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let's gather at the CROSS

By THEODORE CARCICH

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PAUL WROTE to Titus that "Jesus Christ . . . gave himself for us" (Titus 2:13, 14). This text confronts us with a person. That person is on the cross. After suffering excruciating pain He experiences death, though not on His own behalf. Others surrender life grudgingly, but Christ gave His life willingly. "No man taketh it from me," He said; "I lay it down of myself."

Gazing on the hallowed scene, we behold no exhibition of regret on the part of our Lord, no martyr attitude and no attempt to elicit sympathy, but a purposeful, intentional surrender (To page 7)

the way of his witnesses

AND he [Jesus] said to them, 'Go into all the world and preach the gospel to the whole creation' (Mark 16:15, R.S.V.).

"You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8, R.S.V.).

To face the ancient Roman world of militarism and Greek culture with the story of a crucified and risen Saviour could have appeared to ill-prepared fishermen as a hopeless task. But it did not. The disciples were not overawed by their Master's injunction. It did not strike them as an impossible, irrational command. This work had to be done—and they were to do it.

They did not hesitate. Mantled with heavenly authority, they broke forth from the sandstoned fastness of Judea "conquering and to conquer" (Rev. 6:2). The apostolic believers carried the gospel to every nation of the then-known world in a single generation (Col. 1:23). With fire and untiring love, they preached, they healed, and they lived a life of devotion before the people of their day.

Alas, with the passing decades men's zeal for witnessing slipped away. Building bigger and better cathedrals, and pouring wealth into ecclesiastical treasuries became more important than saving people. The evangelistic urge was lost, and the church hushed its voice to a faint introspective mutter.

Centuries passed. Then came the time of the end and the revival of apostolic faith and practice. God lifted the scales from off the eyes of His men. In response to the prophetic call, the Advent people appeared upon the scene. One hundred twenty years ago we set out upon a spiritual trek, across the street and across the sea. The church of the remnant, commissioned by God to carry the divine program through to completion, undertook to preach the gospel once again "to every creature which is under heaven."

Today, we are in the midst of this gigantic undertaking. God has led His people a great way toward the goal. The principal areas of earth have been studded with beacons of light. Many lands have been inundated



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RUSSELL HARLAN, ARTIST

Those who believed went everywhere preaching the word.

with the printed page. The air is being saturated with the spoken word, the graphic picture. Millions have been touched by the saving power of our message.

However, much remains to be done. There are still many dark cities and villages, and unnumbered dark hearts. Countless homes are still draped in the deepest night. Across the street and across the sea the task is immense.

Three Features

But it will be finished. This is our challenge, and it must rein us up to a

full appraisal of our mission and our resources. Let us consider again the last words of our ascending Lord, in which He traces three features in the work assignment of the church.

First He says, "Go ye."

This means everyone. Evangelism is the task of every believer. It cannot be left with the minister or gospel team, or with a special race or breed of men. To be sure, men with special talents will be called to special phases of evangelism; but all will go—as did the apostolic believers. Then Christianity swept across the world like a fire bellowed by mighty winds. The

reason for that dynamic evangelism is no secret. Clovis G. Chappell explains it thus in *When the Church Was Young*:

"The early church was blessed with some great preachers, but the fact that Christianity spread over that hard Roman world like a forest fire was due, not so much to great preachers, as to the personal testimony of ordinary men and women who went out to tell their friends the amazing difference that knowing Jesus had made in their lives."

The pattern has not changed since it was cut. "He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost."—*The Ministry of Healing*, p. 105.

Condensation of a sermon presented at the Columbia Union Conference Laymen's Congress Atlantic City, New Jersey

By Walter R. Beach, *Secretary, General Conference*

Every person in the church community must share to a degree in the responsibility of fulfilling Christ's command to preach the gospel. "We are ambassadors for Christ," wrote Paul to the Corinthians, "God making his appeal through us" (2 Cor. 5:20, R.S.V.). All Christians are to stand as representatives of Christ, urging men to be reconciled to God. This soul-saving action is the capstone of their faith.

Now, the Christian principle of evangelism cuts across the natural human outlook. So many want to be religious, but hope to practice their religion in some decently quiet and unostentatious manner. But this is diametrically opposed to Christ's teaching. It is shocking to many to note in the Sermon on the Mount that the very first commandment that Christ gave to the committed group on the mountainside was to share in public witness. After telling them that they were to be the salt of the earth, Christ said "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matt. 5:16, R.S.V.).

"Evangelism," some claim, "is just not my gift." But these same people who shy away from evangelism become enthusiastic on other subjects that genuinely interest them. I have a young acquaintance who is inclined to be a hot-rod fan. When he opens

his mouth you can smell the smoke and hear the gears grinding. Enthusiasm about a subject overcomes natural reserve. I have heard Christians analyze themselves as introverts and say that they simply cannot witness. Their analysis is wrong. Given the proper tools and attitude, every Christian can communicate the good news. If we had the cure for cancer we would shout it to the world; yet we have the solution to the world's desperate moral cancer. This is greater news.

Jesus could raise up witnesses to Himself from the stones if He chose; but He has not done so. He could have committed the work of evangelism to angels; He did not. He has laid the privilege and responsibility for evangelism squarely upon us. What a privilege to be co-workers with God. It is astounding that He

makes His appeal through us, and that we stand in the place of Christ to those around us.

Anyone who has a religion is bound to do one of two things with it: give it up or spread it. If his religion is not true he must give it up; if it is true he must spread it. The solemn words of the ancient prophet must ever be before us, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Eze. 33:8).

Every one of us must carry the flaming torch of evangelism. We are to begin with the man next door and encircle the earth with the good news of a crucified, risen, and coming Saviour. All must go.

The Second Essential

The second essential that stands out in the Master's last words is this: Evangelism is a work of *personal witness*.

Evangelism, first and last, is a personal witness. This personal witness is a part of the message. Only then is the message truly effective. There can be a message without a witness; but such a message will produce a lifeless cause, and will assemble lifeless people. Ultimately the church without personal witness will find the pews encumbered with the dry bones of dead members.

The *sine qua non* of vital personal

witness is a genuine spiritual life. Many people who are thought of as Christians do not witness because they do not have this life, which comes from only one act—total commitment to our Creator and Redeemer. When Jesus said, "Out of the abundance of the heart the mouth speaks," He was referring to the results of total commitment. When we become totally committed we cannot refrain from urging others to do the same.

The world is sick of hypocrisy and empty chatter. Primarily, people want to know what God has done for individuals, what He will do for them. Those who never have had an encounter with God or who are fleeing from Him are little interested in the latest theories about God. They long to see a revelation of God's character in us so they can observe in a measurable way just what God has done for us and whether or not this is worth having.

Some may say, "I don't speak to others about Christ; I just let my life speak." An analysis of such a position can reveal a mountain of arrogance. It can represent, in fact, the acme of self-righteousness. It is precisely because our lives are not good enough, nor ever can be, that we must have the courage to witness by word. If our doctrine is not better than our lives, our lives will soon become worse than they are. The miraculous new creation that takes place in our lives becomes the subject of witness; but between this change in life and the reality of Christ will ever exist a yawning gap. The pure doctrine must fill this gap, for it presents Christ as our witness. The perfect witness involves a proclamation of God's good news through the *life* and the *word*.

Evangelism, then, is really a phenomenon of personal witnessing. The evangelist, layman or minister, cannot be just a zealot tracking down proselytes; nor is he to be simply a recruiting sergeant enlisting soldiers for the army of the Lord. Far more important, he will bear fruit from the abundance of his doctrine and the fragrance of his life. He can help finish God's work because the work of God is being finished in him.

"The followers of Christ are to shed light into the darkness of the world. Through the Holy Spirit, God's word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers. Thus they are to glorify God, to lighten the path to

the Bridegroom's home, to the city of God, to the marriage supper of the Lamb."—*Christ's Object Lessons*, p. 414.

The Third Essential

The third essential in the Master's last words is power. The force of witness is the baptism of the Holy Spirit. "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8, R.S.V.). The apostolic believers received the baptism of the Spirit and were endued with Pentecostal power. They went and the Lord confirmed "with signs following" (Mark 16:20).

You see, the church is not just an information club. If information were the test of Christianity it would be relatively easy for Christians to qualify for witnessing. The church program would be geared to providing members with proper knowledge; then they would be on their way. But something beyond information is needed.

Jesus did not come to this earth just to give information. He gave plenty of that, but He also came to give power, just as He gave power to His disciples on the Day of Pentecost. The early believers sat huddled in the upper room, and suddenly came a sound from heaven "as of a rushing mighty wind" (Acts 2:1-8). It was then that the church of information became the church of great deeds for God recorded in the Acts of the Apostles. That is why today we are thrilled as we read of the mighty miracles, the unbelievable deeds, accomplished by these Spirit-filled men.

The same power is promised for our age of sophisticated error. The apostle Peter predicted a last spiritual "refreshing . . . from the presence of the Lord" to take place immediately prior to the "restitution of all things" and the return of Jesus (Acts 3:19-21). The Scriptures call this great flash of divine power the "latter rain" (Deut. 11:14; Jer. 5:24; Zech. 10:1). It will follow the work of the "former rain."

The former rain recalls the apostolic day and the seed-sowing time; the latter rain is applied to the gospel harvest. But these expressions have a definite application to the individual experience of the child of God, as well as to the church. All must know the experience of the former rain so that they can enter into the blessings of the latter rain.

Many times Christians fail to receive the former rain and the benefits God provides through it. Such expect

that somehow the lack will be supplied in the glorious "latter rain" experience. But this is not God's way. The work that He begins in the human heart through His light and knowledge must be continually going forward. We must advance daily in the exemplification of the active Christian virtues (the grace of the former rain), otherwise we shall not even recognize the manifestations of the Holy Spirit in the "latter rain." In fact, the last great "spiritual refreshing from the presence of the Lord" may fall on loving hearts all around us, and we shall not discern or receive it.

This My Prayer

By MILDRED WOOD HARRIS

This my prayer lies deep within my heart,
And is renewed each morn;
Dear God, help me to live today
Thy doctrine to adorn.

Strange? Yet this is God's way. And today He is adding His power according to plan. He is giving, we believe, the "latter rain" experience. According to His promise, He is pouring out His Spirit "upon all flesh" (Joel 2:28). There can be no mistaking this. We may not discern it or experience it, but thousands are. Thousands are revealing, according to pattern, the intense sacrificial giving and going and living and speaking of Pentecost.

The apostle Paul reveals the key that unlocks this power. He tells us that "when we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ." "We know that in everything God works for good with those who love him" (Rom. 8:15-17, 28, R.S.V.).

Getting Involved

Of course, all three of these features—the going, the personal witnessing, and the power—mean our getting involved, our taking a risk. Christian involvement always means taking a chance. Often it has led to shame and slander and even death. To witness for Christ is a dangerous business. The needy one to whom you give your money may take ad-

vantage of you. The fallen friend whom you seek to lift may ruin your reputation. The benighted soul you try to teach may misinterpret your motives and make sport of your beliefs. The orphan you adopt may break your heart. The drowning boy whose life you seek to save may pull you under with him. Yet, only one thing is worse than being a witness, and that is staying aloof, not being one.

C. S. Lewis in his book *The Four Loves* says: "If you want to make sure of keeping it intact, you must give your heart to no one, not even to an animal. Avoid all entanglements, lock it up safe in the coffin of your selfishness. But in that casket—safe, dark, motionless, airless—it will change. It will not be broken; it will become unbreakable, impenetrable, irredeemable."

This must not be our heart. On the contrary, Christ's program will be ours. We will go, we will witness, and we will have power. Failure here could emasculate the essential idea at the basis of God's church of the remnant. We could build noble edifices, assemble large congregations, elaborate a closeknit theology, provide brilliant oratory and inspiring music; but if we do not go, witness, and love, the church is not that of Christ, and the work of God will never be finished.

But the work will be finished. We will yet see greater manifestations of the Spirit as we travel over streets and seas in harmony with the apostolic plan. The time is hastening on apace when the whole church will go everywhere preaching the word.

Let us resolve just now to accept God's summons for us personally and to take this mighty challenge to every church. The people of God must be aroused from slumber to forget the warmth and comfort of the bed they have made for themselves in too many places, and to heed the cry of desperate, dying humanity. The midnight hour is upon us; the end of the world is here. Today, on the door of every Seventh-day Adventist, sounds a knock like a clap of thunder—a knock that may well be the knell of doom if we do not heed it.

But we will open our doors, and we will hear the voice of God crying, "Lift up your eyes round about and see; they all gather, they come to you" (Isa. 49:18, R.S.V.). This will be the day of a new vision of the multitudes of God's children outside our doors, out in the darkness of sin. Let us go to them without delay.

God's Marvelous Plan

for THE CHURCH

By Otto H. Christensen

AFTER a brief introduction similar to his introduction to the Colossian Epistle, Paul devotes the first fourteen verses of Ephesians 1 to the Trinity, his authority for the remarks that follow. All heaven is intensely interested in the church on earth, as it will one day form a part of the family in heaven. How anxiously heavenly intelligences watch the training process, lest heaven be marred! The apostle devotes verses 3 to 6 to the Father, 7 to 13 to Jesus Christ, and 13 and 14 to the Holy Spirit. God's purpose for us concerns each member of the Trinity. What a glorious introduction to a glorious truth!

It is God the Father who has blessed us in Christ. He has chosen us in Him before the founding of the world (verse 4). Accordingly, our merit for "election" is of God. In Romans 8:29 Paul says of God that "whom he did foreknow, he also did predestinate." Looking down through the corridors of time, He foresaw that some would choose to accept His gift of grace, and these He predestined to salvation in Christ. He made provision whereby they might attain to His desire and plan for them. He purposed that "whosoever will" "should be holy and without blame before him in love." Love must permeate our hearts as it does His. Our response to His love places us in the circle of those whom He has predestined to perfection through the gospel and to adoption into the family of God. This is "according to the good pleasure of his will" (Eph. 1:5). He desired that it should be so.

In verse 6, and again in verse 12 in almost the same words, he tells of God's purpose that we should be "to the praise of the glory of his grace." Here, men praise spectacular exhibits of power and accomplishment. But Paul says that we are to be "to the praise of the glory of his grace."

What is His glory? Of this we have all come short (Rom. 3:23). When certain Greeks came desiring to see Jesus, Philip and Andrew desired Christ to glorify Himself before them (John 12:20). They wanted Him to make a formidable impression upon them. To this request Jesus replied, "The hour is come, that the Son of man should be glorified." Hearing this, Philip and Andrew doubtless expected a display of His glory. But

Jesus went on to say, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The cross was to be His glorification! How different from their expectations! When Moses asked God to show him His glory (Ex. 33:18) the Lord said, "I will make all my goodness pass before thee" (verse 19). His goodness was manifested in His infinite care and concern for His creatures, lost in sin. God's ultimate purpose for His church is His own glorification in them. This is part of the mystery of His will (Eph. 1:9), which He purposed for His people. Only our capacity limits our reception.

From verse 7 to verse 13 Christ and redemption through Him is the

theme. God's will (verse 9) has been made known to us through Christ. The word translated "dispensation" might well be rendered "management," or "administration." God is in ultimate control of human events. Ultimately, all things will be gathered together in Christ, and will be to the praise of His glory.

To give us further assurance, God sent the Holy Spirit to be the "earnest of our inheritance" (verse 14), that is, actual evidence of the reality of our future inheritance. The gift of the Holy Spirit is God's down payment on His promise. We are sealed with that Holy Spirit of promise. A down payment is forfeited if the one who makes the promise fails in his part. Think of it! God risked His own Son to give us confidence in His promise concerning our eternal inheritance. Thus we rest in Him and His promise, and begin heaven here because a portion of it is ours through the Holy Spirit.

"As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of

Fellowship of Prayer

Son Feels "Right at Home" in Church

"Two years ago I requested prayer for our son. His attitude changed almost immediately. However, we didn't observe any outward change until this fall. He started college and is now attending church again. He says he feels 'right at home' there! Oh, thank the Lord. Please continue to pray. I want all of our children in the Lord's work if it is His will."—Mrs. L., of Pennsylvania.

"Two years ago I asked to have my oldest son's name put on your prayer list. He was gradually slipping out of the church. Shortly afterward he tried to quit smoking, and now after two years he has just gained the victory. We are very grateful but have another heartache. The younger brother is now smoking, and is surely falling by the wayside. Won't you add his name to your prayer list also?"—Mrs. H., of California.

"A few years back we sent in the names of our two children. We thank you for your prayers for them, as they are both members of the Seventh-day Adventist Church and seem to be doing well. My husband and I join you each Friday evening with our prayers."—Mrs. M., of Nebraska.

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

bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here."—*The Desire of Ages*, pp. 331, 332.

In this time it is our privilege through the spirit of wisdom and of revelation (verse 17) to know what the hope of His calling means, to know the riches of the glory of His inheritance in the saints, and to know the exceeding greatness of His power. This power became available to us by virtue of His resurrection, and is equally certain. When the New Testament writers wish to express the fullness of God's love they point to the death of Christ. When they want to demonstrate His power they point to the resurrection. It is this same power that raises us from being dead in sins. This is the gift of God by His grace, through the agency of faith. It is only through His power that we overcome the power of Satan. Jesus has been set on high above every ruling power (verses 20, 21). Everything is under Him. He is the head and we, as His church, are His body.

In the first verse of chapter 2, Paul applies this resurrection power to our spiritual resurrection from the conditions of sin described in verses 2 and 3, and also in Romans 1. At one time we were all more or less influenced by worldly concerns. But now we are saved by His grace. Here Paul's thoughts go forward to the limitless future, when the crowning display of God's grace will ever be His kindness to His redeemed people (Eph. 2:7).

Verses 4 to 8 contain one of the great evangelical summaries of the New Testament. Our salvation springs solely from His grace. Our faith does not in any way merit salvation. Faith is simply the faculty by which we accept the free gift. The exceeding riches of His grace will continue to be shown to us in His kindness. No wonder the saints and angels touch their harps and sing, "Holy, holy, holy"; "worthy is the Lamb."

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*The Great Controversy*, p. 678.

(Continued next week)



Building for Eternity

By R. L. Klingbeil

Minister, Southeastern California Conference

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

THERE are many honorable occupations. The teacher, the businessman, the engineer, the mechanic, the artist—each fills his lawful and rewarding place in life. But none is so honorable as that of living wisely and guiding others in the path of righteousness. We know of no other for the reward of which God directs our minds to the enduring heavens.

Think of the glory of the heavens! Who can fail to be enthralled by the sight of the evening star shining in dazzling splendor as it follows the sun on its eternal journey. What exalted glories it symbolizes, what blessed mysteries it represents! Redeemed children of God will follow their Lord, forever shining, forever rejoicing in new-found capacities in the kingdom of their Father.

There is dignity to human life. Job exclaimed, "The spirit of God hath made me, and the breath of the Almighty hath given me life." We did not develop from the mud through an endless series of transmutations. Back of our ancestry stands the Infinite One. Though we have fallen low indeed, He stands ready to help us attain our destiny.

A human birth is a noteworthy event. Births in prominent families are heralded far and wide, but who

can say whether an obscure babe will not fulfill a great purpose in God's plan? Any life surrendered to God will extend beyond this earthly existence. Each person is the architect of his own future. Each decides for himself where he will go. Even little decisions may have far-reaching results. In crossing the Rocky Mountains in Canada or the United States, one comes upon the Great Divide. At one place a spring sends forth a little stream. One part of the water flows east to the Hudson Bay, the other west to the Pacific Ocean. At first, even little pebbles may decide which course the water will take.

This is true of us also. Apparently small decisions often determine our direction for good or for evil.

In view of the great value of human life, what a crime it must be in God's sight to toss it away carelessly. To squander a fortune at the gambling table is wrong and wasteful. But how much more wasteful to squander one's life, perhaps through a course of careless neglect, and then to find oneself sitting at sunset amid the desolate ruins of unrealized hopes.

Before us lies eternity—a wonderful word. It staggers the mind. It is endless. A picture of eternity as merely an endless duration of time would be gross misrepresentation. It is vastly more. It is breadth, depth, and height as well. It is an ever-growing understanding of the Infinite God, an ever-deepening appreciation of His infinite attributes. We shall never attain to a full understanding of the divine

nature; faithfulness and self-sacrificing love will ever increase.

For such a life of supreme blessedness we are now to prepare. The building of a character fit for heaven demands the best materials. Day after day we need to maintain a rigid inspection of our materials. Habits of carelessness will result in sudden catastrophe later. Destruction will come in the end, not so much from a sudden yielding to a great temptation as from the accumulation of many little imperfections. Character is a structure of habits and principles carried out in practice.

Now is the time to lay aside habits of self-indulgence that would disqualify us at a time of emergency and stress. An engineer at the controls of his passenger train rounded a curve at 60 miles per hour. He saw an obstacle on the track. Automatically he opened the throttle wide and crashed through the obstruction. When the train had stopped, passengers rushed up to see what had happened. One expert among them said that it was the only way the train could have been saved. Another asked, "How did you do it?" "For years I have planned for just such an emergency," said the engineer. When it came, he was ready in a flash.

There is no greater folly than to fail to prepare for the emergencies that are sure to turn up around the bend on the road we travel. Careful planning now will enable us to act wisely in the hour of emergency.

A glance at the great and near-great of history demonstrates the transient quality of worldly approval and applause. Louis XVI of France lived in splendor at Versailles, while his people died of hunger. He came to a sudden and violent end. When his wife, the stately Marie Antoinette, descended her marble stairway for the last time, she was bound to a cart and seated upon a coffin that was soon to hold her dead body.

Then there was Saladin, the triumphant Saracen prince. Once he possessed the wealth of the Orient, but even he came to his last day. Rallying himself upon his bed, he ordered his banner to be brought in. After a few moments he spoke. "Remove those silken folds," he said, "and attach to the staff this winding sheet for my dead body. Let a crier go through the streets with funeral music and proclaim, 'This is all that remains of Saladin's power and glory.'" A few hours later he was dead.

How different it is with those who serve God, who apply their hearts unto wisdom. Many of them have been sorely persecuted—ridiculed, despised, whipped, stoned, or burned.

Not all of God's people have been treated thus. But all are required to deny self, to take up Christ's cross and follow Him.

Could any delusion be greater than to think that one who lives a self-indulgent life, who does not sacrifice for the advancement of God's kingdom, who does not exercise self-discipline, can stand side by side with those who have been banished for their faith, tortured, or given all for God? Not every overcomer is a martyr. But no one will share in heaven's reward without strictly disciplining self.

Moses Built for Eternity

Moses, for instance, bade farewell to Egypt's glory and honor. He forsook congenial friends and an easy life to join a despised race. It is a never-to-be-forgotten experience to walk through the halls of the British Museum, where the well-preserved remains of members of Egypt's royalty are kept. But these once-proud rulers are now dust. Moses might have been there among them, but God took him from the grave, and now he is in heaven instead.

Paul, too, chose to be unpopular. Demosthenes' great words are little heard today, but those of Paul have changed the world. Paul's secret lay in his determination to know Christ and the power of His resurrection.

Upon reaching maturity Roman youth were ushered into the presence of the nation's gods and heroes. They laid aside the garb of boyhood, and put on the robe of manhood. They would vow to be forever loyal to the traditions and ideals of their people.

How much more should we, who have been redeemed by God's grace and called to broadcast Heaven's last message, lay aside the garments of spiritual immaturity and now become men and women for God. Let us promise God that by His grace we will live for things that are eternal in the heavens. Then, one day God will welcome us into the realms of light, there to shine as the stars forever in the kingdom of our Father.

Let's Gather at the Cross

(Continued from page 1)

of life. We bow our heads in wonderment and awe at the price sin demands, and at Christ's willingness to die.

Whoever we may be, Christ died "for us." Whether rich or poor, young or old, just or unjust, God paid the same price for all. Being an American, a European, an Asian, or an

African does not lessen or increase the cost. Salvation cost as much for one as for another. This may jar the human ego, which prizes the artificial price tags imposed by society as a means of recommending one to God.

If there is one place where all men are equal, it is at the foot of the cross—equal in the same sense that in spite of human attainments or their lack, all stand in need of the salvation the cross alone supplies.

"Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace."

Men are bidden to come to the cross as they are. No conditions are imposed necessitating prior purification, for if that were possible apart from the cross it would completely nullify the cross. Ritual, dogma, and priest notwithstanding, the way to the cross stands open for all humanity.

On this very point thousands err, and thus fail to receive the help Christ stands ready to give. The erroneous concept is often advanced that men cannot come to Christ unless they first repent. Perish the thought! A man can no more repent of himself than he can forgive himself, and he who insists that repentance must precede his coming to Christ, never comes.

Beware of procrastination. Many lose their souls waiting for repentance when they could obtain it from Him who alone grants it. Christ's invitation is clear and distinct. Listen to it: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Why not come today? Come just as you are.

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to
Thee,
O Lamb of God, I come, I come."

Significantly, the mystery of redemption begins to unfold to men, not when every question is answered but when they gather around the cross and behold Christ on Golgotha's tree. By beholding they become changed. Sensing the cross's depth of mercy softens the heart, impresses the mind, and in contrition of soul the sinner arises, empowered by the grace streaming from the cross, to walk in newness of life. O that men everywhere would realize the blessings awaiting them at the cross.

Try as they may, apart from the cross, men cannot change human hearts. Education and legislation have their place, but crime statistics continue to rise. Likewise, political and ecclesiastical resolutions do not

eliminate hatred, envy, lust, prejudice, or injustice. The ecumenical movement currently sweeping the world is nothing new. History has witnessed similar attempts to unite religions, creeds, and nations. Rather than effecting unity, such movements often have hardened divisions and created new ones.

Where, then, can men of diverse personality, race, and nationality find the grace that enables them to live peaceably on an ever-shrinking globe? Or in the community? Or in their own church? Such grace is available, not in any political panacea or crusade but at the cross. When men gather at the cross, the priceless grace of Christian brotherhood is imparted to them.

Is this a fantasy, an impractical dream? Not at all. Today the "everlasting gospel" is uniting in brotherhood men from "every nation, and kindred, and tongue, and people." This is a fulfillment of a declaration made years ago by God's servant when she said: "In Christ we are one. . . . The light shining from the throne of God upon the cross of Calvary forever puts an end to man-made separations between class and race." —*Selected Messages*, book 1, p. 258.

This means that before men can unite with one another, they must of necessity unite first with Christ. Men can only love and respect one another as they discover their worth at Calvary.

All who gather at the cross have been purchased with an infinite price, and the death of the Son of God is the measure of their value. Who would take it upon himself to belittle the price or the value of the one for whom it was paid? Obviously, while there is room for all men at Calvary, there is no room for pride, caste, prejudice, or class.

As the end draws near, nationalism, caste, class, and state religion will make increasing demands upon their adherents. From whatever source it comes, anything that separates brethren from brethren does not emanate from the cross. Those who are waiting for the Lord to come will forget that they are Americans, Europeans, Asians, or Africans. They will strike from the mind all selfish preferences, fancies, and entanglements that tend to separate believers. True, they all have a character to maintain, but it is Christ's character that enables them to carry on God's work together.

One thing is certain. Those who gather around the cross in fellowship and service recognize and acknowledge one another wherever they meet. The Christ in one greets the Christ in the other, and the Holy Spirit seals

their union of heart and action, testifying to the world that these are indeed the children of God.

By word and precept Seventh-day Adventists must give the world a fresh look at Calvary. The inclusive nature of Christ's atoning sacrifice needs to be upheld before the multitude of foreigners and other neglected folks in our cities and communities. In common with us, these people long for the truth, compassion, and mercy of Christ. Why are not more of them gathering with us around the cross?

—*The Art of Living*..... **when**



you're

young

On Compartmentalizing Life

by *Miriam Hood*

LIFE would be a great deal simpler if it were compartmentalized," declared a young friend of mine recently. She went on to advance the idea that one ought to be able to live a prescribed number of hours each day as a student, then firmly shut the door of that compartment and become a carefree person, unhampered by the two R's (Rules and Regulations—what else?). Reluctantly, this compartment could be shut, when necessary, and the compartment labeled Dutiful Daughter or Sincere Son would be entered, lived in during the allotted amount of time, and then slammed shut.

This neat compartmentalization could apply to religion also. In fact, it would apply most definitely there, my young friend opined. Think how much simpler life would be. The religion compartment would need to be lived in only on Sabbaths and worship periods—only a few hours each week.

It was her theory that if it were possible to effect this sort of arrangement, one could devote all one's energies to the particular compartment in which he found himself, with no distracting responsibilities to any other segment of his life.

"What a relief this setup would be!" she concluded fervently.

I must admit that I found myself in agreement with her—I agreed that it would be a relief. But like most other dream worlds, this one just can't be. It's impossible.

The disturbing, unpalatable, naked truth is that you're totally *you* all the time; you live in all your worlds simultaneously. There's simply no possibility of living the kind of fragmented life that would enable you to evade the responsibility for each one. When classes are over for the day, you're still a representative-at-large for your school, wherever you go, whatever you do. When you shut the door of your home behind you,

Could it be that we have blurred their vision of Calvary by strife for supremacy, by chilling contention for so-called "new light," by worldliness and indifference? Or have we permitted ourselves to become so fashionable, formal, and self-centered that the downtrodden and forsaken are discouraged from coming to our church doors? Have we failed to enter into sympathy with God on the one point that should be the strongest bond of union between us and Him—compassion and consideration for

you're still your parents' son or daughter; you're still portraying, in the eyes of the public, the principles and attitudes that you've been taught at home.

When you attract unfavorable attention because you're loud and boisterous, you're loud and boisterous all over. It's not just your *mouth* that's loud—if you see what I mean. Onlookers are almost certain to remark to themselves (or others) that if you're typical of such-and-such a school, or such-and-such a family, they don't think much of either one! It's quite useless to protest that you were in your Undisciplined Compartment at that particular moment; when you step back into your Student Compartment you'll be exemplary in every way—a veritable model of excellent behavior.

It naturally follows that if you've attempted to slam the door of your Religion Compartment behind you, and are doing something that won't bear close scrutiny, your church may be judged harshly as a result. "But I don't want to be an example either *to* or *of* the believers all the time!" you wail. Too bad. The choice just isn't yours.

Of course, this whole problem has a bright side also. When you, in public places, prove yourself to be a person of courtesy and refinement, your school and your home both bask in the glow that shines through the door of whatever private compartment you assumed you were in. And when you display principle—adherence to religious beliefs—on your "own" time, your church takes on an added luster for the onlookers.

Even though *compartmentalized* living isn't possible, *successful* living in all your worlds is both possible and attainable. Through God's power.

lost men and women, no matter who they are or where they come from?

Of course these questions are unsettling. But so is the cross. Gathering around the cross is not some mystic, idyllic experience, devoid of the claims and requirements of God. Far from it. The cross calls for the crucifixion, not only of our Lord but of self.

What do you suppose Paul meant by such statements as "I am crucified with Christ" and "I die daily"; or "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 2:20; 1 Cor. 15:31; Gal. 6:14)? For Paul the cross meant emancipation from the slavish bias, bigotry, and intolerance that the civil, social, and religious world of his day demanded.

Even much more, the cross widened Paul's horizons of responsibility and sharpened his concepts of discipline. From a persecutor he was changed into a debtor to all men, and gladly endured affliction in his effort to bring the gospel to those he once despised. For this reason Paul never ceased glorying in the cross that had brought about the all-involving transformation of his life.

Unless we likewise are willing to submit to the same transforming love of Christ, we cannot remain long at the cross. Either in discipline we turn our backs to the world and its sinful practices or we shall have to turn our backs to the cross. We cannot face both directions at the same time. Lot's wife could not; neither can we.

In Christ, freedom and liberty are not license. The sacred rights secured by the cross are always counterbalanced by equally sacred obligations, disciplines, and responsibilities. In the strictest sense of Christian discipline, "none of us liveth to himself," and all of us are "subject one to another" (Rom. 14:7; 1 Peter 5:5). Christ's church is a disciplined army of believers, each subject one to another, unitedly laboring to finish the gospel task on earth.

As long as life shall last we shall meet with adverse influences, even in the Christian community. Provocations will test us and we shall always have the choice of "rendering evil for evil" or of "overcoming evil with good" (1 Peter 3:9; Rom. 12:21). When differences do arise, those dwelling in the shadow of the cross will not pull away from their brethren, organize crusades, or engage in bitter tirades and destructive criticism. To the contrary, in the midst of trial and difficulty they will "be kindly affectioned one to another, with brotherly

love; in honour preferring one another" (Rom. 12:10). This is the conclusive evidence of their experience in Christ.

Acknowledging the Rights of All Men

Enlarging upon the relationship that Christians should manifest to others, God's servant declares: "The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God.

"Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit."—*The Ministry of Healing*, p. 489.

Those who take the foregoing traits of character for granted or feel that they can be acquired without corre-

A Brush in the Master's Hand

By ESTHER M. NELSON

A brush in Thine artful hand, dear Lord,
So let me be to Thee;
A brush to paint Thy love to man,
Thy will to set him free.

As I paint Thy love to my fellow men,
Each day my soul refine.
Dip me, trim me as Thou would'st do,
Till my will is lost in Thine.

A brush to show Thy patience, Lord,
To the fearful, the self-condemned.
A brush to picture the glorious hope
Portrayed by the sinner's friend.

A supple brush, in Thine hand I rest,
To paint at Thy beckoned will.
May I be used to cheer sad hearts,
And whisper Thy "peace, be still."

sponding effort and discipline are in for a rude jolt. The disciplines of the cross become ours only when we enter into a daily crucifixion experience with our Lord.

Daily we shall have to meet Christ in prayer and Bible study, and daily commit ourselves anew to refuting and putting to death the lusts, passions, habits, hates, and sins that infest our generation. Crucifixion is never pleasant; it was not so for our Lord or for Paul. Neither will it be pleasant for us.

Since the cross and the world run counter to each other, choices must be made, habits resisted, appetites controlled, affections and recreation directed by Christian ideals, and, if

need be, certain associations ended. Obviously, the Christian's choices will not make him popular with the world. It could not be otherwise, for no one can truly participate in the experience of the cross and remain neutral. We come to the cross just as we are, but we leave radically changed, aflame with the same love for others that God manifested for us.

"Dying with Jesus, by death reckoned mine;
Living with Jesus, a new life divine."

A walk through the Arlington National Cemetery, near Washington, D.C., is an inspiring and sobering event. Here under spreading trees, in quiet vales and on gentle slopes, lie the honored dead of a great nation. Day after day, often to the accompaniment of muffled drums and marching feet, additional members of the armed forces are laid to rest.

Why did they die? Surely they keenly sensed the prizes life had to offer, and they wanted to live. Only lofty convictions could motivate these gallant sons to perform duty unflinchingly. Many of them upon interrogation as to name and ethnic origin, merely shrugged and replied, "Forget it," as they marched off into oblivion.

Nevertheless, there they sleep, row upon row, as far as the eye can see, so that others may enjoy a better way of life. One cannot walk through this silent and dedicated ground without experiencing a rebirth of patriotism and high resolve.

Infinitely more compelling and arresting is the sacrifice of Christ for those who did not deserve His love—you and me. Shall we not by faith, in our preaching and family devotions, uplift the cross and gather about it with our brethren so that we too may experience a rebirth of spiritual life and power? Let the Bible be opened in our homes and pulpits, telling redemption's story clearly and simply, and the blinding fog of apathy and lethargy will dissolve in the light streaming from the sacred cross. In no other way can motivation for Christlikeness, truth, and unity come to us.

Are we willing to gather at the cross daily?

"We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God, and when we realize His great love, we should be willing to trust everything to the hand that was nailed to the cross for us."—*Steps to Christ*, pp. 103, 104.



Wednesday Night Is FAMILY NIGHT

By Elizabeth Spalding McFadden

HURRY, Mother," my twelve-year-old daughter, Sharilyn, urged me as I stirred the soup for supper. "Remember, this is Wednesday night. I just love prayer meeting, don't you, Mother?"

"Of course, dear," I answered. Then I stopped to reflect for a moment. Had I really heard my daughter say she loved prayer meeting? Things had changed in our house. It had not always been this way.

"I'll set the table for you, Mother, and call the others. Is supper almost ready?"

"It surely is, Shari," I answered, then added, "I'm so glad you like to go to prayer meeting."

She smiled. "We all do," she said as she ran down the hall to call her two brothers. I poured the soup, slipped the hot croutons out of the oven, and arranged the fresh fruit on a plate. All the time I was thinking back, back, back—

There was a time when I had believed that prayer meeting was for



Yes, the soup is ready, as Shari calls from the other room, "I'll set the table for you, Mother."

adults only. In the United States I had, on rare occasions, suggested that our older children, then teen-agers, might like to accompany us to prayer meeting. Once or twice one of them had done so, but somehow, even to me, the meeting had seemed to drag for lively teen-agers. Not that we didn't have interesting services, for our minister did his best to encourage the straggling few who came, and we tried to tell others of the blessings received. There were definite answers to prayers in our small group, which finally got so small that we used to meet in private homes in the wintertime to

save heating up the whole church. Not that I was always there, either, for I, like most other church members, sometimes became involved with "cares of this world," and would even miss prayer meeting several weeks in a row.

But since we had been in the mission field, both my husband and I had tried to be more faithful in attending prayer meeting. However, because our children are away from home in boarding school nine months of the year, we had felt that perhaps I, at least, would be excused from prayer meeting in order to stay home with

them on Wednesday nights. I was brought up short on this theory by our young dentist.

"Larry," I approached him one night during Christmas week, "could you bring your Pathfinders and come to our home for a Christmas party on Wednesday night?" Now, Larry is Pathfinder leader in our church, and a much-loved one too. The juniors know he is their friend, and whatever he says they do, whether it is "Forward, 'arch!" or keeping quiet while they spot birds in the early morning.

It did not take Larry long to make his decision regarding this Wednesday night party, however. Without even a hint of apology, and certainly without trying to sound the least bit self-righteous, he answered calmly, "I'm afraid we can't come that night. You see, my family and I try to get to prayer meeting every week." Since his children are both small, I was sure he meant, "my wife and I." But he said, "No," he meant his whole family.

"The children look forward to Wednesday nights too," he informed me. "They wouldn't miss prayer meeting for anything." I could hardly believe my ears, but frankly, I was ashamed of myself, and hastened to think up some other night to have the party. All the way home I thought about our dentist's family. How had they gotten five-year-old Dougie and three-year-old Lin interested in prayer meeting? I decided the best way to find out was to go and see for myself. Next morning at breakfast I suggested that we all go to prayer meeting the next Wednesday night. I was met with something less than enthusiasm on the part of our teen-age boys, but Shari, always sunny and careful not to hurt anyone's feelings, sided with me.

"Let's go and try it," she said. "It might not be so bad."

We did try it, and it wasn't "so bad." In fact, our young people began to look forward to Wednesday nights, and we all made a New Year's resolution to be in prayer meeting every Wednesday night during the coming year unless sickness or unavoidable accidents kept us away. On the three-mile drive to the church, the children began singing choruses and hymns, and soon they were inviting their friends to join in the Wednesday night fun. Our microbus was often packed with six or seven teen-age children singing merrily on their way to prayer meeting.

The minister was encouraged by the pickup in attendance, especially among the young people, and he began to include something special for them each Wednesday night. One time, two of the girls sang a special

duet. Another time one of the boys played an instrumental number. Usually there was something different, something to look forward to.

Prayer meeting is a spiritual link to the Sabbath services, and it is designed to help us keep on an even keel in our Christian experience during the week.

Now, during the three months our children are home for vacation, we really enjoy our family nights, of which there are three. First is Wednesday night prayer meeting, then Friday night with its Missionary Volunteer meeting, and last but not least Saturday night, when we usually have some of our children's friends and their parents in for a social evening.

We are all so glad we decided to make Wednesday night a "family night" and go to prayer meeting together. Why don't you try it too?

A Story FOR THE YOUNGER SET

Graham Wasn't Afraid

By Enid Sparks

THERE was a cruel war going on in the faraway country of Borneo where Graham's parents were missionaries. Madam Teeja, the ruler's wife, had asked Graham's father to help her get away from the enemy soldiers.

One night Graham and his parents and Madam Teeja got on a boat. Now they were on their way to America.

Graham liked sailing on the boat. But one afternoon while he and his mother were on deck, a fierce storm came up. The captain of the ship told them they would be safer in their room.

Mother and Graham heard Madam Teeja crying as they hurried past her room. "Why is she crying?" he asked. "Is she sad to leave her home?"

"No," replied mother. "I think she is crying because she is afraid of the storm."

"Oh," exclaimed Graham, "doesn't she know that Jesus will take care of her?"

Mother shook her head sadly. "Madam Teeja doesn't know Jesus," she told Graham. "She worships only a false god that could never keep her safe."

"Then we better tell her about Jesus," Graham suggested quickly.

Mother sighed. "I have tried many times, but she won't listen."

Just then daddy opened the door of their room. "Oh, I'm glad you are back!" he exclaimed. "I was starting out to look for you."

"Daddy, listen to Madam Teeja crying," Graham said. "Mother says she's afraid of the storm."

Daddy nodded. "Yes, I know. I wish we could help her."

"We can," Graham said quickly. "Let's ask her to stay with us in our room until the storm is over."

The lovely lady was glad to come with Graham and his parents into their room. She tried to smile, but she was trembling with fright.

Graham went to her and took her hand. "Jesus will take care of us if we ask Him to," Graham told her. Then he looked at daddy. "Daddy, please ask Jesus to stop the storm and help Madam Teeja not to be afraid."

Daddy knelt on the floor. Mother and Graham knelt too. The boat tossed so badly that Graham almost fell, but he listened to every word of daddy's prayer.

"Dear God, You made the wind and the waves," daddy was saying. "Only You have the power to keep them from harming us. Please save us so that we may continue to work for You, and help our dear friend to trust in Your mighty strength."

Right away the boat did not rock so much, and Graham could stand up without losing his balance. "Daddy, the storm is letting up!" he cried. "Jesus is answering your prayer already."

Daddy was still for a moment, listening. Then he nodded. "Yes, He is," he answered. "Jesus has the power to calm even the fiercest storm."

Madam Teeja had been sitting silently. Now she spoke. "I want to learn more about your Jesus," she said. "Perhaps He can calm the storm in my troubled heart."

Graham ran to her. "Oh, yes, yes!" he answered. "Jesus will help you."

Madam Teeja's beautiful eyes lighted up as she smiled at Graham. "It was your faith in your Jesus that made me want to know more about Him," she said softly. "You weren't afraid of the storm at all."

Graham was very happy as he smiled back at Madam Teeja. How glad he was that he hadn't been afraid!



JEANIE MCCOY, ARTIST

He looked at daddy. "Daddy, please ask Jesus to stop the storm and help Madam Teeja not to be afraid."



Cerosium and Backbone

Cooperative research by an orthopedic surgeon, a pottery firm, and a drug company has produced a material called Cerosium. The product is a ceramic that shows promise of being a satisfactory substitute for human bone. Its outstanding characteristic is its tissue adherence—animal muscle tissue grows to it as it does to bone. It also flexes, as does bone.

Developed by the laboratories of Haeger Potteries, Dundee, Illinois, the new material is being considered for wide surgical use. A news report states that “besides hip bone replacements, it is being considered for general repairs to the skeletal frame; use as a false eye, since adhering muscle tissue would permit movement coordinated with a good eye, and for the making of non-sparking, non-reflective surgical tools.”

If Cerosium lives up to its advance press notices, doubtless it will be a wonderful substitute for damaged bones in some parts of the human body. But of one thing we are certain: it will never take the place of backbone. Wishbone perhaps, but backbone never. For backbone is not something that can be provided surgically by human physicians; it must be provided miraculously by the Great Physician.

How vital backbone is! It is vital to those who would avoid being jellyfish, unable to stand up and be counted. It is vital to those who are faced with temptation. It is vital to those who are discontented with their lot in life but are depending on wishbone to change their circumstances. It is vital to all who must carry heavy loads and heavy responsibilities. It is vital to all who would stand on their two feet and live up to their full potential as sons and daughters of God.

If God has blessed you with backbone, give thanks, and use it to His glory. If your backbone is weak, don't expect others to correct your deficiency. Surrender your life fully to the Master, and exercise faith. He who said to the cripple anciently, “Rise, take up thy bed, and walk,” still lives. He will enable you to stand up to your challenges and carry well your burdens. K. H. W.

Meaning of the Day of Atonement—1

We have been considering the importance of understanding Christ's present ministry on our behalf in the throne room of the universe, and of cooperating intelligently with Him in this, the concluding phase of His work of atonement. This week and next, in an endeavor to understand more perfectly the experience to which God calls us today, during the great antitypical day of atonement, we shall deal with the meaning of the ancient Day of Atonement to a devout, informed Israelite. Let us begin by considering the individual Israelite's status before God as a member of His covenant people.

In the dim reaches of past eternity God purposed to people the universe with intelligent beings who would cooperate with Him in making it a peaceful, happy abode for all. Infinite wisdom provided that this cooperation should be achieved through the free choice of created

beings. But free choice involved the possibility of a wrong choice, and further provision was therefore made by which created beings who made a wrong choice might become reconciled to God and still fulfill His infinite purpose for them. This provision centered in the appointment of God's own Son as Messiah-Mediator, whose role it would be to effect reconciliation.

Sinners are estranged from God by their sinful nature, which leads them to commit sin, and still further by the acts of sin thus committed. God's great plan of reconciliation provided for healing the estrangement caused by these specific acts of sin, through forgiveness made possible by the substitutionary death of the Messiah-Mediator, and the estrangement resulting from a sinful nature, by providing the means to transform that errant nature. Reconciliation was to be accomplished within the framework of a covenant agreement God proposed to make with repentant sinners. In a special way He entered into this covenant relationship with Abraham and his descendants, and by virtue of this relationship they became the covenant people of ancient times. Soon after birth every male Jew received the seal of the covenant, and at the age of twelve he formally accepted, on his own responsibility, the duties of that relationship.

“A Holy People”

Individually and collectively, those who entered into this covenant relationship became a “holy” people (Deut. 7:6), or “saints” (Ps. 89:5; 106:16), as the Hebrew word *qadôsh* is variously translated. As applied to the covenant people, this term did not imply holiness or saintliness in the popular modern concept of having attained to a state of absolute, sinless perfection. The history of ancient Israel makes painfully evident that the opposite was all too often true. Nevertheless, in the Biblical sense of the term, Israel was a “holy people.” They were “holy,” as Moses explained, by virtue of the fact that the Lord had chosen them “to be a special people unto himself, above all people that are upon the face of the earth” (Deut. 7:6). The covenant relationship set them apart as candidates for ultimate perfection of character and complete reconciliation with God. They were “holy” in the sense that they cherished the ideal of perfection and purposed to strive for it, not in the sense that the ideal had already become a reality in their lives. In the Bible, then, the terms “holy” and “saint” do not describe character, but *relationship*—to God.

In New Testament terms, the names of people properly described as “holy” or as “saints” are inscribed in the Lamb's book of life. Of itself, this fact does not guarantee entrance into heaven; for names may be blotted out of the book of life (cf. Rev. 3:5). It simply registers intent and commitment to prepare for heaven. “The saints” to whom Paul wrote were not yet *ready* for heaven, but they were *getting* ready and would *be* ready at the end of life's journey. They had believed on Christ, and God had granted them the right and the power to *become* children of God in character as well as in name (John 1:12). Like Paul himself, they were not yet “already perfect,” but they were pressing earnestly “toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 3:12-14).

Paul wrote to the members of the church at Corinth as “saints” (1 Cor. 1:2; 6:1), but his long series of stern

rebukes makes clear that they were still far from the goal of absolute perfection (see chaps. 3:3; 4:18; 5:1, 2; 6:6-9; etc.). Peter similarly addressed the church at large as "an holy nation, a peculiar people" (1 Peter 2:9), but again and again his admonitions make evident that they had not yet attained to absolute perfection of character. They were indeed the sons of God, but they would be wholly like Christ in character only when He appears. It did "not yet appear" what they would be like *then*, because the process of purification was still going forward (1 John 3:1-3).

In this same sense ancient Israel, as the covenant people, were "holy" unto God, and "saints," irrespective of their defects of character, so long as they did not apostatize and abandon the pursuit of perfection. They were "holy" by virtue of their covenant commitment, not the state of their character. So it may be with us today.

Next week we shall consider the individual Israelite's character status in relationship to the various sacrifices and services of the ancient sanctuary, especially the one that took place on the Day of Atonement.

R. F. C.

Conduct in Time of Crisis

Shortly before the Christmas holidays raging floodwaters in Western United States forced thousands of people to flee their homes. Hundreds of motorists were stranded. Hospitals were evacuated. Cattle and horses were drowned. Fourteen counties in California were declared disaster areas. Slides and high water trapped trains, with hundreds of passengers aboard.

A crisis of this magnitude might well be expected to disrupt the normal social and business routines of many of the people living in the nearby areas, not merely those directly in the path of destruction. In scanning newspaper accounts of the disaster we expected to read of this. We expected to read that the people of communities close to the raging waters and related disasters had suspended unnecessary activities, to go to the aid of their stricken neighbors. But instead, at the end of one story we read: "A change in the weather spared Reno, Nevada, where the Truckee River had threatened to flood. *Gambling continued as usual.*"

That final sentence seems almost symbolic of our entire world. Floodwaters of crime and hatred are rising. Millions of people are stranded spiritually by tides of skepticism and worldliness. Whole countries, not merely counties, are disaster areas, awash with heathenism and superstition. Yet few seem concerned or indicate that they are aware of the situation. Pleasure seeking continues as usual. Selfish interests take priority over the pressing needs of God's cause. Planning goes on as if the second coming of Christ were not imminent.

"As the Days of Noe"

The apostle Matthew, recording the prediction of Jesus, wrote of our time: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

Though tragic, it is not surprising that worldly people show little concern that the second coming of Jesus is about to take place. But if church members maintain a "business as usual" attitude in this critical hour, it is both surprising and tragic. It is surprising because they know the meaning of today's events and have been commissioned as watchmen to warn the world of coming

destruction; it is tragic because their indifference will result in souls lost forever.

So let each of us examine ourselves. Does our conduct indicate that we live in a time of crisis? Is a note of urgency apparent in all our activities? From the way we live, does the world around us have reason to believe that Christ's second advent is near—very near?

K. H. W.

From the Editor's Mailbag

A subscriber asks as to the proper posture in prayer. He says that some in his church feel that *every* time we pray to God we should kneel. They quote certain statements from the *Testimonies* to support their position, and conscientiously feel they should kneel in church even though others stand. He asks: "What was Sister White's practice?"

Reply

If we turn to Mrs. White's writings, there is no doubt but that she declares that the proper attitude in prayer is that of kneeling, in order that we may manifest the maximum of reverence. But it is an interesting fact that in one of her extended statements on this matter she goes on to say that "there is no time or place in which it is inappropriate to offer up a petition to God." She speaks of our being in the crowds of the street, in the midst of a business engagement, and yet we can send up a petition to God (*Selected Messages*, book 2, p. 316). She is here quoting from her earlier work, *Steps to Christ*. In the same connection she quotes *Gospel Workers*, page 258: "We may speak with Jesus as we walk by the way." Then she adds, quoting from *The Ministry of Healing*, pages 510, 511: "It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor."

In *Selected Messages*, book 1, page 152, is the record of her appeal to the brethren at the General Conference in 1909, when she called upon them: "Will you here rise to your feet and testify that you will make God your trust and your Helper?" Then as they arose, she offered a brief prayer, the text of which is given.

Examination of the files of Mrs. White's manuscripts in the White Estate offices reveals the record of other instances where Mrs. White called on her hearers in a public service to rise in dedication, and then as they arose she offered a prayer.

I think from all this we may conclude the following: First, that a spirit of deep reverence should dominate us whenever we pray to our God, and under most circumstances this is best revealed by kneeling. Second, like most other good rules, there are very proper exceptions, as the foregoing references to Mrs. White's own course of action indicate. In dealing with Bible principles and counsel, we always consider it wise to take the whole sweep of the Biblical guidance. So also in dealing with Mrs. White's counsels. Normally, on regular prayer occasions in our churches, it surely is well to kneel. This applies peculiarly to the main prayer of the Sabbath service. I feel that there is a very practical distinction between this and the brief words of benediction, for example. Obviously, we cannot dogmatize on every detail. Let us try to hold to the principle, and make reasonable exceptions, even as Sister White did. Thus we shall not only have reverence but a freedom from the confusion that would follow if some knelt and some did not.

F. D. N.

Reports From Far and Near

Southern Asia Division Winter Council, 1964

By C. L. Torrey
Treasurer, General Conference

THE Southern Asia Division Council convened in Poona, India, December 6 to 11, with R. S. Lowry presiding.

This division, comprising India, Burma, Ceylon, and Pakistan, now has a population of more than 600 million. This is approximately double what it was 40 years ago. To help visualize this mass of people, living in an area approximately two-thirds the size of the United States, suppose we stand the people in a line shoulder to shoulder. The line would encircle the earth at the equator eleven and a half times. The population is increasing at the rate of more than 11 million a year in the country of India alone.

Southern Asia is the home of two of the world's oldest religions, Hinduism and Buddhism. Just when Hinduism had its origin is obscure, but we do know that it predates Buddhism. Buddhism had its origin about 600 B.C.

It is interesting to note that Buddhism, Christianity, and Mohammedanism had their origin at approximately six hundred year intervals—Buddhism 600 B.C., Christianity A.D. 27, and Mohammedanism about 600 A.D.

Anyone interested in a study of comparative religions will find a wealth of material in Southern Asia. The population may be broken down into religions approximately as follows:

Hindus	407,845,972
Buddhists	26,430,261
Muslims	139,113,165
Sikhs	8,760,000
Christians	10,145,561
Miscellaneous	8,706,040
Total	601,000,999

The peoples of Southern Asia are thoroughly steeped in their religions. They are born, eat, drink, bathe, marry, pray, work, live, and die by their religion and in the majority of cases they seem perfectly satisfied. So, down through the years they have resented the presence of Christian missionaries working among them. This spirit of resentment has resulted in persecution for many converts to Christianity. The work has gone slowly, especially in the early years, but a great change is taking place in these lands.

As I listened to the reports of the seven union presidents and institutional leaders, I heard such expressions as "A new day has come to our field" and "Our union is on fire for God. We expect to win more souls in 1965 than ever before." Again, "Our baptisms in 1964 will be about 300. We look forward to winning not only three hundred but three thousand. Everything points to greater things for God." It is indeed a new day in Southern Asia.

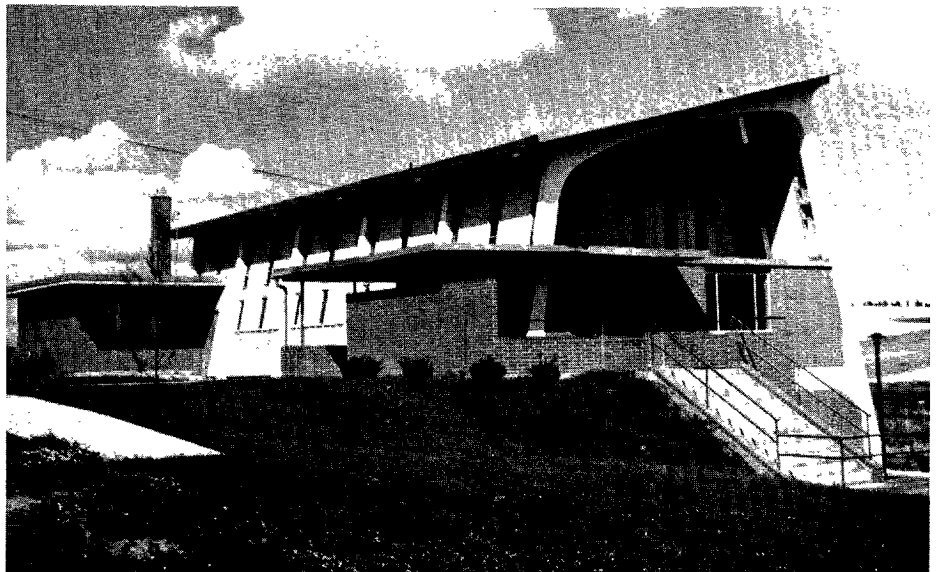
In 1936 the church membership stood at 5,366, and the baptisms for that year were 640. The membership now is at least 30,000, and baptisms for 1964 approximated 2,850. This is an outstanding achievement for this division.

Evangelism is given first place in all the plans for advancement in this field. It is believed that larger and larger baptisms will result from the plans now made. "Evangelistically alive in 1965" is the division slogan for this year, and the goal for souls is 5,000. I feel confident that with the strong plans made, this goal will be achieved and passed.

Our schools are overflowing with students who are determined to secure a Christian education. At present there are 180 grade schools, academics, and colleges in operation, with an enrollment of 8,544.

There are 747 Sabbath schools, with a membership of 45,022. The branch Sabbath school program is getting under way, and already there are 493 branch Sabbath schools in full operation. The goal set by the General Conference is 630, so the Sabbath school department is showing very good progress toward its goal.

The Voice of Prophecy is continuing to expand. The Bible lessons have had a powerful impact upon the peoples of Southern Asia. Large numbers of Hindus, Muslims, Buddhists, Sikhs, Jains, and Christians of other denominations are studying the lessons, and many are accepting the three angels' messages. The



Dedication at Fairfield, Washington

Dedication services for the new church in Fairfield, Washington, were held Sabbath afternoon, October 3, 1964. E. S. Humann, auditor of the North Pacific Union, delivered the dedicatory address. E. R. Priebe led in the Act of Dedication, and Dr. Walter Hart of Fairfield read the history of the church. About 275 attended the services. Many former members, as well as ten charter members, were present.

The Seventh-day Adventist church in Fairfield was organized May 12, 1951, with 18 members. The group met in the basement of the medical offices. In April, 1961, work was begun on the foundation of the new church building. The first services in the new building were held on February 9, 1963. At this time the first baptism also was held.

MRS. ROGER WICKWARD, *Press Secretary*

enrollees are continuing to increase. These people, like Nicodemus of old, will not attend evangelistic meetings in our church, but they will quietly study the Bible lessons and thus find the truth.

The Ingathering funds have continued to increase year by year. In 1954 the receipts amounted to \$46,472.29. In 1964 the total was \$134,400.

The Oriental Watchman Publishing House and branches are putting forth a superhuman effort to provide literature for the field. At present literature is

being printed in 29 of the main languages. The message is being preached in 35 of the main languages.

All of our leaders and their fellow workers believe that 1965 will be a banner year in soul winning. Everything points in that direction. Never has the writer seen more encouraging omens. Surely a bright new year is ahead for Southern Asia. Please pray for the brethren and sisters who are doing exploits and who are giving their lives in sacrifice for the cause they love.

Winning Moslems to the Christian faith has always been exceedingly difficult. It is therefore especially encouraging to learn that in one field of this division a church has been organized consisting almost entirely of former followers of Mohammed. In another field, it is expected that some 50 more Moslems soon will be baptized.

Sabbathkeepers Discovered

In the mountain area of Negros, a group of 200 was recently found who had been observing the Sabbath for some three years. They learned the Sabbath truth through reading Bibles they had purchased. They have built a chapel, where they are meeting regularly each week. Though urged to join other groups, they refused, pointing out that these were not keeping the Sabbath as the Bible teaches.

The leader of the field who reported this incident remarked: "It was pathetic at first to worship with them, as their chapel was filled with tobacco smoke and with people chewing betel nut. But they are rapidly learning the better way." To date, 63 have been baptized, and a large group is preparing for this important step.

In this great division 127 radio stations and six TV stations are broadcasting our message. These stations are reaching many thousands, most of whom probably would never be contacted by any other means. In 1964, 27,352 students were graduated from the Bible correspondence school, and 4,299 students were baptized.

The last Fall Council in Washington

Far Eastern Division Annual Council

By R. R. Figuhr

President, General Conference

The Far Eastern Division has just held its annual meeting in the beautiful mountain city of Baguio, in the Philippines. The different areas of this far-flung division, extending from Korea and Japan in the north to Indonesia in the south, were well represented. Nine unions with two local, detached missions comprise the division. The Far Eastern Island Mission extends out into the Pacific and includes several groups of small islands. The West Irian Mission, formerly West New Guinea, is a part of the large island of New Guinea, now under mandate of the United Nations.

The latest baptismal report shows that the church membership in the division is well over 160,000, with thousands more preparing for this sacred rite. Fifty thousand of these 160,000 members were won during the last five years. Evangelism is the watchword throughout the entire division. This evangelistic spirit among all classes of workers explains the steady growth in church membership.

It was a pleasure and inspiration for W. E. Phillips (assistant treasurer of the General Conference) and myself to attend this division council and note the earnestness and dedication of leaders and workers alike. In building up hospitals and schools, the brethren are endeavoring to do so in a well-balanced manner, not overemphasizing one feature of the work to the detriment of others. As one contacts the personnel in these institutions he is impressed with the fact that each individual is conscious of the importance of his calling and that he is a witness for the divine Healer and Educator.

No Escape

This witnessing is effective, as one soon learns. One of our mission directors tells of a husband who, with his wife and family, moved from one country to another within this division. He said, "I want to get my wife away from the Adventists and their influence." Arriving at their

new place of residence, the wife inquired where the best medical service could be had. The neighbor of whom she inquired replied, "The Adventist doctor and their clinic are the best." A little later she asked about the best school for her children. The reply was "The Adventists have the best school. That is where we send our children." So these good people are still under Adventist influence. In fact, it seems to be getting harder and harder to escape it.



New Ecuador Mission Office Building

On September 8, the Ecuador Mission officially opened the doors of a new office building in the important coastal city of Guayaquil. Ample space has been provided for all departments of the mission, including the VOP Bible School.

Under the leadership of Nathan Merkel, president, and Manuel Alaña, treasurer,

the Ecuador Mission is making rapid advance in every phase of evangelistic endeavor. The present membership of the mission is 1,800, and the baptismal goal of 350 for 1964 is in sight at this writing.

DON R. CHRISTMAN, *President*
Inca Union Mission

found it possible to give the various fields some increase in appropriations. The Far Eastern Division received its share. This brought much courage to the leaders, and will enable them to proceed with a number of important projects heretofore held up because of a lack of funds. Overseas and national workers alike voiced their appreciation for the loyalty of our church members who so faithfully continue to lend their support to the work, thus making possible increased appropriations from time to time. Our denominational plan of bringing our offerings and gifts into one general treasury, from which each year funds are dispersed to the world field, enables us to carry forward a steady and well-balanced program throughout the world.

We have, in the Far East, a loyal group of overseas and national workers. Their dedication to their task gives promise of large returns in the coming years. C. P. Sorensen, the president, with his two associates, A. E. Gibb, secretary, and H. D. Johnson, treasurer, are giving strong leadership in the Far Eastern Division. They are ably and loyally supported by dedicated and active co-workers. This division, in many ways, is unique, with its greatly diversified peoples, climates, and conditions. But it is a challenging field, and demonstrates real strength as a growing segment of God's church.

Another Monument for Truth in Uganda

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

During the 1956 Ingathering campaign Pastor D. K. Bazarra, now president of the Uganda Field, was asked to canvass the Fort Portal area, in Uganda. This he did—even going to the omukama (king) of Toro, who offered a promise instead of a cash gift. Having learned that we had no work among his people in the township area of Fort Portal, he offered to give us a tract of his private land in that area for the development of our work. Considering how difficult it is to obtain land there, his offer was much appreciated. But lack of funds kept us from building.

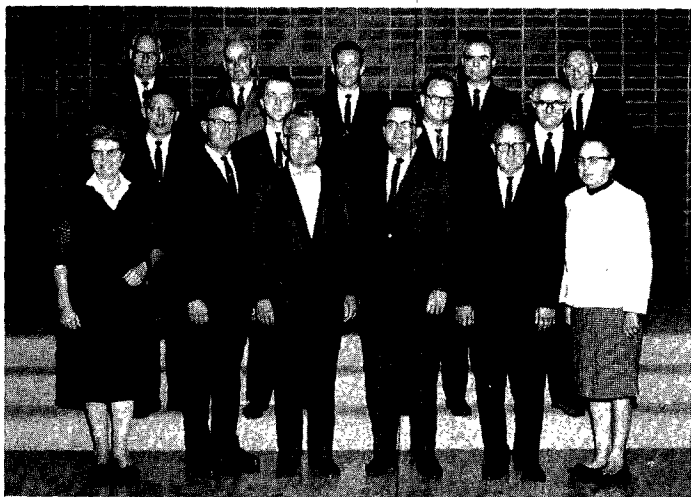
In 1962 the Uganda Field voted to hold a full-scale effort in Fort Portal. The attendance was encouraging, and hundreds heard the message. The number baptized was not large, yet a sufficient number were converted to establish a company, which was organized in 1963 into a church of almost 50 members.

Encouraged by these results and remembering the promise of the omukama, we began to make definite plans for a church. We made a canvass of the church members, then asked the church development department to help us. Next we contacted the omukama with a view to



Brother and Sister S. B. Kyambadde and family with R. D. Pifer, director of the Ruwenzori Mission Station. Brother Kyambadde is pastor of the Fort Portal church.

obtaining the land. Phases one and two were successful, but we met a snag on the third point. Word of the omukama's offer had leaked out to men of influence in the Toro kingdom—men who were not our closest friends. Loud objections were voiced—even in the local parliament—as to why the Adventists should be given the land. But the prayers and faith of God's people were rewarded, for the omukama stood by his word and has leased to us,



Western Chaplains' Association Meeting

Members of the Western Hospital Chaplains' Association met at Loma Linda, California, October 27 to 29. Front row, left to right: Clarence C. Kott; W. R. Robinson, past president of the association, and chaplain at the Paradise Valley Sanitarium and Hospital; Ed Christian, newly elected president, and chaplain of the St. Helena Sanitarium and Hospital; Charles Teel, vice-president, and new head of the department of chaplaincy at Loma Linda University. Max Barkhurst was elected secretary for the ensuing year.

Elder Robinson scheduled a fine program, including adequate time for discussion and exchange of ideas, concerns, and interests. At the banquet on Wednesday night Dr. Varner Johns, professor and chairman of the department of medicine at Loma Linda University, discussed the topic "Can the Chaplain's Role Become More Effective in the Future?"

CLARENCE C. KOTT, *Director Health Services Department Pacific Union Conference*

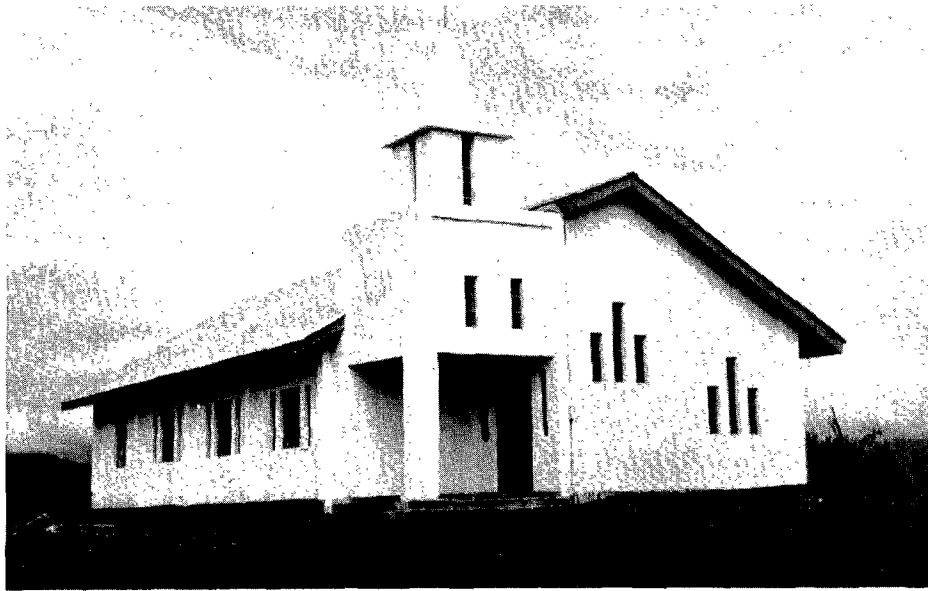


Welfare Center Opened in Orange, Texas

A new health and welfare center was opened recently in Orange, Texas. Shortly thereafter this center received from the Orange County Welfare Agency its complete stock of clothing, bedding, and other items for distribution, reports Pastor A. C. Rawson.

Speakers and other participants for the open house were, left to right: A. R. Mazat, home missionary secretary of the Southwestern Union Conference; Mrs. Evelyn Swallow, Orange County welfare director; Mrs. S. W. Peoples, executive secretary of the Red Cross; R. A. Bata, home missionary secretary of the Texas Conference; Mrs. Nelda Richards, director of the Adventist Center; Mayor Neal Miller; Mrs. R. J. Fortner, Gulf Coast Federation director; Mrs. Maureen Buckner, child welfare supervisor; and A. C. Rawson, local pastor. The new center already has rendered valuable service to the community.

H. W. KLASER, *Secretary-Treasurer Southwestern Union Conference*



The new church in Fort Portal, Ruwenzori. The ground on which the church stands was made available by the omukama (king) of Toro.

rent free for 99 years, four acres on the top of a hill overlooking the town.

Even before the ink was dry on the title deed we began work. First, we persuaded the roads department to open a road to the building site. Generous donations by members and friends, the Uganda Field, East African Union, and Trans-Africa Division through the church development program, provided the funds for a representative church building. A special appropriation also was received for a worker's house, which has been occupied by the district leader, Brother S. B. Kyambadde and his family, since June, 1964.

Simultaneously with the building of the house the church began to take shape, and as it neared completion the date of dedication was set for October 17. Invitations were prepared and sent out, and the work was accelerated, though impeded somewhat by the seasonal rains.

The Dedication

On the Sabbath morning of dedication the compound was filled with some 250 members, friends, and visitors from all walks of life awaiting the arrival of the prime minister of the kingdom of Toro, the Honorable Mr. S. R. Rusoke, who had consented officially to open the church doors.

The dedicatory sermon was presented by M. E. Lind, president of the East African Union; the Act of Dedication was conducted by Pastor D. K. Bazarra; and the dedicatory prayer was offered by Pastor Th. Pedersen, newly appointed director of Ruwenzori Station.

Later in the afternoon, the church, which seats about 175 people, was filled to witness a baptismal service conducted by the writer. Fifteen persons gave public testimony to their faith in Christ's saving power and their belief in His soon return by being baptized. The service had a unique feature for East Africa, in that the baptistry is incorporated into the rostrum of the church, whereas usually the congregation and candidates walk to a nearby stream, where all may gather to witness, and often the solemnity of the occasion is marred.

Now, another house of worship stands as a monument of truth in Uganda.

Faith for Today Faces Crisis

By W. P. Bradley, *Associate Secretary*
General Conference

The plight of Faith for Today in its effort to secure adequate audience coverage was set forth in the Autumn Council resolution that appeared on page 18 of the REVIEW for November 26, 1964. Increasingly, of late, television stations have taken the position that they will not sell time to any religious group. As a result, our program is off the air in large population centers such as Phila-

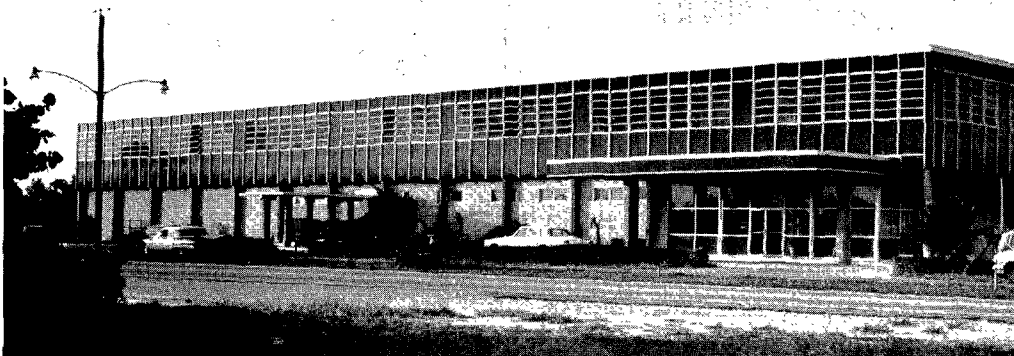
delphia, Chicago, and Washington, all of which carried the telecast for a dozen years! And the doors seem to be closed in other important cities such as Providence, Toronto, San Diego, and Jacksonville. Sixty million people in 15 of the largest television areas in North America are outside of the program's reach.

In areas that carry the program, recently there has been a most disturbing tendency to assign religious programming to the very poorest of hours. This has resulted in the program's being aired in Birmingham on Thursdays at 5:10 A.M., in Dayton on Sabbaths at 6:30 A.M., in Baltimore and Dallas at 6:00 and 6:45 A.M., respectively, on Sundays. No fewer than 30 of the major stations now releasing the program do so before 8:30 Sunday mornings! This includes New York, the largest of our stations, which recently began releasing the program at 8:00 A.M.

With adequate funds, time for Faith for Today might be purchased in some of the areas not now receiving the program; in others it could not. With so many people in North America yet to be warned of the coming of Christ, has our day of opportunity on television already passed? We hope not, especially since the past 12 months have seen about 2,000 people dedicate their lives in baptism who were influenced to take this step by the Faith for Today television ministry.

Faith for Today Offering Sabbath, February 13, will be a day of special prayer that Heaven will intervene to produce a more favorable climate for the presentation of our glorious message.

Hialeah, Florida, Hospital Addition



Dedication ceremonies were held October 25 for an addition to the Hialeah Hospital in Hialeah, Florida. The new space adds 90 beds to the hospital, and completely new facilities for surgery, at a cost of one million dollars, including equipment.

Hialeah, a general hospital with a present capacity of 250 beds, is situated in a growing section of metropolitan Miami. It is privately owned and operated by a group of Seventh-day Adventists. It is fully accredited by the Joint Commission on Hospital Accreditation and is a member of the Association of Seventh-

day Adventist Self-supporting Institutions.

Participating in the dedication service were Howard J. Wassenaar, administrator; Charles Everest, chaplain; H. L. Andersen, D.D.S., board chairman; W. O. Reynolds, of Loma Linda University, a board member and one of the founders of the institution; H. F. Roll, secretary-treasurer of the Florida Conference; a Baptist pastor; and councilmen of Hialeah and Miami Springs. H. C. Nelson, Jr., M.D., a member of the board, was master of ceremonies.

CHARLES R. BEELER
Departmental Secretary
Florida Conference

Please remember this situation in earnest prayer on that date, as well as beforehand. Many of our devoted people will want to join the Faith for Today workers, who are making February 13 a day of fasting as well as a day of prayer. Let us not forget that "man's extremity is God's opportunity."

Progress in the West Indies Union

By R. S. Watts, *Vice-President General Conference*

"The density of the Seventh-day Adventist population in Jamaica is the highest in any country in the Inter-American Division," declared W. U. Campbell, president of the West Indies Union, at the opening meeting of the fourth quadrennial session of the union, held in Mandeville, Jamaica, December 8 to 12. There is one Seventh-day Adventist to every 48 persons in the territory of the West Indies Union. While the population on the island of Jamaica increased 2.66 per cent during the past two years, our church membership increased by 9.19 per cent.

A number of factors have contributed to the rapid growth of Adventism in the West Indies. First, thousands of our faithful church members are very active in witnessing for the Lord. They are conducting 1,666 branch Sabbath schools. Also, during the past three years the conferences in the West Indies Union have stressed what they call Centurion Evangelism. A minister or evangelist who baptizes 100 or more souls during the year qualifies as a Centurion Evangelist. At the session 17 of our ministers re-

ported that they had attained the century mark or more in baptisms in 1964. J. C. Palmer led the field, with 182 converts for the year.

In the East Jamaica Conference the officers and departmental secretaries joined forces to conduct an evangelistic campaign in an area where we had no believers. Within six months after launching the campaign 114 precious souls had been baptized, a church building erected, and the new members organized into a church. At the time of the session the Sabbath school membership of this new group had increased to more than 200. One church in East Jamaica is now operating 93 branch Sabbath schools. In the West Jamaica Conference 16 new church buildings were dedicated during 1964.

Through the media of public evangelism, radio, and thousands of lay members calling upon people in their homes, Adventists are well known and highly respected. This is reflected in a government census taken on the island of Jamaica in 1960. At that time although we had only 34,612 church members in Jamaica, more than 78,000 registered themselves as Seventh-day Adventists in the census.

Our Medical Work in Korea

By T. R. Flaiz, *M.D., Secretary GC Medical Department*

For about 35 years medical ministry has contributed to the progress of Adventist work in Korea. Dr. Riley Russell laid the foundations of the work. Dr. G. H. Rue built on these foundations

and has continued on to the present time.

Up until the outbreak of World War II our medical work in Korea was at the forefront in medicine in that country. The war brought great hardship and loss to our Seoul Sanitarium and Hospital. Re-established after the war, it was making progress with plans for modernization and growth when the enemy attack from the north interrupted both the hospital work and the nurse's training. Much damage to plant and scattering of staff resulted from the first sweep of the invading forces across north Korea.

There are many stories of heroism and faithfulness to Christian principle among staff members of our hospital. The same is true of the college and the publishing house. As our institutions suffered during this occupation and war, much more did our Korean families suffer from the confusion and loss of life. Even today, families are separated by the 38th-parallel line, which is practically impenetrable. The five-mile-wide demilitarized zone between north and south is so completely deserted that it is inhabited only by the wildlife natural to these parts.

The fortunes and misfortunes of war in this country, with loss of liberty by people north of the demarkation line, have brought home to many people of the Orient a grim understanding of the dangers that still prevail nearby. With such uncertainty so prevalent, it is remarkable that the peoples of these areas have so largely been able to return to normal life. People plan, buy, build, and develop as though there were no danger.

Notwithstanding difficulties, our leaders courageously plan for the future, looking forward to the finishing of the work. Not only has the college been restored but very representative new buildings have greatly changed the local landscape. A fine herd of Holstein cattle has been imported to build up the dairy herd, only a 45-minute drive by jeep from the 38th parallel. Our publishing house has been restored and is running to capacity, while our hospital is still operating in its old and inadequate plant. Plans are taking form looking to the construction of an entirely new hospital.

There are two features of the work of the Seoul Sanitarium and Hospital that deserve special mention. First, this institution is a vital training center. Many of our Korean young people are being trained as nurses, and several young people are in training as resident physicians. Second, there is conducted in close affiliation with the hospital an orphanage, operating as a large, well-organized family, members ranging in age from infants to grown young men and women in secondary school or college. Hundreds of these children have been placed in good Christian homes in Korea, America, and Europe.

When driven by war from our hospital in Seoul, Dr. Rue and his staff retreated to Pusan in the south. In the midst of this refugee-swelled city, and in a barn over a large drain, he started what was later to become the Pusan Hospital. Today this hospital is a modest but modern 50-bed institution doing an excellent work in this city.



Jamaica Hall, the new girls' dormitory at West Indies College. It was opened in 1962.

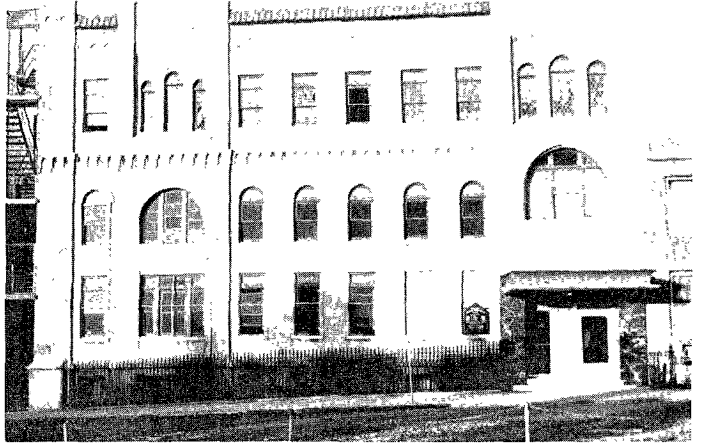


New Church, Janesville, Wisconsin

Dedication services for the Janesville, Wisconsin, church were held November 14, 1964. The church was purchased in 1955 from another congregation and since that time extensive renovation and decoration has been done. Much of the beautiful artistry of the sanctuary has been retained.

The dedicatory sermon was by J. D. Smith, president, Lake Union Conference. R. E. Finney, Jr., president, Wisconsin Conference, led in the Act of Dedication; and Elmer Rasmussen, a pastor during much of the period, gave the dedicatory prayer. G. C. Sherman, another former pastor, also was present.

LLOYD R. ELLISON, *Pastor*
Madison, Wisconsin



Dedication at Brooklyn, New York

The Brooklyn SDA Temple, 3 Lewis Avenue, Brooklyn, New York, was dedicated on July 25, 1964. W. J. Hackett, at that time president of the Atlantic Union Conference, delivered the sermon. H. D. Singleton, secretary of the Regional Department of the General Conference, burned the mortgage, assisted by T. X. Perry, pastor, and Mrs. Roslyn Robinson, church clerk.

Others participating were R. T. Hudson, president of Northeastern Conference; F. L. Jones, secretary-treasurer of the conference; Stephen Crandle, chairman of the building committee; and Doretha Williams.

BLANCHE RICHARDSON, *Press Secretary*

A further activity of our medical people in Korea is their itinerant service to some of the remote interior communities, and to some of the offshore islands. Periodically our workers load a large truck with both medical and travel supplies, and doctors, nurses, and helpers conduct a strenuous clinical tour. Growing out of this itinerant medical work are new Sabbath schools and companies in previously unentered areas.

Our work in Korea has been remarkably prospered in the last decade, and we can only pray that the present uneasy truce may continue to permit the completion of the gospel work in this perhaps erroneously dubbed "Land of the Morning Calm."

The Desire of Ages in Arabic

By Richard Lee Fenn, *Minister*
Jordan Section

Ellen G. White's biography of our Lord, *The Desire of Ages*, is now available to the Arabic-speaking peoples of the Middle East. Published by the Middle East Press in Beirut, Lebanon, the new volume is already being circulated in Jordan and Egypt.

At dedication services marking the book's appearance, the Middle East College president, G. Arthur Keough, purchased the first copy for the college library. Participants in the publication-day ceremony included the Middle East Division treasurer, Vincent A. Fenn; the division publishing secretary, Derwood Chappell; the press manager, Robert Anderson; the press treasurer, Boutros Ghazal; and

the Lebanon Section president, George Khoury.

Its appearance marks an important day for our work in the Middle East. The new book joins the Arabic edition of Mrs. White's *Patriarchs and Prophets*, thus providing the Arab world with two complete volumes from the Conflict of the Ages Series. Egypt has received 2,000 copies, and government authorities in Jordan have granted the book full clearance.

Press manager Anderson noted that the 10,000-copy first printing represented an investment of \$10,000, three tons of lead, and 16 tons of ink, paper, cloth, and other supplies.

The Middle East Press also announced

the installation of a new \$10,000 Heidelberg cylinder press that will make it possible to double production.

Progress in the Antillian Union Mission

By J. C. Kozel, *Assistant Treasurer*
General Conference

The year-end committee meeting of the Antillian Union Mission was held in the auditorium of the Bella Vista Hospital at Mayaguez, Puerto Rico. D. H. Baasch, secretary of the Inter-American Division, and I attended this meeting, as well as the Puerto Rico Conference session, which immediately followed.

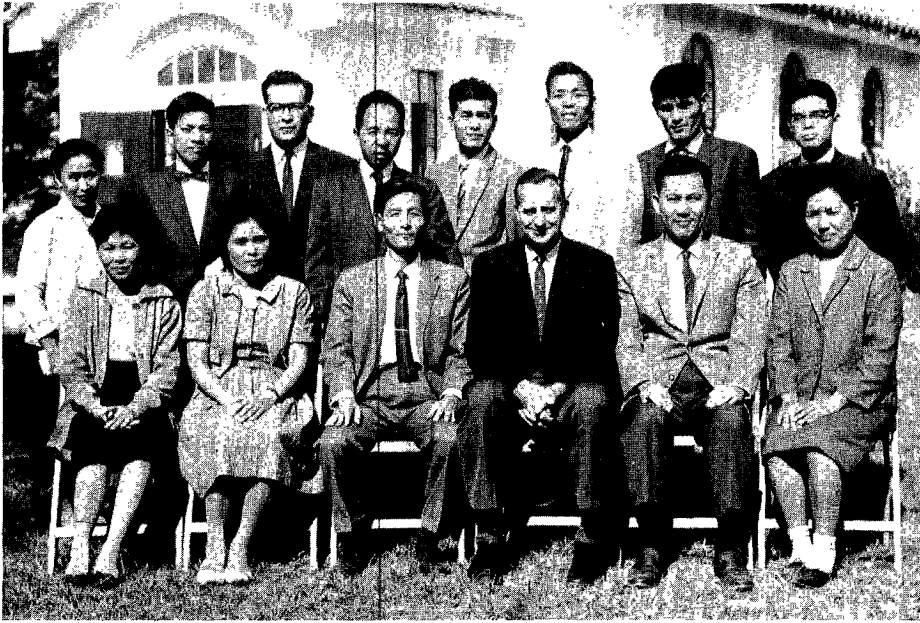
The Antillian Union includes Cuba, the Dominican Republic, and Puerto Rico, with a population of approximately 13 million. We have 209 churches, with a membership of 20,170. Because of the present political situation in Cuba there are certain communication problems, but we have good reason to believe that our members in this country are faithful to the Advent message and that the number of adherents is growing.

During the first three quarters of 1964 baptisms totaled 1,722 within the union, and it is expected that the report for the year will show well over 2,000.

An excellent spirit of unity, cooperation, and dedication was manifested by the members of the committee and the other field and institutional workers whom I met while on the island of Puerto Rico. A. R. Norcliffe, president, and T. G. Sample, secretary-treasurer, carried through the work of the committee with dispatch.



Middle East Press manager Robert Anderson (left) presents the first copy of *The Desire of Ages* in Arabic to G. Arthur Keough, president of Middle East College, for the college library.



Literature evangelists' institute held at Shuri church in Okinawa, November 12-14, 1964. Seated third from right is J. T. Mason, assistant publishing secretary of the Far Eastern Division.

Both tithes and missions offerings show a good increase in 1964 over 1963. The budget for 1965 brought courage to the field and institutional representatives because of the increases made possible by appropriations voted at the recent Autumn Council.

The Bella Vista Hospital is a representative Adventist medical institution that is doing an excellent work for the church. A fine group of physicians, well trained in various specialties, are connected with this institution. The patronage is high, and plans are being formulated for an addition. R. C. Thompson is administrator of this fine institution.

Antillian College, which has recently been granted senior college status, is located on a 300-acre tract of land a short distance from the city of Mayaguez. This institution, under the direction of F. G. Drachenberg, president, is doing a good work in training workers not only for the Antillian Union but for other sections of the Spanish-speaking territory of the Inter-American Division. A number of physical improvements have been made recently, and additional new buildings are scheduled for the near future.

The Antillian Union is constructing a new office building in the San Juan area. At present the office is situated in rented quarters, which are far from adequate. The Puerto Rico Conference is engaged in an extensive church and school building program.

Throughout the union there exists an atmosphere of vibrant growth. Along with the other unions in the Inter-American Division the Antillian Union is dedicated to the task of finishing the work of God within its territory. Surely the Lord will help the workers and members in this field to achieve their objective of 3,000 baptisms in 1965.

Literature Evangelists in the Ryukyus

By Makoto Nozaki, *Manager Okinawa Book and Bible House*

The beautiful Ryukyu Islands are surrounded by coral reefs and situated about 900 miles south of Tokyo, Japan. These islands extend almost to Taiwan. The population in the Ryukyus is about 900,000, most of whom live on Okinawa.

Okinawa is the largest island in the group.

Every day literature evangelists are working earnestly to introduce the Lord's message to the 900,000 people who are ancestor worshipers. In our mission at the present time we have 12 colporteurs, six full time and six part time.

Offshore islands missionary work is one of the most thrilling and interesting endeavors for the literature evangelists. This year the literature evangelists have traveled by boat to the offshore islands a number of times. In midsummer they worked on Yaeyama Islands, which are the second largest in the Ryukyus. Total sales were \$2,173.35 in about 30 days.

Mr. Yoshida is our most enthusiastic colporteur. He had the highest sales on the islands, selling \$547.90 worth of books and magazines. About 4,500 tracts and other pieces of literature were given out, and about 250 were enrolled in Bible correspondence courses through the efforts of the colporteurs.

One of the colporteurs was attacked by acute appendicitis on the way to Yaeyama Islands. As soon as he arrived at his destination he entered the hospital for an appendectomy. He left the hospital on the fifth day and began canvassing on the tenth day after the operation. God blessed him in sales so much that he made up the time he lost from his illness.

Please pray for our literature evangelists.

Michigan Teachers Meet for Annual Convention

By Don Hawley, *PR Secretary Michigan Conference*

Educational skills were honed to a fine edge October 11 to 14 at Michigan's St. Mary's Lake when some 125 teachers in the conference met for their annual intermediate and elementary convention. The excellent facilities of the camp belonging to the Michigan Educational Association were much appreciated.

Michigan's educational director, B. G. Butherus, planned for a full schedule, which began with the keynote address Sunday afternoon by G. E. Hutches, educational secretary for the Lake Union. Dr. Richard Hammill, president of Andrews University, was guest speaker for the Sunday evening session. Others tak-

Michigan teachers who attended their annual intermediate and elementary convention at St. Mary's Lake, Michigan. Standing in center front of the group are Elder and Mrs. B. G. Butherus and Mrs. Florence Morriss, directors of the conference educational system.





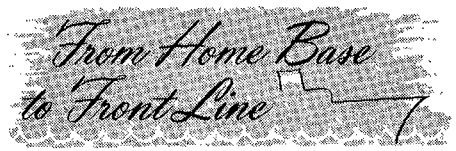
Helen Racine, a teacher from Pontiac, Michigan, inspects articles made by students within the conference, exhibited at the recent teachers' convention at St. Mary's Lake.

ing part from Andrews University during the four-day meet were Millie Urbish, speaking on Remedial Reading; Dr. Stanley Chace, "The New Mathematics"; Dr. Ruth Murdoch, "Recent Innovations in Education"; and Ingrid Johnson, "Physical Education."

A number of impressive displays in the camp's main auditorium indicated the wealth of teaching tools now available to assist our educators in their vital task.

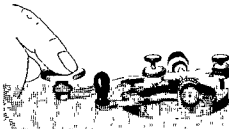


► The young people of the Auburn City church and Federal Way church in the Washington Conference combined their efforts for a nine-week Voice of Youth evangelistic series in the Federal Way church October 9 through December 4. Already two people have requested baptism, and nine others desire Bible studies. Speakers were: Alvin Kimble, David McDonald, Duane Woods, John Spent, Bob Balsler, Terry Foss, Ken Barriel, Larry Shephard, Troy Vinyard, Laura Downs, Julia Norman, Cindy Layer, Eunice Pulley, Bonnie Holt, Pamela Thresher, Irene McCorkle, Kathy Wenger, Bill Shephard, Francis Jennings, Suellen Jennings, Timm Kerr, Diane Mills, Cheryl Baker, and Bud Works.



Elder and Mrs. Emile A. Brodeur, Jr., left Los Angeles, California, December 29, returning after furlough, to Singapore, Malaysia. Sister Brodeur's maiden name was Helen Knowles. Brother Brodeur will continue to serve as publishing secretary of the Far Eastern Division.

E. W. DUNBAR



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by Mrs. Emma Kirk

► Mrs. Jule Fly, Pinellas Park, Florida, became the 100,000th graduate of the Faith for Today Bible Course, and has taken her stand for Christ. Her husband and son also have made their decision for Christ. R. W. Numbers presented Mrs. Fly with her diploma. He also gave her a Bible from Faith for Today to commemorate the event.

► The Keene, New Hampshire, church has purchased a two-room schoolhouse seven miles from Keene on Route 12. The property provides adequate space for classes and playground activities.

► Mr. and Mrs. Russell J. Aldridge, of South Lancaster, Massachusetts, have accepted a call to the South Pacific, and left on December 6 for the Palau Islands. Mr. Aldridge will be principal of the Palau Academy and in charge of the work of the church in that area. He is the son of Elder and Mrs. F. R. Aldridge, of South Lancaster, and graduated from South Lancaster Academy and Atlantic Union College. He began his work as a pastor-teacher in the Northern New England Conference

Michigan Promotes Good Nutrition

Mrs. Eunice Hnatyshyn (at right) and Mrs. Donna Thomas demonstrate the preparation of a healthful salad dressing during the recent nutrition classes held on the Andrews University campus. Because of the large continued attendance of 270, two identical classes were held on six days. Mrs. Hnatyshyn stressed vegetarianism as a way of life, not a fad.

Several nutrition schools were conducted in the Michigan Conference during September and October. There are requests for more than 12 throughout the area.

ELLA MAY STONEBURNER
Assistant Secretary
GC Medical Department



and since 1961 has been with the Southern New England Conference, most recently as pastor-teacher in the Framingham-Hudson-Northboro district. His wife is the former Marilyn Schepp, of Bridgeport, Connecticut. She graduated from Atlantic Union College and had been teaching the sixth grade at the Browning Memorial School in South Lancaster.



Columbia Union

Reported by Don A. Roth

► Charles D. Brooks, revivalist for the Columbia Union Conference, reports 279 persons baptized as a result of evangelistic meetings held in Philadelphia. These meetings began July 19 and continued through November. Assisting in the meetings were pastors of the various churches in the area, Bible workers, and a number of laymen.

► At the end of four weeks of Ingathering, \$631,812.97 had been reported in the union, a per capita of \$14.37, and a gain over last year at the same time of \$41,411.77.

► Dedication services were held for the Calvary church, of Gordonsville, Virginia, on October 24, with W. L. Cheatham, Allegheny Conference president, officiating.

► Final services were held in the Columbus (Ohio) Eastwood church on November 14. The property has been sold to the Pilgrim Baptist church. Until completion of their new church home, the congregation will meet in the Columbus Junior Academy.

► A. C. Marple, since 1961 associate chaplain of the Washington Sanitarium and Hospital, was recently appointed chaplain. He takes the place of Vernon Rees, who accepted a call to be associate chaplain of the Loma Linda Medical Center.



Northern Union

Reported by L. H. Netteburg

► Omie Huston, an Iowa member, has received \$525 in Ingathering, his largest donation being \$100. In order to raise this amount he made 85 contacts.

► The welfare depot at Hutchinson, Minnesota, has now been completed, and plans are being made for its dedication. Tons of clothing have already been processed and shipped overseas from this depot. A large stockpile of bedding, clothing, and other supplies is ready for emergency use.

► The It Is Written program is being telecast in the Twin Cities, Minnesota, over channel 11 at 12:30 P.M. on Sundays.



Pacific Union

Reported by
Mrs. Margaret Follett

- The new pastor of the Hawthorne, California, church is H. T. Anderson, former home missionary secretary of the Kentucky-Tennessee Conference.
- The University church in the Southern California Conference has a new youth pastor—Don Williams, of Lynchburg, Virginia.
- James P. Middleton, of Phoenix, Arizona, has accepted a call to become pastor of the Pacoima, California, church.



Southwestern Union

Reported by
H. W. Klaser

- Literature sales in the Southwestern Union Conference passed the \$1 million mark at the close of November. This is a record never before attained by colporteurs in this field.

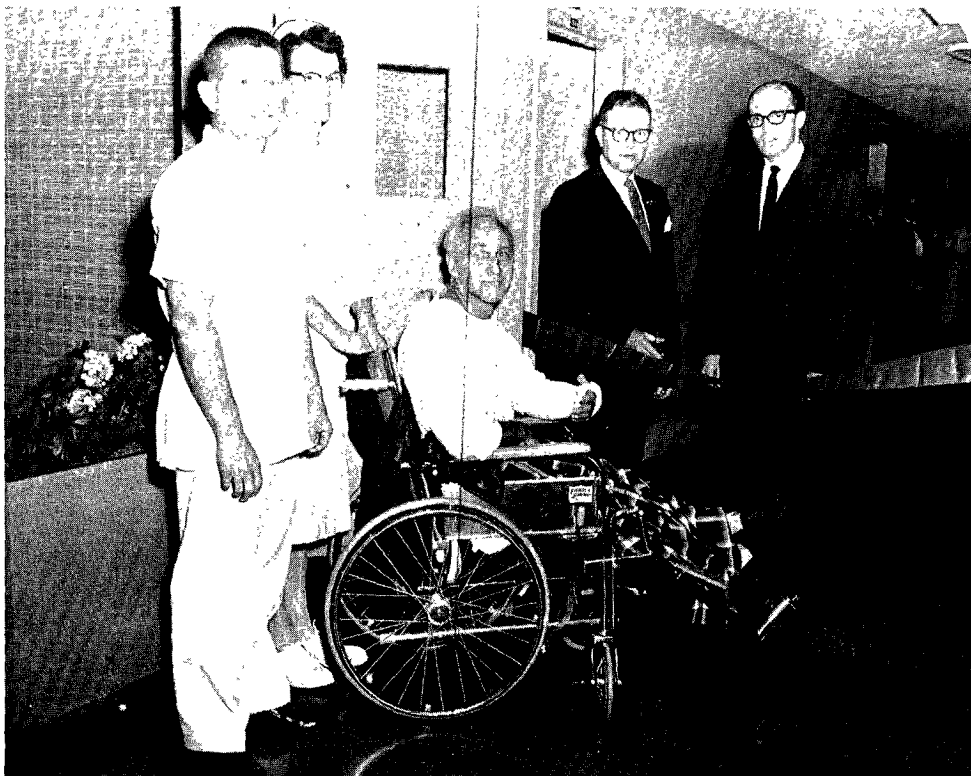
Orthopedic Unit Opened at Hinsdale

Broken bones will receive special treatment at Hinsdale Sanitarium and Hospital as a result of the opening of a new 29-bed orthopedic unit December 7. Located on the west wing of the second floor, this new unit increases the sanitarium bed capacity from 318 to 347. Immediately following the opening the patient census passed the 300 mark for the first time in the hospital's history.

"The opening of this unit is another step in providing improved specialty care for this area," says M. J. Blair, Hinsdale Sanitarium and Hospital administrator. "Other specialized services already in operation are the pediatric, psychiatric, obstetrical, and gynecological units as well as the medical and surgical services."

At ribbon-cutting ceremonies for the official opening of the orthopedic unit Orren D. Baab, M.D., orthopedic specialist and president of the medical staff, wields scissors, accompanied by M. J. Blair, administrator (right). They welcome the first patient into the unit, Robert L. Aye, of Chicago, who is brought into the unit by Viola Carleton, second floor supervisor, and Lloyd Eggebrecht, unit head nurse.

C. ELWYN PLATNER



► R. E. Gibson, pastor of the Austin, Texas, church, and D. C. Premier, pastor of the San Marcos church, conducted an evangelistic meeting in Austin. Fifteen persons have been baptized, and 12 or 14 more are preparing for baptism.

► The city of Santa Anna, Texas, has given a park of more than ten acres on which Dr. and Mrs. Charles Henner are building, by stages, a hospital and retirement home and a medical clinic. The retirement home is now under construction. Associated with Dr. Henner are Dr. R. W. McMullen, a physician, and Dr. Stanley Rudisaile, a dentist. Dr. Durwood Murrell is also located in the area.

► Kenneth Scott, assistant treasurer of the Texico Conference, has accepted similar work in the Texas Conference. He fills the place vacated by Clarence Wellman, who is now pastor of the Cleburne, Texas, district.

► Mike Petricko, pastor of the Mineral Wells district in the Texas Conference, reports a baptism of nine on December 6.

► Ronnie Appenzeller, assistant literature evangelist leader in the Texas Conference, has been appointed publishing secretary of the Oklahoma Conference.

Church Calendar

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
Sabbath School Rally Day and Spring Mission Offering	March 13
Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering (Southern Asia Division)	March 27
Missionary Magazine Campaign (special prices April through June)	April 1-30
Church Missionary Offering	April 3
Loma Linda University Offering	April 10
Health and Welfare Evangelism and Church Missionary Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge and Church Missionary Offering	June 5
North American Missions Offering	June 12
Thirteenth Sabbath Offering (Central European Division)	June 26
Medical Missionary Day and Church Missionary Offering	July 3
Midsummer Missions Service and Offering	July 10
Pioneer Evangelism and Church Missionary Offering	August 7
Oakwood College Offering	August 14
Educational Day and Elementary Offering	August 21
Literature Evangelists Rally Day and Church Missionary Offering	September 4
Missions Extension Day and Offering	September 11
MV Pathfinder Day	September 18
Review and Herald Campaign	September 11-October 9
Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church Missionary Offering	October 2
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Week of Prayer	November 6-13
Church Missionary Offering	November 6
Annual Sacrifice Offering	November 13

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

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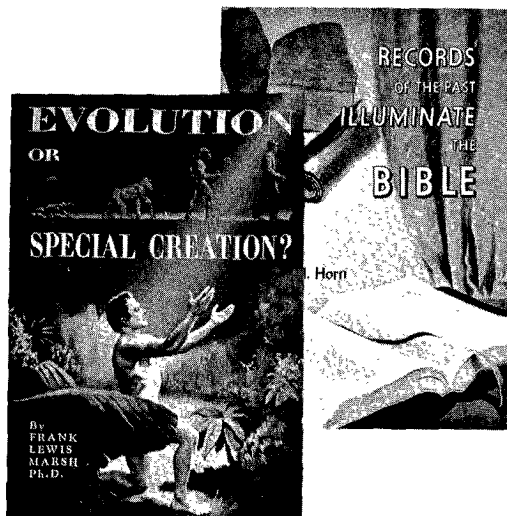
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News of Note

Northern California Sets SS Offering Record

We have just received the following telegram from W. L. Hesseltine, Sabbath school secretary for the Northern California Conference: "Thrilled to report Northern California's record Sabbath school offering for 1964 surpassed one-half million," according to treasurer's record today."

This is the first time, according to our records, that any conference in North America has given one-half million dollars through the Sabbath school in one year. We feel that this is outstanding and give the praise to the Lord for the liberality of His people.

We trust that this will inspire others to reach toward this new accomplishment.

G. R. NASH

Faith for Today in Liberia

Good news comes to us from J. M. A. Adeoye that Faith for Today is now being seen in Monrovia, Liberia. This extends the Faith for Today coverage in the Trans-Africa Division. We know our believers everywhere rejoice in the wonderful expansion that Faith for Today is experiencing not only in North America but also in other areas of the world field.

J. O. IVERSEN

Land for School Given by Sierra Leone Chief

The paramount chief at Yeli, Sierra Leone, is a progressive Muslim leader who has observed Seventh-day Adventist principles at work in the lives of workers and members in his district. Recently he deeded 200 acres of fertile land at Yeli to our church. The chief said, "Please build a school as quickly as possible, for our country needs educated and godly leaders. Send a principal to the school who will train the young people to be practical citizens with an interest in humanity."

The West African Union has placed a call with the General Conference for a principal for this Yeli secondary school. He must be in Sierra Leone by July, 1965. The necessary qualifications include an M.A. or M.S. degree in science or industrial arts, and training or experience in agriculture.

B. S. Christensen, president of the Sierra Leone Mission, recently took me to Yeli, and I visited many of our workers in the villages and cities of this beauty spot in West Africa. Pastors S. C. Nicol-Kamara, J. S. Meyers, J. B. Terry, and other veteran workers here told of their rising total of baptisms. In the Bo area 60 were baptized on December 19. During the past two years the tithing income and Ingathering receipts have doubled in this field. From Sierra Leone and many

other mission fields we hear the voice, "Come over and help us," and see the beckoning hand of need extended toward the remnant church.

DUANE S. JOHNSON

News From South India

The year 1964 was one of progress in the South India Union. Here are a few facts gleaned during my recent visit there.

The church membership will reach about 14,200 when all the reports are in for 1964, while the baptisms will number approximately 1,600, the largest ever. A goal of 2,500 baptisms has been set for 1965, and the president of the union, A. J. Johanson, is confident this goal can and will be reached.

The Sabbath school membership is in excess of 17,000 and growing as a result of promoting the branch Sabbath school plan. A goal for 300 branch Sabbath schools has been set for 1965, and, if realized, will mean a growth of 100 per cent.

Baptisms are taking place throughout the South India Union. The workers are greatly encouraged and are determined to press forward with their soul-winning endeavors with even greater zeal.

C. L. TORREY

Foreign-Language Churches Set Ingathering Pace

In southern California the first five churches to reach the Ingathering goal were foreign-language churches: three Spanish, one Filipino, and one Japanese. In addition to reaching their financial goal, Japanese church members and their pastor made arrangements for Bible studies in seven homes.

Our foreign-language brethren in America love the Advent message and they love the Lord. This is evident in their faithfulness in Christian service.

WESLEY AMUNDSEN

Lay Activities Increase in Southern Asia

Within the past three months 11 laymen's congresses were held in various union fields in the Southern Asia Division. Nearly 4,000 laymen attended these inspiring training schools. As a result 875 were commissioned as members of the modern "120." A wonderful spirit of missionary zeal gripped the delegates at these meetings, as well as a determination to finish the work of God in their respective fields.

George Maywald, home missionary secretary of the division, is carrying on an effective training program. The cooperation of the union and local mission home missionary secretaries, along with the strong support of the division and field leaders, gives promise of the greatest

evangelistic advance ever seen in that division. In one field a layman raised up 52 churches. Elder Maywald writes, "Already, reports are coming in of many who have caught fire for God."

Let us pray for the work in Southern Asia and for this mighty laymen's movement in all the world.

ADLAI ALBERT ESTEB

Pacific Press Elects New Department Manager

A. R. Mazat, formerly home missionary and Sabbath school secretary of the Southwestern Union Conference, is the new manager of the Pacific Press periodical department. He succeeds David Olsen, who accepted a call to the Southern California Conference. Elder Mazat will promote *Signs, Listen*, and other periodicals published by the Pacific Press.

THEODORE CARCICH



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

WASHINGTON, D.C.—For the third straight year and the sixth in the last seven years, the Pope was rated by the Associated Press as the biggest newsmaker in religion during 1964.

BOSTON—Richard Cardinal Cushing, archbishop of Boston, used his Christmas sermon to re-emphasize a desire he previously had expressed—that Roman Catholics do more Bible reading. In an extemporaneous comment during his sermon at the Cathedral of the Holy Cross, the cardinal urged Catholics to read the Bible "at least five minutes each day." "For some reason or other," he said, "Catholics are reluctant to read the Bible. But Protestants not only read the book but they study it."

NEW YORK—For the first time in three years church and synagogue membership in this country for 1963 grew faster than the population increase—by 1.1 per cent—and totaled 120,965,238. A gain of some 3 million over the 1962 membership statistics, the new total represents a record 64 per cent of the total population. This compares with 63.6 per cent in 1960, the previous all-time high, and with 63.4 per cent in 1961 and 1962. Major breakdown of the 120,965,238 membership grand total showed 66,854,200 Protestants, a gain of 3.2 per cent over 1962; and 44,874,371 Roman Catholics, a 2.4 per cent increase.