention that we had some bedclothes and wouldn't mind sleeping on the floor, another child came up and said, "Mrs. Lydia says they can stay at her home." Mrs. Lydia is a Catholic, but she took us in for five days without charging us for lodging. She also took us to her farm and prepared a big dinner for us when we returned.

Each night we had meetings. Mr. Calistro and his family and Mrs. Lydia's children were among those who attended. On Sabbath, Mrs. Lydia went to church. Both Mr. Calistro and Mrs. Lydia said they believe that the Seventh-day Adventist Church is the right one.

When Brother Taylor returned he told us that on his way from Limón he had received a telegram from his sick wife in San José, the capital of Costa Rica, stating that he should come immediately. So instead of going home he had gone straight to San José. While there he had sent a radiogram to his mother telling her to send someone for us, but the message had not arrived.

On our way to Colorado Bar, 24 miles

Madison Administrator Honored by A.H.A.



Robert W. Morris, administrator at Madison Hospital for the past four years, recently was advanced to full membership in the American College of Hospital Administrators. This honor was conferred upon him at the yearly meeting of the college held during the American Hos-

pital Association convention in Chicago. The American College of Hospital Administrators is an honorary society dedicated to the betterment of hospital standards. One of the ways in which Mr. Morris has displayed eligibility for membership in this group is in the building and expansion program he has initiated at Madison Hospital. Under his direction a new 300-bed general hospital that includes all the major services (medical, surgical, obstetrical, pediatrics, physical, and mental rehabilitation) is rapidly replacing the old 174-bed hospital.

DORIS E. NOBLE, Public Relations
Madison Hospital

away, we again had evidence of God's direction and care. When the sea is calm canoes go from Parismina Bar to Colorado Bar; when the sea is rough the canoes go to Tortuguero Bar, nine miles away, and the other 16 miles is covered on foot along the shore. This journey is difficult because there are a few lagoons that can be crossed only if someone comes along in a canoe.

The sea had been very rough, so we made up our minds to walk the 16 miles to Colorado Bar. It was our plan to leave at 7:00 A.M., Tuesday, the sixteenth. At six-thirty Brother Taylor came calling, "Make haste! Make haste! A miracle! A launch came to leave some barrels and is going to Colorado Bar. It's not a passenger launch, but the captain will take you." We hurried out to the launch. The captain was a bit worried, for he didn't have a license for passengers, and had never taken a woman before. Finally he said the sea was very rough and anything might happen, but if we wanted to go at our own risk we could.

It was a hard struggle to get through to the mouth of the bar. As we reached the sea the launch had to be stopped to cool down the engine. It was nearly half an hour before we could continue. The

captain said that if the launch had stopped a moment before, we would probably all have been killed. When we got to Colorado Bar we had a hard time again. As the launch entered the mouth of the bar the waves lifted it as if it were a dry leaf. But God protected us all the way through. After we got ashore we could think only of Psalm 107:23-32.

We spent eight days in Colorado Bar, holding meetings each night. Many people attended and are pleading that we visit more often.

Pacific Union Management Conference

By R. R. Bietz, President
Pacific Union Conference

Some 75 leaders of conferences and institutions in the Pacific Union Conference met recently at Asilomar, California, for a first-of-its-kind management conference that focused attention on better leadership and management techniques in operating units of the church.

Directed by R. R. Bietz, president of the Pacific Union Conference, the five-day conference featured 28 major ad-

resses on a wide range of leadership problems and opportunities. Theme of the session was "Leadership Is the Fine Art of Building Men."

Keynoting the conference on Friday, December 4, Elder Bietz said: "To build men one must have a proper sense of values. One must believe in men rather than in things. There are too many people today who want to use men in order to make things great. Our emphasis should be to make men great.

"Jesus Christ set us a good example in this respect," Elder Bietz told the leaders attending the conference. "He burned with passion to help men. He was always interested in people. When His disciples spoke about fishing He proposed that they be fishers of men. If people talked about a well He talked about the living water. When they spoke about the harvest He spoke about the human harvest."

Sabbath services of the management conference were highlighted by a sermon by Taylor G. Bunch, long-time leader in the church. Elder Bunch spoke on "Balancing Corporate and Spiritual Roles." "We are in danger of becoming too absorbed in the details of our tasks, too occupied and entranced with seeming essentials to sense fully the significance of

Groundbreaking Ceremonies



Yakima, Washington

A groundbreaking ceremony at the Yakima Junior Academy marked the beginning of a master-plan building project for their rapidly growing academy in the "Fruit Bowl of the Nation," Yakima, Washington. The first phase of the project calls for three new classrooms, new lavatories, teachers' lounge, and principal's office. The construction of a large youth center will take place later.

The school has grown from a two-teacher staff and 32 students in 1960 to a five-teacher staff and 104 students in 1964. In the fall of 1961 the school was raised to junior academy level, and plans now call for a six-teacher school in the autumn of this year.

Participating in the groundbreaking (from left to right) are: Harold McKay, associate pastor; Yakima Mayor Jack Larson; Harry L. Whitehead, finance committee chairman; A. R. Friedrich; Phil Eustace, contractor; and Principal Clarence E. Pierce.

A. R. FRIEDRICH, Pastor
Yakima, Washington



Nevada, Iowa

Nevada, Iowa, city officials joined Northern Union and Iowa Conference personnel November 2, 1964, in breaking ground for the 60-bed Oak Park Manor nursing home, to be built adjacent to the Oak Park Academy campus. J. L. Dittberner, Northern Union Conference president, shown with hand microphone, addressed the assembled group just before the first earth was turned. Marvin Reeder, of the General Conference, also participated in the celebration.

This new facility will furnish further employment opportunities for academy students and will provide the best of nursing-home care. The home should be ready to accept patients about July of this year.

Although this home will be privately owned and operated, it will be controlled by an Adventist board of directors that includes conference and academy representation. It will be operated according to Seventh-day Adventist principles.

F. J. KINSEY, PR Secretary
Iowa Conference

the events taking place everywhere," he warned.

Included among the many speakers at the management conference were Harley E. Rice, associate secretary of the General Conference Medical Department; Dr. Alonzo Baker, professor of political science at La Sierra College; William LeGrow, vice-president of Liberty Mutual Insurance Company; Dr. Arthur L. Bietz, minister of the Glendale, California, church; and E. D. Syme, instructor in religion at Pacific Union College.

Throughout the conference, leaders present heard such deep-probing presentations as "Management and Sabbath Observance," "Management and Stewardship," "Governed by Principle Rather Than Policy," "Management and Integrity," "The Hazards of Leadership," "Correcting Without Offending," and "Leadership and Spiritual Growth." Other sessions heard presentations on "Coping With Anxiety, Tensions, and Frustrations," "Job Analysis," "Creating the Proper Climate," "Identity With the Framework," "Cooperation Between Organizations," "Termination With Integrity," and "How to Grow in Management."

Climaxing the unique conference on Wednesday morning, December 9, the conference and institution leaders participated in a consecration service that followed a heart-searching devotional address by Elmer Walde, recently elected president of the Central California Conference.

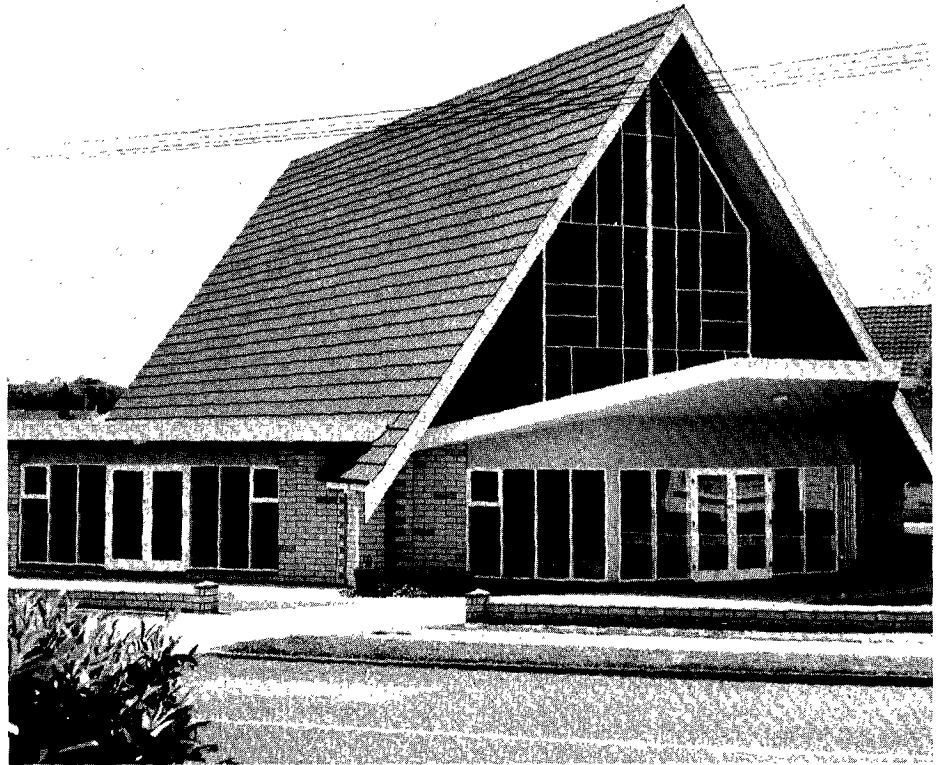
Conquering Crises in the Congo

By D. H. Thomas, *Secretary-Treasurer Congo Union Mission*

Into the Kamina church one Sabbath morning walked a soldier in uniform. As the discussion on branch Sabbath school work progressed, and as our Sabbath school leaders talked of new ways to win souls through the Sabbath school, this uniformed stranger sat drinking in every word. Then an earnest plea was made for our members in the city of Kamina to evangelize and minister to the 100,000 souls living in their territory.

Immediately after the close of the meeting I approached this stranger. During the singing of the last hymn I had offered to share my hymnal with him. Smilingly he had whispered, "I am unable to read Kiswahili." This soldier came from Banana, on the west side of the Congo. Together with 29 of his company he was en route to the northern borders of Katanga to fight rebels who were holding large sections of the Congo in their cruel and ruthless grip. Having a few hours of respite while they awaited transportation to the north, this soldier decided to attend church.

As our conversation progressed I learned that the army's objective was to drive the rebels from the town of Kabambare in northern Katanga. From there the assault force would recapture Kindu, and would join forces with other elements of the national army in a bid to break the strangle hold of the rebels on Stanleyville.



New Church Opened "Down Under"

August 27 witnessed the opening of a new church in Wanganui, North New Zealand. The church was designed by the church members, who also supervised construction. The main auditorium has a seating capacity of 300. The pews are padded for comfort, and heating is from the floor, beneath the pews.

Special meetings included a civic opening by the mayor of the city, and an official opening of the welfare unit by the chairman of the Welfare and Defense or-

ganization. Also, as a community service, a battery of Dial-a-Prayer machines was placed in operation.

It was a thrill to see a group of more than 80 non-Adventists from the evangelistic effort zealously marking their Bibles on the first Sabbath the church was opened. Twenty-seven have already been baptized, and another 40 will join them soon.

F. L. STOKES, *President North New Zealand Conference*

Like a bolt of lightning a thought flashed through my mind—he might be able to contact our isolated Kirundu station situated in the heart of the Ituri forest. Perhaps, should his life be spared despite the hazards and fortunes of war, he might be able to convey some message of assurance from us to our brethren and sisters at Kirundu, so long cut off and most likely suffering intensely at this time. Unconfirmed reports which had filtered through to us indicated that the rebels reached our forest mission and commanded our African leaders to take up arms and fight for them. When our brethren stood firm for their faith, some were brutally slain. Our hearts were made heavy because of this rumor. We have always been especially interested in Kirundu, for we served there for a time and it was there that we lost our eldest child, four-year-old Margaret. She sleeps behind the Kirundu church awaiting the call of the Life-giver. When the Lord Jesus appears, in place of sorrow and defeat, heartache and longing, the glorious sunrise of eternity will mean a reunited family, a broken circle put together again, the unprecedented privilege of bringing up a beloved child in the sinless atmosphere of God's heaven.

But I could not afford to reminisce and dream of the glorious future, for the soldier was saying good-by. Hastily I wrote a short letter of encouragement to our members in this beleaguered station, hoping against hope that somehow, someday, God would watch over it so that our people might have the reassurance of our prayers and support. I felt that God had guided this stranger to us, and this letter might be the sole contact with our 3,000 members and adherents in the Kirundu area for months to come.

As I write these lines the battle for Stanleyville is just about over. Sorrow, pain, and heartache remain for countless hundreds of innocent sufferers. The city's liberation has exacted a costly toll in human life. Eternity alone will reveal the full significance of some of the events that have taken place during the past two days. Dr. Paul Carlson and others have sacrificed their lives for the cause of foreign missions. Doors of opportunity are fast closing; the forces of the evil one are marshaling for earth's last titanic struggle against the remnant of the woman's seed.

My brother and sister, does this tragic picture mean anything to you? It does to us here in Africa, for tens of thousands of

people are going down into Christless graves. What we fail to do now within the next few months may possibly remain undone for all eternity. The situation is desperate. If you ever intend to make a real sacrifice for God's cause, why not do it today?

Doctor Makes U.S.-Manila Solo Flight in One-Engine Plane

By B. B. Alsaybar
Press Relations Officer
Philippine Union College

Dr. William G. Richli, first postwar medical director of the Manila Sanitarium and Hospital, surprised the people of Manila in late autumn when he arrived alone in his 1948-model, single-engine Bonanza plane. He took off July 2 from Colton, California, and landed at the Manila International Airport 55 days later. He took the great circle route via Alaska, Adak, Attu (both islands in the Aleutians), Tokyo, and Kagoshima, and covered more than 10,000 miles. Local aviation authorities say that Dr. Richli is the first private noncommercial pilot to fly alone across the Pacific in a one-engine plane.

The trip took 55 days because Dr. Richli was harassed by equipment trouble, clouds and fog, ice on the propeller, a nicked propeller, and other difficulties. He made all repairs himself.

Dr. Richli has been well known to many for his medical and mechanical skills. The biggest monuments to his



"Flying Doctor" William G. Richli lands on the island of Attu in the Aleutians in the course of his 10,000-mile trans-Pacific solo flight in his one-engine Bonanza. He is reputed to be the first nonprofessional, noncommercial private pilot to fly this route alone.

genius in the latter category are the elevator of the Manila Sanitarium and Hospital, which he installed after the war, and the hydroelectric plant of Mountain View College, which he donated and installed. He feels at home with machines that need repair such as pumps, X-ray, and other hospital equipment.

Some years ago he was featured by leading publications in the Manila area as the "flying doctor." On the present visit with his *Flying Hope I* he has been hopping again from city to city all over the country meeting surgical appointments and bringing hope to many.

Kretschmar Hall Dedicated at Walla Walla College

By Mrs. William Lay
PR Director

Dedication and open house ceremonies for Kretschmar Hall, new instruction center for engineering, mathematics, and physics, completed another step in the expansion program of Walla Walla College, College Place, Washington. Dr. George G. Kretschmar, for whom the building is



Grand Opening of Vallejo Drive Church in Glendale, California

The Vallejo Drive church in Glendale, California, opened its doors to an overflow crowd of 2,000, Sabbath, November 21. The church has been in process of construction for three years, although members of the congregation have been contributing toward the \$900,000 project for four and a half years.

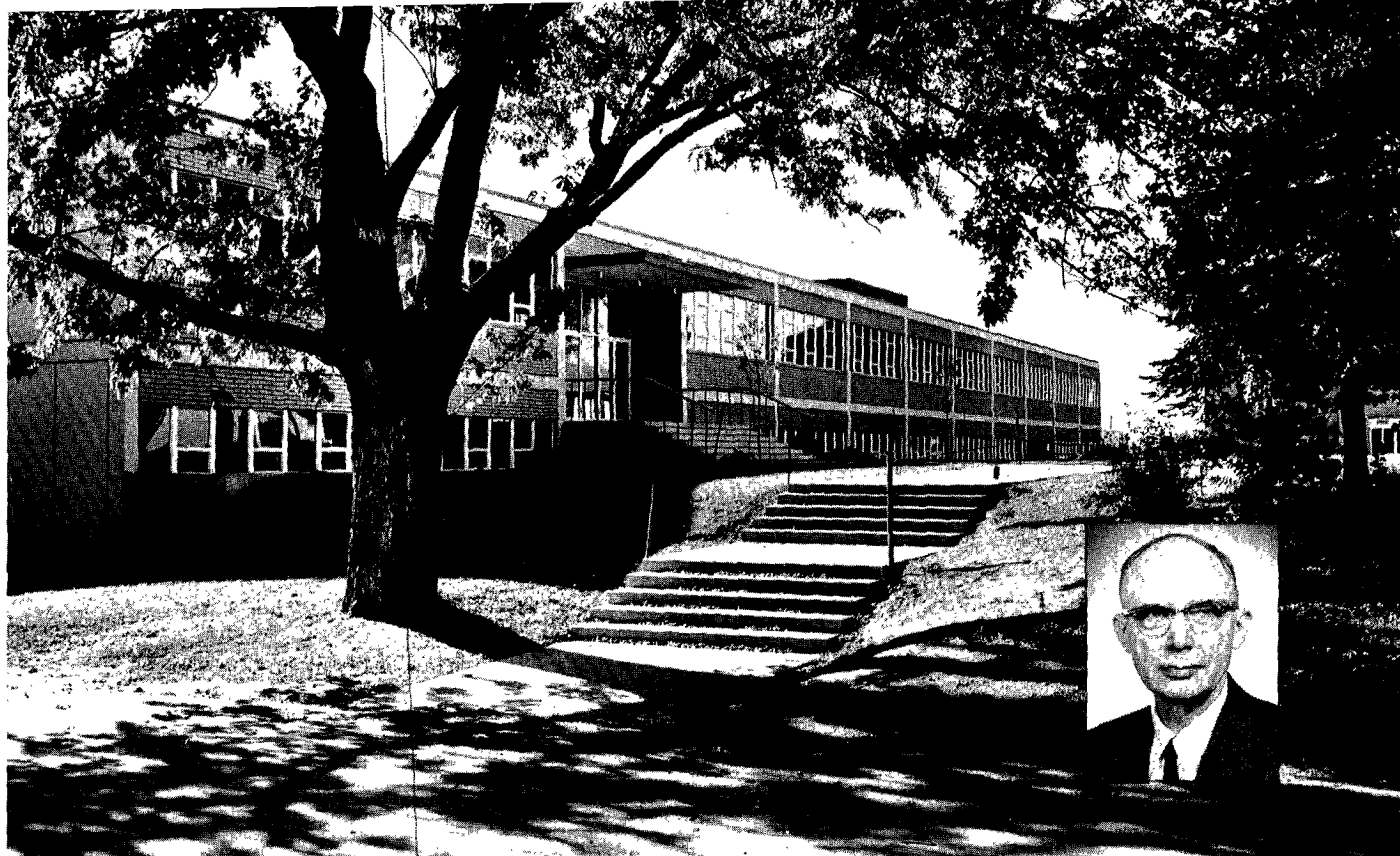
Facilities have been designed for every age level. The new sanctuary will seat 1,300, with the youth chapel seating 365. Other facilities include a fellowship room, with a kitchen, fireplace, and patio; spacious Sabbath school division rooms; offices; a bridal room; and a three-manual pipe organ.

The 12-sided building takes advantage of

the lot and provides a fan-shaped auditorium that brings the people close to the pulpit. The interior is finished in natural, scored, brick-effect concrete block, and is complemented with natural oak paneling.

The church formerly was known as the Glendale Sanitarium church.

JOHN PELT, JR., Pastor



Kretschmar Hall at Walla Walla College, College Place, Washington. Inset: Dr. George G. Kretschmar.

named, was present to give a science lecture Saturday evening, October 31, in the physics lecture hall of the new building, and to participate in the dedication the next day. President William H. Shepard presided.

Dr. R. H. Brown, vice-president and long-time friend of Dr. Kretschmar, gave the address, first paying tribute to the late C. A. Scriven, WWC board chairman from 1947 to 1964; to Dr. W. I. Smith, early mathematics teacher and president from 1917 to 1930; and to two engineering graduates, Grover L. Starr, A.I.A., architect, and Harold Benson, builder.

Tracing Seventh-day Adventist beliefs in Christian education, Dr. Brown stated: "With this heritage, Seventh-day Adventist schools have been guided by the principle that scientific findings and the Bible, rightly understood, are in perfect agreement, each contributing to a fuller understanding of the other; and the schools have featured programs for the development of practical skills. This emphasis on practical education leads as naturally to a church-sponsored engineering program in a college serving the contemporary scientific industrial society of the United States as it does to a strong emphasis on agriculture in mission schools which serve relatively undeveloped areas."

Dr. Kretschmar was lauded as a renowned scientist, a teacher who gave himself unsparingly to the interests of his students and adhered to a high standard of craftsmanship in the classroom, the laboratory, and the shop; a sacrificially dedicated Christian who always displayed a patient, humble, kindly spirit.

Chairmen of the three departments housed in Kretschmar Hall are Prof. E. F. Cross, engineering, Dr. C. C. Barnett, physics, and Dr. Gordon Hare, mathematics.

Continuous Evangelism in Borneo

By Daniel R. Guild

Early in 1964 a temporary wood and corrugated-aluminum tabernacle was constructed in downtown Kuching, the capital of Sarawak on the island of Borneo. The government provided the land free for one year.

Lectures in Mandarin were presented during the first half of the year by Milton

Lee, Far Eastern Division evangelist. This initial series was followed by a nine-week series on the book of Daniel presented in Mandarin by Jerry Chang, the local church pastor. To date, 31 have been baptized and others are preparing for baptism.

During September, Dan Guild, the ministerial secretary of the Southeast Asia Union, conducted a three-week series of meetings in English in the same tabernacle. Although the faculty and students of the Sunny Hill School had given full support to the first two efforts and were now in the midst of preparing for



The tabernacle in Kuching, Sarawak, where continuous evangelistic meetings were held in 1964.



Dan Guild preaching in the Kuching tabernacle, with the Sunny Hill School choir in the background.

year-end examinations, they gave themselves wholeheartedly to make the English meetings a success. The result was that during the final weekend 76 came forward in surrender and to prepare for baptism.

At present a fourth evangelistic endeavor is now in progress in this tabernacle. To bind off the interests from the English meeting, James Wong, Sunny Hill School principal, is conducting a Bible-marking class in English on Friday and Saturday nights.

We are grateful for the Million Dollar Offering at the last General Conference session. It has helped us to greatly expand our public evangelistic program.

From Home Base to Front Line

Mr. and Mrs. David R. Hensel and two children, of Enumclaw, Washington, sailed from New York City on the S.S. *Mormacwrenn*, December 19, for Montevideo, Uruguay. Sister Hensel's name before marriage was Caroline Lois Tupper. Brother Hensel has responded to the call for a construction engineer in the South American Division.

Elder and Mrs. George L. King, of Moberly, Missouri, sailed on the S.S. *African Sun* from Jacksonville, Florida, December 19, en route to Tanganyika, East Africa. The maiden name of Sister King was Genive Rose Byer. Brother King is to be a teacher in the Ikizu Training School at Musoma, Tanganyika.

Marilynn Mae Weesner, of Amboy, Indiana, sailed on the S.S. *African Sun* from Jacksonville, Florida, December 19, en route to South Africa. Miss Weesner is to be food service matron at Helderberg College.

Mr. and Mrs. Ian H. Cheeseman, of Lacombe, Alberta, sailed on the S.S. *South African* from New Orleans, Louisiana, December 24, en route to Southern Rhodesia. Sister Cheeseman's maiden name was Dorothy Irene Grange. Brother Cheeseman is to serve as a teacher in the Lower Gwelo Training College.

W. P. BRADLEY

Condensed News

Church Organized at Hightstown, New Jersey

Members of the Trenton, New Jersey, church had a burden to establish new work in an area long neglected. The group organized a branch Sabbath school. Encouragement from the Trenton pastor and the conference Sabbath school department helped the organization become well established. After nine months the branch Sabbath school became a company. It continued to grow, and eight months later, on August 29, 1964, the company was organized into the Hightstown church.

This group did not wait months or

AVENUES TO Reading Pleasure

By H. M. TIPPETT

ONE time when my editorial shears were handy I clipped from some source now forgotten these provocative lines about books. My grateful thanks to the author, whoever he is, for pointing out the reservoir of privilege one may find in books. Here are some of his more salient thoughts:

"Books are like great dams that impound the wisdom and philosophy from the running streams of time. . . . They hold the dew of inspiration from heaven and streams from the everlasting hills of human aspiration. In their mirrored depths they reflect the beauty of the lofty reaches of man's thought, and on their unruffled surface the calm conclusions of a thousand years of faith. Raise their sluices and power flows free. On their downstream side new life springs forth, and arid deserts of human despair break into vital bloom."

The analogy does not end there, of course, but it presents an engaging picture of the ministry of books in extending our native and cultivated powers. For no matter why we pick up a book—for entertainment, information, solace, instruction, devotional stimulation—we have 15,000 new titles each year to choose from.

Clark's New Book

"My wife and I were standing on the deck of a steamer as it approached Hawaii. Looking out over the rolling waves, we saw a number of golden-brown birds larger than robins soaring gracefully on long wings." These are the opening words of Harold Clark's beautiful new book *Wonders of Creation*, and from the golden plovers he is describing to his closing query from Job, "Who knoweth not . . . that the hand of the Lord hath wrought this?" you will find fascinating stories from

years to establish a health and welfare center. They planned for that well in advance and had open house on August 9—several weeks before they were organized into a church.

A. B. Butler, president of the New Jersey Conference, addressed the Hightstown company on the Sabbath it was organized into a church. He drew lessons from Abraham's faith in God.

C. B. Green, conference treasurer; R. D. Steinke, home missionary and Sabbath school secretary; Sydney Young, stewardship secretary; and Larry Eldridge, pastor of the Hightstown church, participated in the organization and in the ordination of church elders and deacons.

We feel confident that Hack Williamson and Leslie Covell, who started the work in Hightstown, will lead the membership into greater service for the Lord.

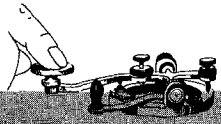
R. D. STEINKE

nature that will thrill your soul and help you understand better what Kepler meant when he said, "O God, I am thinking Thy thoughts after Thee." The Pacific Press obtained the pictures of some of America's best photographers in producing this book. Take a look at that gorgeous peacock on page 6 and then read Job 39:13. Don't let \$4.95 stand in the way of the new experience in faith you will receive in reading this attractive volume.

Pastor William Loveless of Sligo church here in Takoma Park can do so many things well—preach a sermon, teach a college class, conduct a band, play a saxophone, direct a cooking school, et cetera—that it is not surprising to find his book *Beating Wings* a work of excellence. I had as much fun editing it as boys and girls will have reading it, for it is all about his personal experience and the lessons he learned while raising homing pigeons. The story moves along in lively dialog supplemented with drawings by Harry Baerg. Any junior or senior citizen looking for a new hobby? Start it with this delightful manual fresh from the offset color presses of the Review and Herald. Adorn your children's library shelf with this book of permanent reference. \$2.50.

For Young Parents

Did you ever enter a book through the back door, as it were? That's how I found my way into the delightful atmosphere of Thelma Beem's book *The Dignity of a Child*. For without design I riffled the pages and stopped at the last division opening entitled "Outdoors." It was so interesting I read my way to the end before exploring the rest of the book. Your children will love that chapter on "Birdlore" and how to translate bird songs into English. Do you know how to be "boss" of your family without being "bossy," or how to be a pal to your child without losing parental status? You'll need to begin at the beginning for that. This new Southern Publishing Association book is a "must" for young parents. Title stamped in gold, and only \$2.50.



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

- The largest baptism in the history of the West Irian Mission was held at the West Irian Junior Academy on Sabbath, October 24. Forty-two were baptized following the school Week of Prayer and a series of public meetings that were held in the nearby town of Sentani. Baptisms last year in West Irian total 164.
- Sabbath school membership in Korea has increased at the average rate of approximately 900 a month for the first three quarters of 1964.
- A total of 737 evangelistic meetings conducted by workers, laymen, and youth have been reported in Korea during 1964.
- Forty-five new churches were built in the first nine months of 1964 in the Korean Union.
- G. J. Bertocchini, who for a number of years has been carrying several departments in the South China Island Union Mission, has been appointed president of Taiwan Missionary College.



Atlantic Union

Reported by
Mrs. Emma Kirk

- The Ellsworth, Maine, church was dedicated Sabbath, November 7. Guest speaker for the day was J. Reynolds Hoffman, ministerial secretary of the Atlantic Union Conference. Others participating in the service were John Craig, Sr., local elder; Walter H. Smith, conference treasurer; Raymond O. Richardson, local pastor; and Carl P. Anderson, conference president.
- Four more staff members have been selected for the new Pioneer Valley Academy in New Braintree, Massachusetts, which will open for the school year of 1965-1966. Mr. and Mrs. John H. Wagner will be coming from Platte Valley Academy in Nebraska. Mr. Wagner will serve as dean of boys and teach physical education to the boys. Mrs. Wagner will teach piano and organ in the music department. Both are graduates of Atlantic Union College, class of 1963. Mr. and Mrs. William Proctor, who will be graduating from Andrews University in the spring of this year, have also accepted the call to join the Pioneer Valley Academy staff. Mr. Proctor will be in charge of the farm and grounds, and teach a course in agriculture. Mrs. Proctor will teach full time in the English department.
- Linda Mills, Tom Codington, Mark Finley, and Lowell Peterson were successful in their literature evangelism work

last summer in Southern New England. The four delivered a total of \$8,000 worth of our literature.

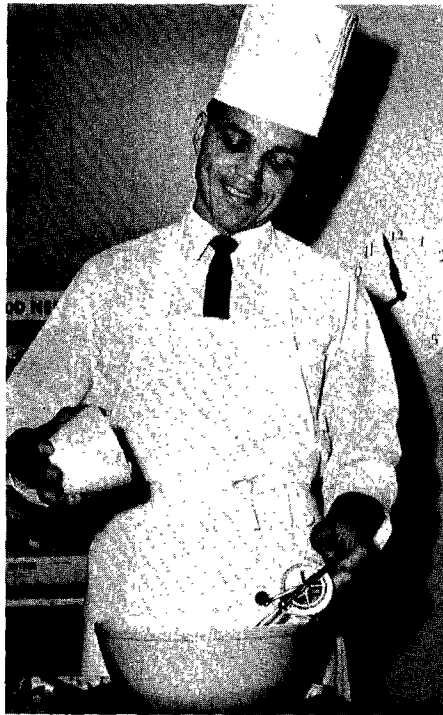
- Recently the executive committee of the New York Conference voted to sponsor two theological students at Andrews University. They are Haysmer E. Cox and Larry P. Grahn. Haysmer Cox is a graduate of Pacific Union College, while Larry Grahn formerly lived in Madison, Wisconsin. He attended Wisconsin Academy and Andrews University.



Central Union

Reported by
Mrs. Clara Anderson

- Vincent Agnetta, personnel director at Porter Memorial Hospital in Colorado, has accepted a similar position with



Virginia Pastor Conducts Nutrition Class

Carl Hartman, church pastor at Charlottesville, Virginia, is holding weekly nutrition and weight-control classes each Sunday evening. The classes, held for both members and nonmembers, are well attended. Elder Hartman, with the help of his wife and church members, gives demonstrations of various meatless recipes.

His program has received excellent coverage in the *Daily Progress*, newspaper of Charlottesville, where the University of Virginia is located.

JOHN MORGAN, PR Secretary
Potomac Conference

Portland Sanitarium in Portland, Oregon.

- Rosalie Haffner, Bible instructor in the Nebraska Conference, is serving as dean of girls at Platte Valley Academy in Shelton, Nebraska, for the remainder of the school year.

► G. W. Morgan has accepted the call of the Nebraska Conference to be associate pastor of the College View church. Elder Morgan and his family come to Nebraska from the Texas Conference.

► Evelyn Jepson has accepted a call to teach grade school at the Arvada North (Denver) church. She has been Bible instructor at Porter Memorial Hospital for the past few years.

► Stanley Knowling, R.P.T., has been appointed assistant chief physical therapist in the department of physical medicine at Porter Memorial Hospital.

► The Piedmont Park church in Lincoln, Nebraska, has begun construction of its \$100,000 Sabbath school facilities addition to the new church. The pastor, Perry Green, reports that much of the work is being donated by laymen.



Columbia Union

Reported by
Don A. Roth

► Twenty-three new church school teachers were among the 104 teachers in the Potomac Conference when school began this year. Schools in the conference number 24. New schools this year are at Pennington Gap and Harrisonburg.

► Elder and Mrs. Obed Klein have arrived in the West Virginia Conference from the Carolina Conference. Elder Klein will be pastor of the Charleston church.

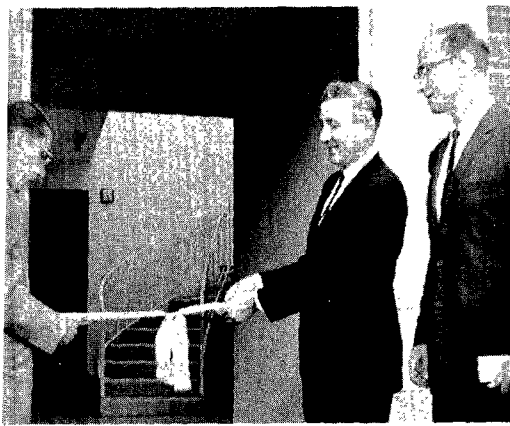
► Washington Sanitarium and Hospital is now conducting its school of ambulance and rescue training, the fourth such class since 1960. Enrolled are 38 men from 11 area towns and the District of Columbia.



Lake Union

Reported by
Mrs. Mildred Wade

► James B. Oliver, of Kokomo, Indiana, completed his studies toward a law degree and was graduated last June from Willamette University, Salem, Oregon. On September 23 he was sworn in as an attorney at law in special ceremonies at the Statehouse in Indianapolis. He has opened offices in his home town of Kokomo, and the Indiana Conference welcomes him, knowing that he will be a



Ecuador Mission Inaugurates New Office

Cutting a gold-colored ribbon, Don R. Christman (center), president of the Inca Union Mission, and Señor Eudoro Rivera (left), of the Municipal Council of Guayaquil, opened the new office building of the Ecuador Mission on September 8. N. M. Merkel, president of the Ecuador Mission, looks on. Veteran pastor Segundo E. Andrade reviewed the history of Adventist activities in this country. The building also provides space for the Book and Bible House, the Radio Bible School, and a storeroom for the Seventh-day Adventist Welfare Service. For the first time since Adventist work began in Ecuador 60 years ago, the mission headquarters has its own "home."

Señor Rivera congratulated the Adventist organization for its humanitarian work in providing clothing and food for recent victims of two devastating fires that swept Guayaquil, affecting 1,000 persons. He said that the municipality was in complete harmony with the mission's efforts to build brotherhood through good works.

N. M. MERKEL, President
Ecuador Mission

real asset not only to the law profession but to the work of God in Indiana.

► The seniors of the youth guidance class at Wisconsin Academy recently toured the Hinsdale Sanitarium and Hospital. The object of the trip was to give them opportunity to learn about the many occupations connected with hospital work. It is estimated that more than 180 types of work are performed every day in the sanitarium.

► Twenty-three new members have been added to the Bethel church in Chicago by baptism. These were the result of a tent effort conducted last summer by Samuel Flagg, the pastor, assisted by Horace Jones and James Steele.

► Samuel Betances, a senior ministerial student at Columbia Union College, conducted a six-week series of evangelistic meetings in the Chicago Spanish church last summer. Evelio Astacio, song leader, Julio Santana, soloist, and youth from the church assisted him. Five were baptized at the close of the series. Then, during the Week of Prayer in November, Mario Collins, the church pastor, held nightly meetings, and two more young people, new to the faith, were baptized.

North Pacific Union

Reported by
Mrs. Ione Morgan

► Winter evangelistic efforts in the Oregon Conference are in progress for McMinnville and Springfield. The McMinnville series opened January 2 in the church, with Jim Hiner as speaker and George Knowles as music director. In the Springfield church the union evangelistic team of Kenneth Mittleider and Willard Beaman began services January 9.

► The Jasper Wayne award is within grasp for 94-year-old Fred Bisner, of Dallas, Oregon, who enters into Ingathering solicitation in a most spirited manner. His only drawback is lack of business territory, according to the pastor, R. R. Cronk.

► Upon the first request, Columbia Academy at Battle Ground, Washington, was granted full accreditation from the Northwest Association of Secondary and Higher Schools, at the annual meeting of the association December 1-3 in Portland, Oregon. H. T. Ochs is the principal.

► The Associated Students of Walla Walla College contributed \$405.63 as a Christmas gift to train a native student for ministerial work at the Adventist College of West Africa in Ilishan-Remo, Nigeria. The student selected is Amos Foloneno Oloyede, who, previous to training, has 54 people ready for baptism.

► At a December meeting the board of trustees of Walla Walla College approved a \$2 million construction program, which will benefit six major departments, in addition to serving as a headquarters of the newly formed Human Dynamics Research Institute headed by J. N. Barnes, assistant professor of religion. Biology—one of the two departments at WWC offering the M.A. degree program—home economics, and nursing arts will occupy the newest structure to be commissioned.



Pacific Union

Reported by
Mrs. Margaret Follett

► More than 200 teachers and personnel of the Southern California and Arizona conferences assembled for the annual elementary teachers' convention, November 22 to 25, at St. Catherine's Hotel, Catalina Island. The theme of the convention was "Bible for Living." Among the speakers were A. L. Bietz, pastor of the Glendale, California, church; A. G. Maxwell, chairman of the Department of Religion, Loma Linda University; R. R. Bietz, president of the Pacific Union Conference; and Cree Sandefur, president of the Southern California Conference.

► The Southern California Conference Committee has approved plans to hire four ministerial interns. Two selected are John Aspaugh and Rockne Dahl, both

of whom will be 1965 graduates of Pacific Union College. Dean Nelson, attending the Seminary at Berrien Springs, Michigan, will become an intern upon his graduation this year.

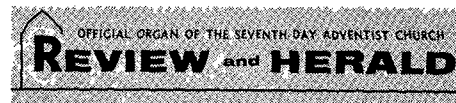
► On November 28 the group of 18 believers at Lincoln, California, who have been meeting as a branch Sabbath school under the direction of W. A. Hilliard, pastor of the Roseville church, was organized into a company.

► A \$63,640 National Science Foundation grant has been made to La Sierra College for the second consecutive year, to finance a summer science institute for junior and senior high school teachers, according to Donald Lee, LSC associate professor of physics.

► The workers of the Northern California Conference held a farewell banquet in honor of Elder and Mrs. Carl Becker at Rio Lindo Academy, December 13. Elder Becker is retiring after 14 years as president of the conference.

Church Calendar

Liberty 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
Doorbell Contacts and Church Missionary Offering	March 6



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

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Associate Editors:	Raymond F. Cottrell Kenneth H. Wood
Consulting Editors:	R. R. Figuhr, M. V. Campbell Theo. Garcich, W. E. Murray F. L. Peterson, R. S. Watts
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Address all editorial correspondence to: Editor, Review and Herald, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

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

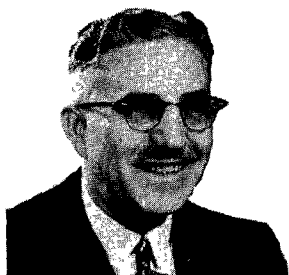
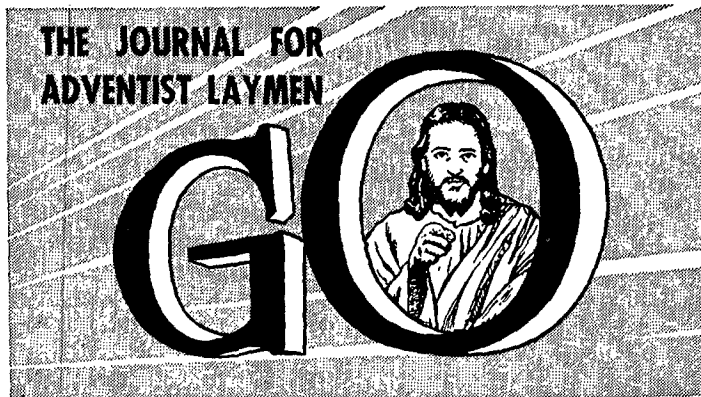
GO has become one of the indispensable magazines of the church for inspiring and instructing our laymen in the arts of soul winning. GO is helping to prepare our church members to play their part in the loud cry of the message and in the finishing of the work.

R. R. FIGUHR, *President
General Conference*



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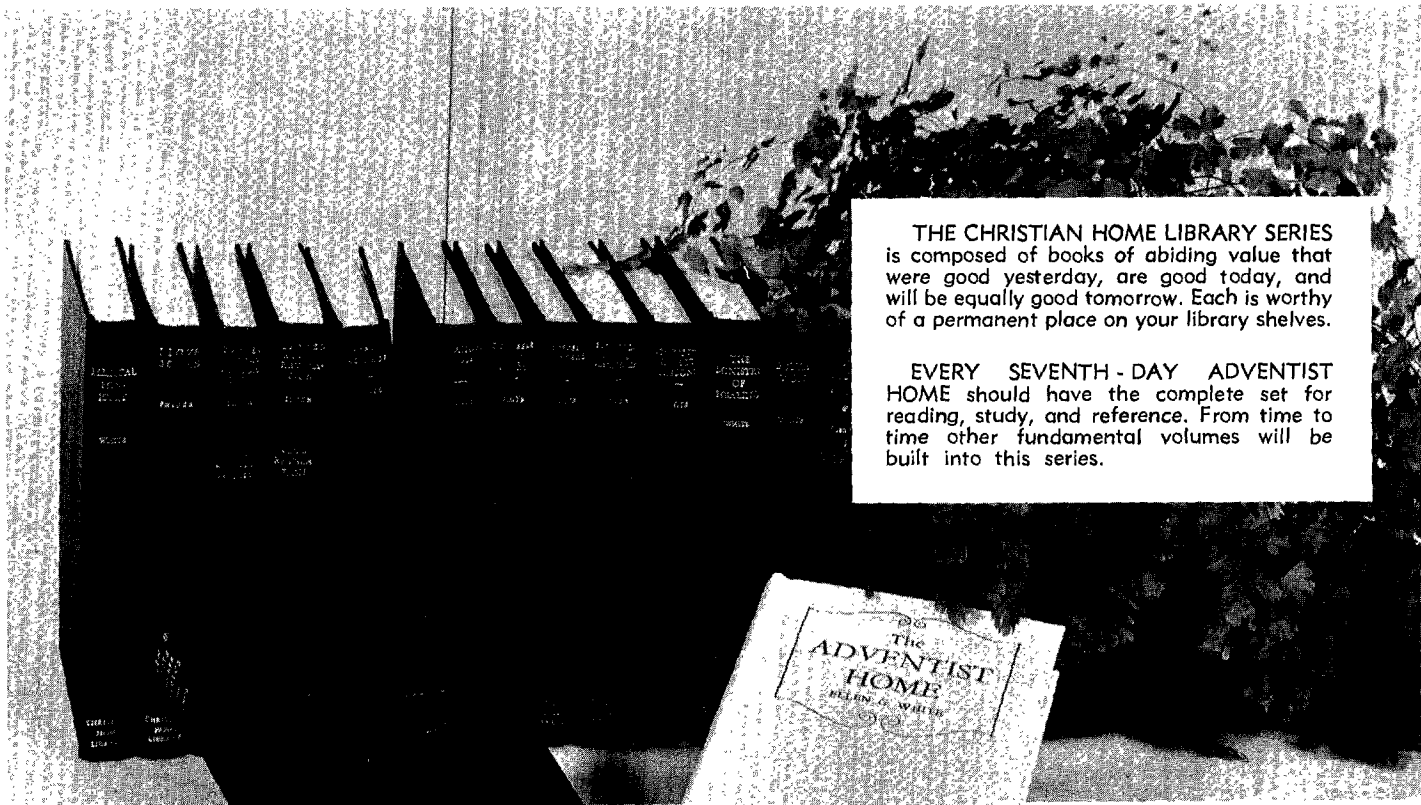
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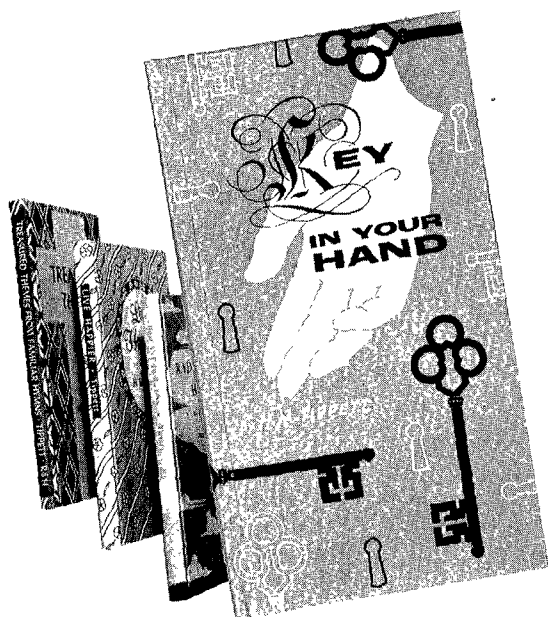
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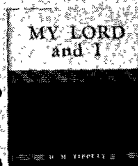
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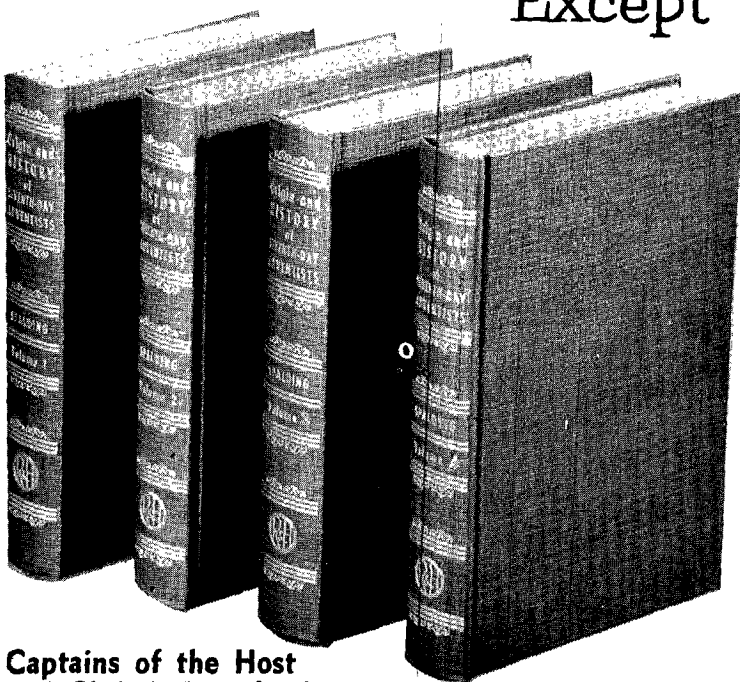
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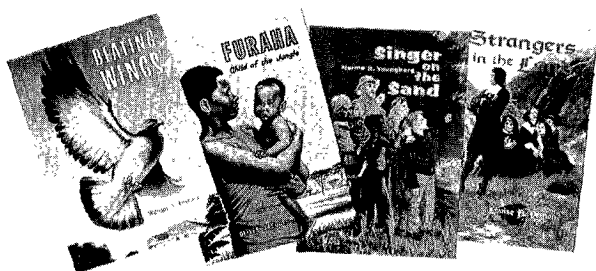
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News of Note

Pacific Northwest Flood Disaster

A letter from W. J. Hackett, president of the North Pacific Union Conference, addressed to R. R. Figuhr and various leaders in the General Conference, brings word that between 50 and 60 Adventist families in Oregon have been affected by the floods that caused so much havoc at the end of the past year and during the early days of 1965. Also three member-families in Idaho suffered complete flood loss.

During this disaster period in the Pacific Northwest the SDA welfare centers and Dorcas members at Salem, Roseburg, Albany, Sandy, Lebanon, Eugene, Reedsport, and Coos Bay have been particularly active in clothing distribution and relief work, bringing help to hundreds of flood victims. In some places our welfare centers have served as Red Cross headquarters. The Red Cross has expressed itself publicly as being deeply appreciative of Seventh-day Adventist relief service.

News About the Congo

Since reports about the violence in the Congo have been broadcast throughout the world by the news services, many inquiries have come to the General Conference about our denominational workers and institutions in the Congo.

R. H. Pierson, president of the Trans-Africa Division, has written to R. R. Figuhr that our workers and property have been marvelously and wonderfully protected. The Lord used P. G. Werner to get all of our Watutsi workers out of prison into nearby Uganda during the most critical period. Jonas Mbyirukira and other leaders are back at their posts in Masisi.

Two of our laymen lost their lives, and it has been reported that the leader of our work nearest to Stanleyville was killed. Three of our workers were beaten. Missionary John Day was twice pulled from his car and roughly handled, and at another time was beaten. The Day family have been serving in the troubled area of Sambia; the family is safe.

Though the area near the Bigobo Mission Station has been brought under the "scorched earth" policy, the Lord has wonderfully spared Bigobo. Rwese and Songa Stations, which are near the troubled area, have not suffered loss. Talla Station in North Congo was visited by the anti-government forces, who took some money and a few provisions; otherwise things were left intact. No word has been received from Nebasa in the far north.

Despite trouble, courage and confidence are expressed in a year-end letter from Pastor Mbyirukira to Elder Pierson. Baptisms in Masisi "during this year of turbulence will be over the 1,000 mark."

New converts during 1964, now being prepared for baptism, total more than 3,000 up until the first of December."

We sorrow with the families who have lost dear ones in the Congo crisis, but thank God for the lives and also the property that have been spared.

ARTHUR H. ROTH

Report of Progress From Indonesia

Recently I made a brief visit to Indonesia. The work is moving forward in that interesting field. This year promises to be a fruitful one again in soul winning. The Bandung Hospital is proving a real help in evangelism. Of the nearly 3,000 who were baptized in Indonesia last year, a large number trace their first contact with and interest in Adventism to our medical work. This institution serves many people and is a good recommendation for our church.

In Djakarta the new evangelistic center is nearing completion. It is located on a wide, beautiful boulevard where thousands pass daily. Because of building requirements, the front section must be no less than five stories high. The auditorium, to the rear, is well planned, functional, and one story high. The brethren plan to make good use of the five stories in the front section. This center should prove effective in bringing the Advent message before all classes in the populous city of Djakarta.

Our workers are of good courage and appreciate the freedom given them in carrying on our work.

R. R. FIGUHR

Cheering Message From Ceylon

I am writing these lines from Colombo, Ceylon, where E. C. Beck, president of the Ceylon Union, has passed on to me the following cheering words:

"A new day has come to Ceylon for God's work. This year [1964] has seen the largest number of baptisms in the history of our work in this union, surpassing 1963 by more than 50 per cent. The year also marked the beginning of medical work on this island, with Dr. Fernando leading out.

"The literature evangelists have exceeded any previous record in sales and souls won. Truly God is working for us. Our workers and church members sense the urgency of the times and have joined hands and hearts to finish the work in our island field with its more than 10 million people."

We thank God for this most encouraging and heartening report of progress in Ceylon.

C. L. TORREY

Death of Nonagenarian Medical Worker

Sanford P. S. Edwards, M.D., a teacher at Battle Creek College from 1899 to 1901, died at Loma Linda, California, January 3, 1965. He was 91. Dr. Edwards taught not only at Battle Creek but at Emmanuel Missionary College and Loma Linda Sanitarium. For a short time in 1903 he was directly tied in with the medical-missionary activities of the General Conference. A life sketch will appear later.

Record Book Sales in the Columbia Union

According to information just received from Bruce M. Wickwire, publishing secretary of the Columbia Union Conference, literature evangelist Darryl Council recently sold \$1,018 worth of denominational publications in one day. About \$900 of these sales were cash business. Mr. Council worked as a successful printer for more than nine years. He felt the call to literature evangelism, and has been so successful that soon he will become an assistant publishing department secretary.

Elder Wickwire also reports that during the first 11 months of 1964 the literature evangelists in his union delivered \$1,355,670.18 worth of gospel literature. This represents a gain of \$132,133.91 over the corresponding period of 1963. The sales of the Potomac Book and Bible House exceeded \$500,000 in 1964. E. S. Knecht, manager of this large Book and Bible House, is to be commended for this excellent accomplishment.

God has set His hand to do a great work in the earth. Now is the time for church members everywhere to respond to the call from Heaven for greater soul-winning service.

D. A. McADAMS

Ingathering Campaign Total Nears Record

At the close of the sixth week of the official Ingathering campaign, North America reported \$5,588,397. This is only \$35,000 short of the final total received in the previous campaign, and is \$231,000 above the amount on hand at the same date last year.

Four of the five conferences in the Southwestern Union are Silver Vanguard Conferences, while the fifth has the highest per capita among the Regional conferences of North America.

The Columbia Union is within \$30,000 of reaching one million dollars.

Coupons taken from Ingathering literature and mailed to headquarters total 12,458.

C. E. GUENTHER