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HARRY ANDERSON, ARTIST

Amid the busy round of activities each day the Saviour earnestly appeals to us to make His kingdom and His righteousness first in our lives.

# *Making God First*

By ERNEST LLOYD

**T**RUE religion is a practical thing. It is real only when it dominates one's life. An old-time preacher made it plain in these words: "We must get the commandments down from the heights of Mount Sinai, and give them full place in the dusty paths of earthly living, toil, and struggle. We must transfer them from the tables of stone to the walls of our own hearts. We must live them out in our daily life. Thus we make God first. This is the greatest thing we can do."

John Ruskin once said: "The law of God concerning man is that if he acts as God's servant [makes God first] he shall be rewarded with such pleasure as no heart can conceive nor tongue can tell." He will be rewarded *here*, as well as hereafter. He will soon discover that doing all to the glory of God brings the

finest satisfactions *now*. Common toil becomes radiant with satisfaction as we work and sing for God. And as we work with Him, drudgery changes to bliss.

More than anything else, God wants faithfulness. Not brilliance, not that which attracts the plaudits of the crowd, but the quiet, regular, faithful performance of common duties done "to the glory of God." The opportunity for doing great deeds may never come to us, but the opportunity for doing good deeds is renewed for us each day. Goodness is the thing to long for, not glory. God will remember your place, your service, your spirit, and not only will He give you joy as you make Him first in your daily life but one day He will call you to share in the glories He is preparing for His faithful children.

# God's Program for His Remnant People

By J. L. SHULER, *Retired Evangelist*

ONE of the main keys to success in the work of God is to discern that line along which He is moving, and then to move along with Him. This is somewhat akin to what the Scriptures describe as an "understanding of the times, to know what Israel ought to do" (1 Chron. 12:32).

The first general council of the church described in Acts 15 is an illustration of moving along with God. The future shape of Christianity was at stake. From providential leadings and from the sure word of prophecy, wise leaders discerned the line along which God was moving for the conversion of the Gentiles, and their adoption into the commonwealth of Israel (Acts 15:13-18). The apostles charted their course for the future along the line where God was manifestly moving, and it brought glorious success to the work of the gospel.

The sure word of prophecy reveals the line along which God is especially moving in the field of religion in these closing days of the gospel. It also shows the line along which God wants His remnant to move for the finishing of the work.

The Scriptures assure us that the Lord Jesus will return when His appointed preparatory message has been proclaimed to all the world (Matt. 24:14; Rev. 14:6-14). With respect to the present order of affairs, the return of Jesus is the grand finale of God's program for His people. Acts 3:19, 20 speaks of "the times of refreshing" which God has promised His people before His Son returns to this earth. Accordingly, the refreshing precedes the return of Jesus.

This is natural and inevitable. The refreshing is synonymous with the latter rain, or special outpouring of the Holy Spirit for the finishing of the work of the gospel. Jesus will not, and cannot, return until the work of the third angel's message is finished in all the world, and this work cannot be finished without the refreshing, or special outpouring of the Holy Spirit in the latter rain. God's program for His remnant calls for the refreshing to precede the return.

The next experience on this line along which God

wants us to move—refreshing, or latter rain in its fullness for the speedy finishing of the work—will not come until we are transformed by a spiritual reformation. "I saw that none could share in the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

This calls for a thorough spiritual reformation—one in which the believer gains the victory over every besetment, over every wrong word and action—before he can share in the refreshing. It takes such a reformation to prepare the believer for the latter rain, as it took a similar experience to prepare the disciples for the early rain at Pentecost. "Those who come up to every point, and stand every test, and overcome, be the price what it may . . . will receive the latter rain, and thus be fitted for translation."—*Testimonies*, vol. 1, p. 187. It is clear that a spiritual reformation, a refreshing, and the return of Jesus are three experiences in God's program for His remnant.

This, in turn, brings two other items into focus. Spiritual reformation is the fruitage of true revival. There never has been and there never will be a spiritual reformation without a spiritual revival. A true revival begins with repentance. Notice that Acts 3:19, 20, which speaks of the reformatory experience of true conversion, the times of refreshing, and the return of Jesus, begins with the word "Repent."

## The Five R's

God's program for His remnant is the way of the five R's—*repentance, revival, reformation, the refreshing, the return of Jesus*. These five R's represent a chain of experiences and events that will take God's remnant people from where they are in 1965, to where they want most of all to be—on the sea of glass. The five links in the chain are inseparable. The return of Jesus cannot take place without the refreshing for the finishing of the work. The refreshing cannot come without a reformation. The reformation will not come without the needed revival. The

revival will not come without the needed repentance.

The prophecy of Joel 2:1, 12-32 pictures a great spiritual awakening, a Heaven-sent revival and reformation that prepare the way for the early and the latter rain. This is the line along which God is moving for the finishing of the work. Our greatest need today is to move with God along this line.

Christ's message to Laodicea is His counsel to His remnant church. The first step in heeding this counsel of the True Witness is repentance. "Be zealous therefore, and repent" (Rev. 3:19). This repentance will bring the needed revival. This revival will produce the spiritual reformation for sharing in the refreshing. This refreshing will lead into the finishing of the work, and the return of the great Reaper on the cloud, as pictured in Revelation 14:14.

Make no mistake about this. These five R's—repentance, revival, reformation, refreshing, and the return of Jesus—are the only way through for Seventh-day Adventists. There is no other program by which the task can be finished. Multimillion-dollar budgets, universities, printing houses, sanitariums, hospitals, departments, conventions, and an army of workers are necessary for the task. But these are only a means to an end, and this end is the development of a surrendered, prepared people who will enter into repentance, revival, and reformation for the refreshing to bring the return of our King.

These five R's must be kept to the forefront in Adventist thinking, planning, and living, even as the first disciples kept personal repentance, revival, and individual reformation in the forefront until the early rain came upon them. It took these five R's to bring the first Pentecostal reaping of the early rain, and nothing short of them will bring the long-looked-for and promised Pentecostal reaping of the latter rain.

It is true that some refuse to enter into this necessary repentance and earnest seeking of God. But this revival and reformation for the refreshing are sure to come to those who will move along the line where God is moving. This work will close in the mightiest revival of all time.

"In visions of the night, representations passed before

God has a plan for His people today, as in the days of the apostles, and summons us to order our lives in harmony with it.



me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Ibid.*, vol. 9, p. 126.

It is left with each of us—and it will be determined by our own attitude to God's five-R program—whether or not we will have a part in the glorious climax of the gospel. Repentance, revival, and reformation leading into the refreshing are strictly an individual matter for every Adventist. It is up to each of us to enter individually into these steps of spiritual experience. It will not come about through General Conference action, nor by adopting resolutions. It must be won by each individual, in prayer with his Lord.

"Are we hoping to see the whole church revived? That time will never come. . . . There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually."—ELLEN G. WHITE, *Review and Herald*, March 22, 1887.

### An Invitation to Repent

Shall we not respond to the call of the Lord and enter individually into repentance in every area of our life where it is needed? The Lord has pledged to send revival from heaven when we humble ourselves and turn from every wrong way, to seek His face. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

It is only natural that the Advent Movement, as it moves forward in a world of sin, is confronted with many problems. But there is no problem confronting this people that will not find its true solution as we follow God's program of repentance, revival, reformation, the refreshing, and the return.

Repentance, revival, and reformation are the cure for the spiritually lukewarm Laodicean condition, which clips the eagle's wings of the advancement for which God is calling. These are needed to offset the trend of having a form of godliness without the power. These three R's alone can resist the rising tide of worldliness that Satan is directing against Adventists. They are the only way we can withstand the many subtle forms of evil on every side—evil influences even in one's own home on the radio and the TV.

Shall we not make God's program of the five R's our own personal program? This means revamping our present program to coincide with God's program. It means placing the emphasis along the line where God is moving.

Is the program you followed yesterday, and what you are following today, so in harmony with all the instructions of the Bible—in so far as you know them—that you would not need to make any change if you knew your probation would close this day? May God give us such constant, continual connection with Jesus that we will live every day as though it were our last day on earth.

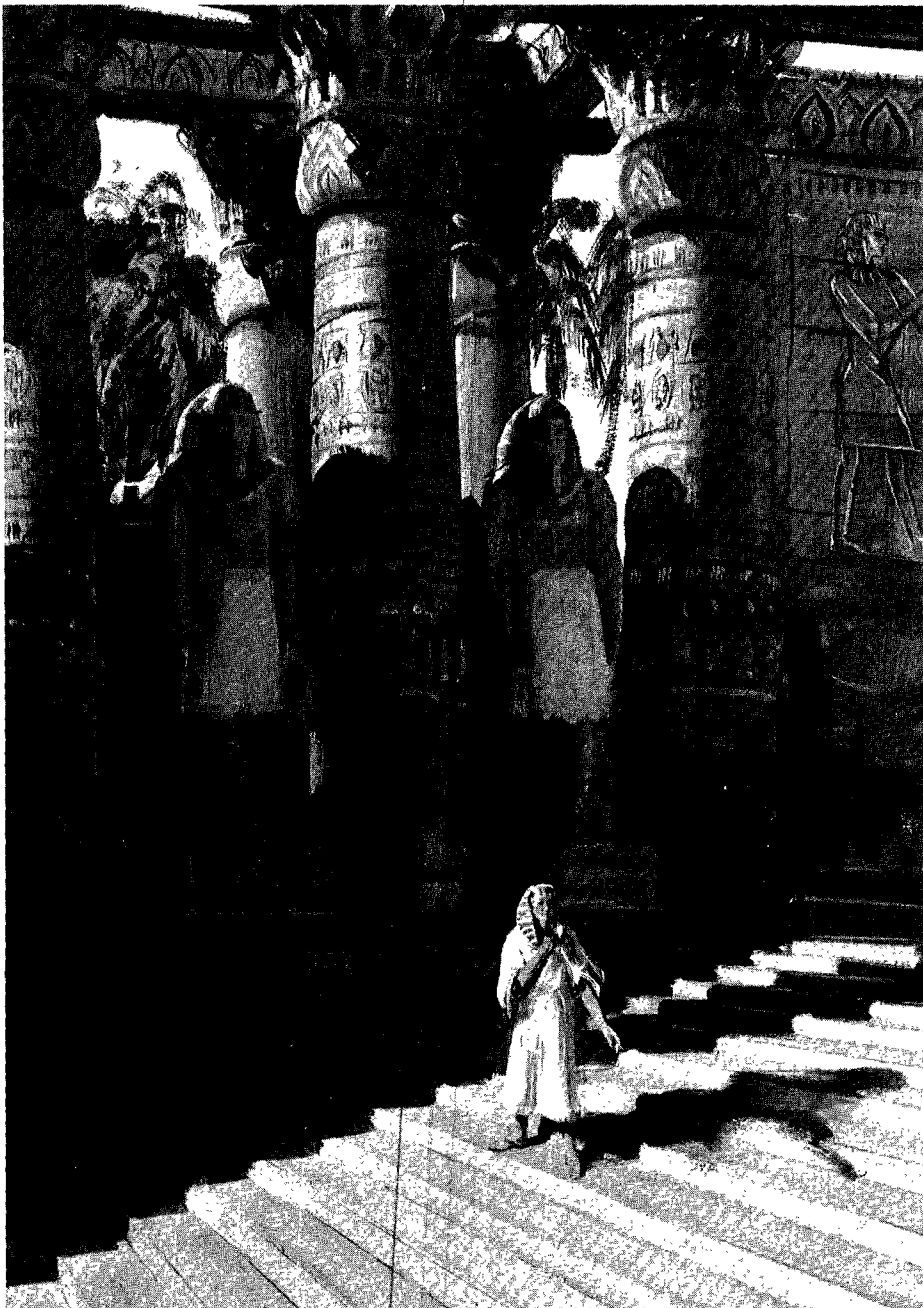
Next week we will discuss the significance of the needed revival and reformation.

(To be continued)

# A MAN of MEANS

By H. E. Robinson  
President, Jordan Mission

*"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:16-20).*



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HARRY ANDERSON, ARTIST

Moses counted the service of Christ "greater riches than the treasures of Egypt."

**T**HE man described in these verses was a man of means, with a superabundance of material things. He was rich, lacking none of this world's necessities; able to obtain any luxury he wanted. In addition to this, one year he received a great "windfall" in crops—so great that he had no place to store it all.

This brings us to a question that thousands ask when they see rich people, as this man, showered with an overabundance of wealth, while the poor man living beside him is struggling to eke out an existence, battling against impossible odds and adverse

circumstances. Why does God give to those who have enough, and apparently withhold from those in need? Why does not God give to all alike and equally, abolishing both poverty and extravagance in one stroke? Is it God's plan that some should be overly rich while others are pitifully poor? These questions Jesus answered in His parable of the foolish rich man. Let us look closely at this parable.

First, we notice that it was God who gave this excess of fruits and goods. Some people get rich by following unethical business practices—by cheating, deception, or oppression; but

this man was not of this group. Others have the idea that if a man is rich he must have gained his wealth by being dishonest and untrue to the noble principles of Heaven. But the rich man in this parable cannot be charged with gaining wealth by base means, for the superabundance of fruits and goods that came to him came in a legitimate way—"The ground . . . brought forth plentifully." All that this man had to do was to be diligent and energetic in order to reap the benefits of this blessing.

Thus God did not condemn this foolish man for possessing wealth, but

because of the use to which he planned to put it. His wealth was the direct result of God's blessings. God placed it in his hands.

### A Special Reason

Without doubt, it was God's will for this man to be rich. And not this man only, but God has, in His wisdom, blessed many another man with such a superabundance of this world's goods that he could not possibly use it all for himself and his family. In doing this, God has a special reason, which is clearly stated in *Patriarchs and Prophets*, page 535:

"There are many who urge with great enthusiasm that all men should have an equal share in the temporal blessings of God. But this was not the purpose of the Creator. A diversity of condition is one of the means by which God designs to prove and develop character. Yet He intends that those who have worldly possessions shall regard themselves merely as stewards of His goods, as intrusted

corrupting selfishness and covetousness by sharing our manifold blessings with those from whom He has withheld those blessings. Thus we have opportunity to cultivate in our hard hearts the great love and tender sympathy God feels toward those in need of His aid.

This is God's plan in all His dealings with men. From every life God has withheld some needed blessing, and given it to another; to every person God has given certain talents, but not the same to all, that in unselfish tenderness and considerateness, we may serve others, sharing with them that which God has given us. To every man God has given something that he can use to serve his fellow men and God; and in other lives there exists the need which those talents, abilities, and material things can supply.

Sitting enthroned above the affairs of man, God looks on with inexpressible interest to see whether those whom He has blessed will share the

He commanded us to carry His truth to the entire world, without making provision for the program to succeed? Has God run out of means? Is He going bankrupt?

Or has God answered every prayer for means, and sent the wealth needed to meet every material need of His church, while the resources are being stored up in someone's barns—barns enlarged to hold that which God intended for His needy cause?

God has said that all the gold and silver are His. He could send angels to fill the offering plate when man selfishly withholds his hand. He could create gold upon the demand of His tired laborers if He chose, and place it directly in the hands of conference treasurers; but He does not. He does not Himself place the wealth directly in the storehouse of His church. He places it in the pockets of His people and asks them to bring it into His storehouse, that they may have the privilege and blessing of supporting the sacred work of the gospel.

"The Lord does not propose to come to this world, and lay down gold and silver for the advancement of His work. He supplies men with resources, that by their gifts and offerings they may keep His work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the harvest field. And if men will become channels through which heaven's blessing can flow to others, the Lord will keep the channel supplied. . . .

"If our people had the love of God in the heart, if every church member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we should be invited to enter."—*Counsels on Stewardship*, pp. 36, 37.

Just now, as we take an inventory of our "barns," may God help us to evaluate properly what we find stored up—unused and unneeded. The foolish rich man thought God had given him an overabundance of wealth for his own use and personal enjoyment. He said to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

If God should speak directly to us today, when human probation is about to end, would He charge us with being unfaithful in distributing His goods? Would He say, "Thou fool"? Or would He say, "Well done"?

### *God has honored human beings by trusting them to share their Heaven-sent blessings wherever there is need.*

with means to be employed for the benefit of the suffering and needy.

"Christ has said that we shall have the poor always with us; and He unites His interest with that of His suffering people. . . . He has placed them among us to awaken in our hearts the love that He feels toward the suffering and oppressed."

The same truth is expressed in *Testimonies*, volume 3, page 547: "Providence, though unseen, is ever at work in the affairs of men. God's hand can prosper or withhold, and He frequently withholds from one while He seems to prosper another. All this is to test and prove men and to reveal the heart. He lets misfortune overtake one brother while He prospers others to see if those whom He favors have His fear before their eyes and will perform the duty enjoined upon them in His word to love their neighbors as themselves and to help their poorer brother from a love to do good. Acts of generosity and benevolence were designed by God to keep the hearts of the children of men tender and sympathetic, and to encourage in them an interest and affection for one another in imitation of the Master, who for our sakes became poor, that we through His poverty might be made rich."

Thus we see God's purpose in giving to one, while withholding from another. He does so in order that we may safeguard our hearts against soul-

blessing with those in need of it, or whether they will act as the foolish rich man in the parable, who never considered that what God had given him of overabundance He intended, not for him, but for others. His barns were already full, and he had no room where to bestow "his" fruits, while there were many around him whose cupboards were empty; they had no barns. At that very time they were praying and pleading with God to give them their daily bread. God had answered their prayers and sent them fruits and goods, but through the unfaithfulness of the rich man, the Heaven-sent bounties were being piled up, waiting for bigger barns to be built—barns that God never intended should hold these fruits and goods, barns that God never meant should be replaced by larger ones.

So it is in God's cause today. God has a message to be preached in all the world. This tremendous program demands immense material resources. God's church has expanded and broadened its work and influence in these last days, and yet, much remains to be done. From every corner of the globe come calls for means to take advantage of the ever-increasing opportunities to spread the message; but too often is heard the cry of disappointment, discouragement, and perplexity as no funds can be found in the treasury.

Has God forgotten His cause? Has



# Mwami and Malamulo

By W. R. Beach

Malamulo, Malawi  
December, 1964

SOME of Africa's greatest needs today concern education and health. These needs are urgent and almost overwhelming. From the start, in 1894, the Seventh-day Adventist Church has recognized these needs and has made them areas of chief concern. This fact has been impressed upon me this week in visiting Mwami and Malamulo.

Africa's health problems seriously affect a large part of the community. Diseases such as smallpox, sleeping sickness, measles, typhoid, dysentery, hepatitis, yellow fever, tetanus, yaws, and hookworm, though preventable, are a scourge to a high percentage of Africans. Disease in the younger age groups strikes down in some areas more than half the children.

The Adventist outreach in Africa has a large interest in medical care and health. In areas not far from Malamulo, infant mortality has been reduced by two thirds. In another area, in a coordinated effort with governmental agencies, many thousands of children have been vaccinated against smallpox and measles. The result was the complete elimination of these unnecessary deaths. Prior to this effort nearly 50 per cent of the children stricken died. Now, reported deaths are fast dwindling to zero.

Closely allied to ill health, of course, is illiteracy. In Africa literacy ranges as low as 10 per cent, and the governments of these emerging nations are giving the attack on illiteracy top priority. Most of these governments welcome the help that private initiative and church enterprise can lend.

The extent of Africa's preoccupation with education is suggested by the story of a young Malawi boy. In his quest for education he walked 2,000 miles trying to find a way to get the education he wanted. At a U.S. Information Service library he picked up the catalog of Skagit Valley College, State of Washington, and wrote for a scholarship. His request was granted. He is typical of the nearly 5,000 African students following courses today in 49 States, the District of Columbia, and Puerto Rico. About 10 per cent of these African students

are in North America on governmental programs. As a result of our denominational preoccupation for the proper training of our own African young people, scholarship grants for study in Africa or outside have become a permanent budgetary provision. A number of bright, dedicated young men and women from numerous lands today are taking advantage of this provision.

The greatest educational need, however, is to provide proper training here in their homelands. Large sums of money and considerable effort are expended in meeting this need. Several hundred elementary schools are operated in Trans-Africa, and many of the very best ones are found in Zambia and Malawi. Typical of the church's effort in the area of secondary schools and worker training are the institutions at Malamulo and Mwami.

## A Visit to Mwami

Let us return to our visit to these important centers. Mwami is on a 1200-acre grant located some 20 miles from Fort Jameson, Eastern Zambia. The mission property has pleasant surroundings in these hilly highlands overlooking the great Eastern Road. Dr. E. G. Marcus wrote the first page of this heroic effort on July 4, 1927. He did the first surgery that day under a tree (the historic tree is still there), with both surgeon and patient covered carefully by a mosquito net. A cataract was successfully removed.

In the middle 1930's a school was opened. At one time the courses were interrupted for three months because of belligerent lions. Mwami was lion

country, and several people were killed by lions and leopards right on the station. Very soon the leper colony was organized, and to date 2,700 people have been treated. The leper colony houses about 500 people, is well organized, clean, and peaceful. The national Africans in charge appear efficient and helpful. The houses and grounds are clean. Classes are organized to teach sewing and house cleaning. In the hospital, worship with patients is conducted before the dispensing of medications and treatment. And in the midst of the leper colony is a fine church edifice. Our evening meeting there will remain unforgettable. Handless arms and footless legs were everywhere, yet the people managed to worship and sing with joy and hope. The climax of the service was a song sung lustily with a reoccurring chorus: "Very soon, very soon we shall never grow weary."

In addition to the leper colony (with its hospital), and possibly more important, is Mwami Hospital and school. The main part of the hospital is now lodged in new quarters—the first stage of a long-range building program that moves the entire hospital to a new location. The completed plant will be very representative and functional. Meanwhile, the hospital operation is complicated by the fact that many patients and nurses in training continue to occupy the old buildings half a mile away. However, government requirements are met, and I am sure that Dr. K. Seligmann, medical director, and Emma Binder, matron, will surmount all difficulties and ensure continued development.

Meanwhile, some 20,000 outpatients are recorded each year at the different clinics, and about 2,000 inpatients are received. Five hundred and fifty children receive their education in the Mwami area, while new churches are being completed at Lufazi, Kalunga, and Lunyike, which I had the privilege to visit. This year, 140 have been baptized in the area.

The air trip from Fort Jameson in Zambia to Blantyre in Malawi takes 55 minutes. At Blantyre we have the representative headquarters of the Southeast African Union. On the same campus Blantyre Medical Clinic is operated successfully. From Blantyre the mission plane flew us to Matandani, Trans-Africa Division's industrial training school. There, since 1943, O. I. Fields and his wife, Irma, have done an excellent job of organization and training in woodwork and mechanics. The first purpose of this institution is to train African maintenance workers for the large number of medical and educational institutions in this field.

At Matandani I met W. W. Gill,

## Friends

By INEZ BRASIER

Old wood to burn,  
Old books to read,  
Old friends who come  
To meet old need.  
Old songs to sing,  
Old dreams come true,  
But only friends  
Old hearts renew.

Irma's father, who has given many years of selfless service to the cause of God. His daughter, Ruby (Dr. Philip S. Nelson's wife) died April 16, 1964, in India, at the ruthless hands of common criminals. Brother Gill has the glint of victory in his eyes at age 84.

## At Malamulo

From Blantyre the road to Malamulo, some 40 miles away, leads through the Malawi tea-estate country. Malamulo began its illustrious career in 1902. At the start were two families—one European and the other African. Since that time Malamulo has developed and prospered through continued felicitous cooperation of national and overseas workers. Today, this no doubt is our largest African station. The campus covers nearly 1,500 acres and is dotted with institutional buildings and homes. The present working force includes 15 overseas workers and some 50 African workers.

The list of Malamulo institutions is inscribed on the entrance gate pillars. It includes a general hospital with two private and semiprivate annexes for patients (Europeans, Asians, and Africans) who desire a more personal care and are willing to pay for it; a secondary training school on the academy level, with supporting elementary schools; Malamulo Press, which this year broke a somewhat dismal history of losses to make a \$3,000 profit under the vigilant care of H. D. Ingersoll, the manager; and the Malamulo leper colony and hospital. The colony is populated by approximately 600 patients. The hospital is a new structure, with all the required facilities for hospital care. The general hospital is administered by Dr. R. J. Harvey; the Malamulo training school is led by H. E. Marais; and Dr. Elton H. Stecker, a more recent recruit at Malamulo, is in charge of the leper work.

The faithful workers at Malamulo are to be commended for the long hours of hard work and dedicated service they offer so unstintingly to the advancement of God's work. This is a very busy place, and God is blessing richly. The world church truly can be proud of Malamulo.

We shall not soon forget this last weekend. Here we have found an answer to Africa's problems at a time when some African leaders are drawing away from the Christian church and tend to represent a secular, if not atheistic, approach to their country's problems. The dedication of Adventist schools in the villages and in the more highly developed centers will train the citizens Africa's future re-

quires. What a frightful prospect it could be, should Africans appropriate the resources of Christian civilization and ignore all but pagan impulses in the direction of their lives. And what a mistake, too, if medical care in the Christian context were

sacrificed to an "animated mixture of flesh, blood, and bones" concept of human existence. Africa needs the restoration of the whole man, which is the work of redemption. To this work Malamulo, Mwami, and like institutions are totally dedicated.

*—The Art of Living....* **when**



**you're**

**young**

*by Miriam Hood*

## Out of Bounds

**D**O YOU feel that you've been getting out of bounds lately? You're familiar with this term as it applies to sports, of course. An object or a player has crossed over the prescribed playing area into a danger zone. Actually, he or it has wandered into a zone where the game isn't going on; it's no man's land. And the player's one desire is to get out of this isolation and become a part of things immediately. But it doesn't always work this way in the game of life.

It's not possible to delineate exactly what being out of bounds means, in terms of specifics. Nor is it necessary to attempt so abstract a task. What is out of bounds for you may not be out of bounds for someone else. It's even possible that those two R's (rules and regulations) may vary (and will) from school to school and home to home. If you can't accept this fact of life in fairly good grace, you've still a great deal of growing up to do.

We're not speaking, then, of specifics so much as of a general attitude. How it begins—when you're young, or at any other time—isn't always easy to figure out. Perhaps you've been feeling more and more negative about more and more of the components of your individual world. This negativism, this sour attitude, leads to overt rebellion against—well, against just about everything. It erupts into possibly one action that places you on the "suspect" list, as far as parents, teachers, and friends are concerned, and for that matter, you're a bit "suspect" even to yourself. You're not what you always thought you were. (What's so great about your former self-image, anyway?)

Remember that we're not talking about an extreme act such as murder or grand larceny. We're talking about a deviation from the behavior you've come to expect from yourself and that others have come to expect of you. For that matter, you may have known you were getting very "close to the edges" for some time before anyone else realized it. But instead of this knowledge acting as a danger signal, which in the past it had done so efficiently, it served only to spur you on to larger "acts of aggression" against your structured world. And

then you found yourself in real trouble.

Feeling that people were looking down on you, that your status was threatened, active defiance replaced negativism—the "all right, if that's what everybody thinks of me, I'll *really* give them something to talk about" attitude. Which you then proceeded to do. Thoroughly.

A corollary of the whole unhappy situation is the need to justify our own conduct in these cases by finding flaws in the conduct of others. Placed under the powerful microscope of bitterness and criticism, no one's life looks perfect, you know. The mistakes and failures are all too easy to identify. "And they think I'm a sinner! Compared to him, I'm a saint." Well, you know how it goes, if you've ever traveled that road.

In a surprisingly short time you may have found yourself so far out of bounds that you can't even identify the original lines that marked the area in which your game of life was being played. You never dreamed when that first foot went over the line that it would end this way. And it's hopeless.

But is it? It doesn't have to be. The path back to the safe, happy, secure universe isn't as long as Satan would have you think. I'm not promising that the trip can be accomplished in a day, or that you can regain the confidence of your parents, teachers, and friends in a week. Slowly but surely—that's your motto. And just think of the rewards that will be yours. The re-establishment of your personal relationship with Christ, the regaining of the esteem of those whose good opinion is important to you, your comfortable feeling about yourself. When you look into the mirror there won't be a stranger peering through your eyes. You'll recognize yourself.

Coming back from the out-of-bounds area would be quite difficult sometimes if you had to do it alone. But you don't have to do it that way. Christ is more than willing to help you.



"This evangelistic visit brought the atmosphere of heaven into my home."

## Do You Care Enough?

By J. E. Edwards  
Secretary, GC Home Missionary Department

**F**EBRUARY marks the beginning of the Visitation Year in the Adventist churches around the world. Many tens of thousands of Adventist members will dedicate time and talent to visiting homes, and will demonstrate that they "care enough to call." By visiting families they will show concern for their eternal salvation. By going, they will reveal their eagerness to share the good news of the soon-coming Saviour. Their earnest reaching out to present God's last message to man will demonstrate their love for others.

Results are already following this visitation plan. One woman in the West wrote: "Today a complete stranger held out his hand to me, gave me a warm, kind smile and made me feel so very good and warm inside. Today for the first time in a long time, I have the desire to go to church. This may all sound unreal to you, but it isn't. It happened to my five children and me. In a city this size, this is the first warm hand held out to me for years. With so many to care for already, he added me and mine." This evangelistic visit brought the atmosphere of heaven into the home.

In the South a man appeals for more help. "There is no question that there are many discernible signs of the approaching end of the present system. But how does one determine which is the seventh day, or the Sabbath? Please send me your 'Bible Study Guide.'"

People everywhere are waiting for

a friendly visitor whose heart's desire is to share a living experience, bringing Christ and His Word to them. "There are in our world many who are nearer the kingdom of God than we suppose. . . . Everywhere there are those who will take their stand for Christ."—*The Acts of the Apostles*, p. 140.

The word *visit*, in one form or another, occurs more than 80 times in the Bible. The New Testament definition of real religion is "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). "By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do."—*Testimonies*, vol. 9, p. 41. "In this work all the angels of heaven are ready to cooperate. . . . Angels will help you to reach the most careless and the most hardened."—*Christian Service*, p. 259.

Prayerfully scan the booklet on successful visitation entitled "Care Enough," telling you how to visit and enjoy it. Follow its easy steps in house-to-house service. Try one of the approaches and begin a spiritual trek down the street or across the road, for your Saviour.

The new color motion picture "Whatever Happened to Bob Brown?" has been released for this Visitation Year. Its true visitation experiences will inspire, and the visitation approaches it portrays will help you to know how to do it right.

The recent Fall Council recom-

mended that, in this time when prophecy focuses on the fast-approaching end, every church be challenged to participate in a great visitation campaign, and that all the soul-winning talents of the members be utilized in this program throughout the world during 1965. Throughout Inter-America, plans for visitation evangelism are already being laid in every church, and the rallying call is "Let us go from door to door for our five in '65!" We must visit the homes in our city, town, country, province—now. Time is running out. Decisions for eternity are being made each day.

Do you believe the declaration of God's Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? Do you believe that this is the crisis hour and that we face the close of probation? If so, demonstrate that you care, by home-going service. The first Sabbath of each month will be dedicated to some type of missionary contact in house-to-house visitation. The call of this hour is for every church member to be a "Christian in contact."

On the island of St. Lucia in the Caribbean a lighthouse keeper guided us on a tour and proudly exclaimed that at night the beacon could be seen 20 miles at sea. He observed our amazement at the power of the small oil lamp. Then he pointed to the many brilliant reflectors and said, "It is not the brilliancy of the light, but the focus that does the business!"

This year, with fellow members around the world, you will wish to focus your service on visiting homes. As you continue to let your light shine you will receive more and still more of the Spirit's power. "Thus the earth is to be lightened with the glory of God."—*The Acts of the Apostles*, p. 54.

## Edith and the Kitten

By Ella M. Robinson

**W**E WERE visiting friends. As we stood talking in their yard Freddie spied a fluffy, yellow-and-white kitten on the steps at the back of the house. In a flash he had her in his arms and was softly stroking her fur. Edith, his little sister, sidled up to him: "Freddie, let me hold the kitty, will you?"



But Freddie was as lacking as most six-year-old lads in the fine quality of gallantry. He ignored his little sister's plea. She stood quietly by his side, watching his every movement, hoping that she might have a chance to pet the kitten. I was observing from a distance. I saw her lips quiver. Then one little hand brushed a tear from her eye. Not a word was spoken. Her hands were clasped together nervously. Then the other little hand brushed a tear from the other eye. Still not a word.

I stepped close and asked, "Won't you be a dear, sweet brother, and let Edith hold kitty just a minute? It would make her so happy." How the matter would have ended I never got a chance to know, for just then Edith's quick eye caught sight of another yellow-and-white kitten scampering through the grass toward the steps, probably in search of its playmate. Edith dashed after it, and soon both children had a pet in their arms.

I had seen little people quarrel and fight over privileges not nearly so alluring as petting a little yellow-and-white kitten. How did it happen? How could so small a child possess such quiet patience under so great a trial? My answer came within half an hour.

We had come from examining the storehouse, the exhibit counter, and the big food trucks belonging to the family where we were visiting.

Mother called, "Come, children, we must get into the car now; it's time to go." Freddie had tired of holding the kitten and was racing around the house with his older sister, Esther. "I'll beat you to the car," she said as they raced for it.

"Come, Edith, dear," Mother called again. Edith did not stir. How could she leave that darling little kitten?

"Come, come quickly," still gently, but more firmly spoken. No response, only a squeeze that produced a faint kitten cry.

What would the parents do now? Everyone was watching. The father went over to the steps where his little girl was sitting holding tightly to the kitten. He bent over her, and whispered something in her ear. She dropped the kitten, looked up with a smile, and taking his hand, walked with him to the car.

I had seen other parents deal with similar situations, heard them give reproof in a demanding, impatient way, embarrassing their children before older people whose opinion the little folks valued. I had seen the look of rebellion on their faces, as they yielded obedience to demands that they dared not disobey.

How much better the quiet, kindly, gentle correction, given in that "I

know; I was little once" sympathetic attitude, which obtains willing obedience without unnecessarily wounding sensitive little hearts! More precious than gold is true comradeship between parents and children through all the years of their travel over the rough cobblestones of life.



## "Why Do You Want to Live?"

By C. L. Paddock

**W**HY do you want to live?" A man on the train asked me that question one day. I was traveling from Halifax on the Atlantic Ocean, to Vancouver, British Columbia, on the Pacific side of Canada. Canada is a large country. It covers more square miles than the United States.

There were no air lines then, and the quickest way to make the journey was by train. I think it took about three days and three nights. Of course, there were many interesting and beautiful things to see along the way, and so many interesting people traveling.

On this trip was a young flying instructor. He was teaching young men to fly planes. He motioned for me to come up to his seat. As I sat down he reached under his berth and pulled out his suitcase. Opening it, he pulled out a bottle containing some colored liquid. I as-

sumed it was whisky. He poured some of it into a cup, and said, "Have a drink with me." He noticed the peculiar look on my face. He could see I was not happy about it. I did not want to hurt his feelings, for he was trying to be sociable. I had to say something quickly.

"Friend," I answered, as kindly as I knew how, "this is surely kind of you. I appreciate your thoughtfulness, but I have never tasted whisky, beer, or wine. I do not drink at all. But if you want to drink, go ahead and enjoy it." He did drink alone, but I don't think he was too happy about it.

We talked as he slowly drank the glass of whisky.

Then he brought out a pack of cigarettes, pulled one cigarette part way out, and said, "Have a smoke?"

I had to hunt for the right words to say now. I did not want to be discourteous.

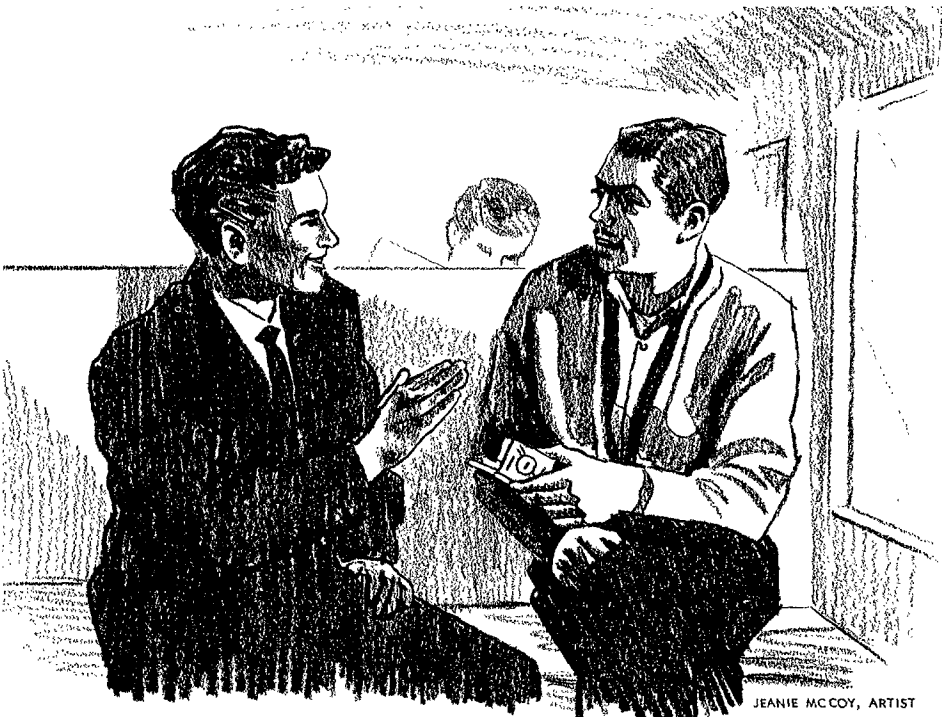
"You are traveling with a peculiar person," I said, "but I do not smoke. I am thankful I have not formed the habit."

He lighted up the cigarette and smoked alone. Then he pulled out a pack of cards and said, "How about a game of cards?"

By this time he was getting disgusted with me. When I said, "You would not want to play cards with me, for I don't know one card from the other," he asked, "Why in the world do you want to live? What pleasure do you get from life?"

After he had thought about my reply for a few minutes he said, "I wish I didn't smoke, and I wish I didn't drink. You're a lucky man."

I did not feel that I was perfect, or an example, but I have always been thankful that I am not a slave to a bottle or a cigarette. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). How wonderful it is to be free in Christ!



JEANIE MCCOY, ARTIST

He brought out a pack of cigarettes, pulled one cigarette part way out, and said, "Have a smoke?"



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Part 2

## The Right "Third Party"

By Inez Storie Carr

**I**S IT necessary to live an unhappy married life? This is a complicated situation, for like the individual flowers in a field of daisies, no two marriages are exactly the same. Yet if we have the right Third Party as part of the union we may find secret joys that will carry us through the most unhappy marriage situations, and perhaps even attain total happiness in other types of regretted marriages. But is there a price to pay?

An 18-year-old asks this question after saying, "I married at 17. It was just a childish fancy that I've now outgrown. I don't think he loves me, and I know I don't love him, but I do not wish to leave him because of the hurt my little son will receive from the separation. Must I go on paying and paying and paying the rest of my life for a mistake made in blindness?"

Yes, the price is high and demanding. But there is One who has paid in full for the mistake, the One who should be the Third Party to every marriage because He only can provide a right way of escape. There is a way out, but the terrible tragedy of it all is that those who were unwilling to take advice and counsel before marriage are often still so minded. As J. D. Smith expresses it, "The greatest part of obedience is a willingness to obey." There is a way out if we are willing.

A 16-year-old, not a Seventh-day Adventist, offers her bit of advice this way: "Here are some things these youngsters should think about before jumping into the matrimonial pool while still children in judgment and balance: crying for days when you see a carful of teen-agers on their way to an outing and you are six months pregnant; trying to keep your old friends when you no longer have anything in common with them; trying to make new friends with married people, and being bored to death; seeing your husband give up the career he had set his heart on, because of fi-

nances; fussing and fighting until home is a place of misery; finding a job to keep from starving, and neglecting your baby." Then she adds this word of encouragement: "Gradually (when did it start?) you begin to see his side of things, and slowly he sees yours. He, instead of yourself, comes first. When he is sad you want

to comfort him and are not annoyed at it. Somehow you both find God. Then your life is really different because love for God changes you from the inside, clear through."

A recent survey has shown that hurt pride is the largest motivation for separations. There are other wedges that work without our even being aware of their prying effects, as this recent incident indicates:

"May I come in? May I come in?" The insistent, worry-drenched voice kept repeating the question between staccato knocks. It was late at night. My husband had been detained at the office. I was weary and desired to invite sleep, not callers. But the street light etched against the screen door

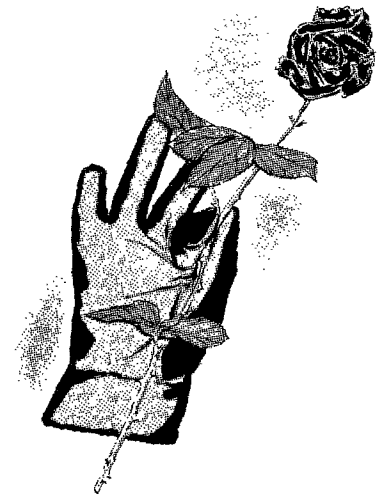


A. DEVANEY

A teen-ager says, "Here are some things these youngsters should think about before jumping into the matrimonial pool."

## A Vase of Thorns

By Jeanina Glass



Once upon a time a young woman went for a walk in a rose garden. There were roses of all kinds, lovely in their richness of color and fragrance. Along one path she came to a bush with a deep-lavender rose. But her eyes passed quickly over the beautiful flowers and came to rest on a thorn growing nearby. "Oh!" she exclaimed. "How terrible! It will surely hurt someone someday!"

Farther along the path she espied another bundle of branches on which thorns grew, and with deep agitation clipped them. Carefully she plucked each lovely rose off the branches and cast them on the ground. Hurrying home, she arranged the thorn branches in a vase and set it in the middle of her table. "I must keep them here where I can see them and always remember them, for I'm sure that someday I'll prick myself on them."

Absurd? Perhaps so, but unwittingly we are often like that young woman. Each day brings roses and thorns, and how many times we pluck the thorns and set them on our tables!

Let us not fill our hearts with memories of unfortunate experiences or with failures. When we allow our thoughts to dwell on our sorrows and disappointments how many blessings slip by unnoticed! Each lovely thing in life is a token that God cares. How it must grieve Him to see us pass lightly over His lovely gifts, and tarry over the things that distress us.

Shall we not trust our lives to our Father's wisdom, and determine to drink deeply of the joys He has provided?

the youthful figure of a young woman I knew and loved, so I sleepily called, "Do come in."

"I am desperate or I would not barge in on you at this time of night. I don't know what to do. Carl [not his real name] and I do not love each other any more. What shall I do? O what shall I do? Do you think I should leave him?" The words, rushed and jumbled, came out between sobs. Then more calmly followed a long recital of Carl's shortcomings.

To enter into the heaven-planned partnership of two is both serious and dangerous. It calls for the One who created us and can see both sides and the background at the same time. But I knew there was one ground on which I could safely stand, so I held out my arms to her. "Come here, my dear, and kneel down by the bed." My tears of sympathy mingled with her tears of distress as we sought wisdom from the right Third Party. Her overwork and worry had reacted like a magnifying glass on her partner's life. Of course he had his faults, but could she have stepped into his life pattern, and then turned round and looked back at herself impartially, she would have seen the answer to some of her questions. He was hungry for her companionship and she for his, but *things* had piled up between them. If Satan can twist things just right he can inflict telling blows that loosen the bonds of every marriage.

The only help I could give was to listen, but later on the Lord gave me vision to help them. Now they are willing to make a real effort to pull the load together.

Finally I went to sleep, thinking how wonderful experience is, to mellow with the years and to feel a cer-

tain tolerance toward all mankind, husbands in particular. Focusing one's attention on the husband's or wife's faults invites disaster.

This from a very dear friend: "We could not agree on anything. Just the fact that we were married jarred our nerves and increased the hostility we felt toward each other, as well as changing our whole outlook on life. I could see no way out, and the blackness of despair wrapped me about like a mantle, even in my prayers to God for help. Both of us had had a Christian training. In fact, both our fathers were devoted Seventh-day Adventist ministers.

"My nerves could not endure the strain, and I had to be placed in a State mental rehabilitation institution. There, in a quiet atmosphere where I could hear the voice of that Third Party, I could now evaluate my own attitudes. I found a new way of life. After my release to my husband and two darling little boys I formed the habit of seeing only the good things—things in my husband that I liked—and refused to let my mind dwell even for a moment on the irritating, rasping differences between my ways of doing things and his. With the Lord's blessing it worked wonders. While I was in the hospital he had had occasion to do some thought remodeling too. Now we both try to see the other's viewpoint and make a game or adventure of finding ways of togetherness in our outlook on life. Most important of all, our boys have their father and mother to love and train them. Our home is truly a happy one."

Another writes, "I had to learn to love my husband, but in that learning I grew up, and found love is a

principle as well as an emotion. The greatest gift one individual can give to another is to live out the basic values even under trying circumstances, when they differ on politics, or in the arrangement of the furniture, or in other marital problems. I shall always love him for the continual wider vision of life he has given me. We came from the same State and similar surroundings, but his home was quiet, methodical, and retired, while mine was a round of excitement, tension, and entertaining. So I love him for being the embodiment of things the rush of living hindered or obscured from my vision."

The October 9, 1919, REVIEW AND HERALD carried this timely advice from the pen of Martha E. Warner: "Now just a word about that hasty marriage. Don't mourn over it. Don't say you have made a mistake. It is done. God allowed it; and somehow, somehow, the life you are now living is teaching you lessons in development of character that you never would have learned in any other way. Do your part faithfully, and then in faith commit your husband to the Lord. He is able to keep him, and will keep him if you will only trust Him. Learn 2 Timothy 1:12. Say it over, and over, and over again. The greatest work a woman can do is in her own family. If she prays her husband and children into the kingdom, great will be her reward."

From *The Ministry of Healing*, page 360, we read: "Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment."

(To be continued)



## On Being a Hitchhiker

Hitchhikers tend to be on poor terms with the law. This seems clear from police records on hitchhikers arrested on the New Jersey Turnpike. According to a report in *U.S. News & World Report*, of 121 "pedestrians" detained for questioning during the first 11 months of 1964, "72 were juveniles running away from home, 19 were servicemen absent without leave, 6 were escapees from juvenile correctional institutions, and 4 were escapees from mental institutions. Others included narcotics users and fugitives from arrest."

On the basis of this report, it is undebatable that the practice of picking up hitchhikers carries a high degree of risk. We are sorry that this is so, for we dislike passing by a hitchhiker, especially in rain or snow. We dislike stifling the impulse to help a person in need. All too well we remember our youthful days during the depression of the early thirties when kind motorists gave a ride to this college student who was so hard pressed financially that he had no money for transportation. We did not realize then as we do now that the risk to the hitchhiker is as great as it is to the motorist. The hitchhiker has no way of knowing whether the stranger who picks him up is of good moral character; whether he is a safe driver; or whether he is prompted by worthy motives. The "benefactor" may be a fugitive from justice; he may be under the influence of liquor; he may be bent on robbery or murder.

Because of the dangers involved, some people never pick up hitchhikers. In this they are following the wise counsel of almost all law enforcement agencies. We think, however, that one should be careful not to make too broad an application of the rule not to stop to help a fellow traveler on life's highway merely because of the personal danger involved. The good Samaritan stopped to help the wounded man on the Jerusalem-Jericho road even though it was perilous to do so (*The Desire of Ages*, p. 503). He ignored the dangers in order to minister to genuine human need (which hitchhiking seldom is).

In this respect he was like our Saviour who, seeing mankind "deceived, bruised, robbed, . . . ruined by Satan, and left to perish," "had compassion on our helpless condition. He left His glory, to come to our rescue" (*ibid.*, pp. 503, 504). Ignoring the cost to Himself, "He undertook our case. He healed our wounds. He covered us with His robe of righteousness. He opened to us a refuge of safety, and made complete provision for us at His own charges. He died to redeem us" (*ibid.*).

### A False Philosophy

Perhaps more important than the question of what motorists ought to do about hitchhikers is what hitchhikers ought to do about themselves. Surely no self-respecting person should expect other people to invest in a car, pay the insurance, buy gasoline, oil, tires, license plates, et cetera, then let him ride free. The philosophy that "the world owes me a living" is at once both untrue and unrealistic. But apparently this is the *modus operandi* of the flotsam of society. People of this kind—those who are freeloaders not only on the highway but elsewhere in the social, business, and religious world—should place a higher value on human dignity. They should work hard, practice thrift, and plan wisely so they can

pay for their "rides" in life. Believing that there is a direct correlation between hard work and purchasing power, they should labor with all the energy and talents they possess.

The principle is especially important in the spiritual realm. No one will "hitch a ride" into the New Jerusalem on the righteous character of another—not even of father or mother, according to the Scriptures (Eze. 14: 14, 16, 18, 20). No one will make the trip to glory land as a hitchhiker. Each person must put forth sufficient effort to make his "calling and election sure." He must work hard to accumulate spiritual capital.

Are we hitchhikers on life's highway, or are we good Samaritans who are giving help to others? We can choose to be one or the other. We cannot be both. K. H. W.

## Hands Across the Abyss

For years we have written from time to time on the ecumenical movement. In fact, so many people, in so many journals, have written so much in recent years on this subject that the word *ecumenical* no longer looks strange or frightening to the public at large. In fact, it has been incorporated into the vocabulary of multitudes. Since the second session of the World Council of Churches at Evanston, Illinois, in 1954, the subject of church union has been one of ever-growing interest and significance to churchmen everywhere. In the religious world ecumenism might be described as the wave of the future, a phrase that so well describes an on-rolling force like an incoming tide, that may be delayed but cannot be stopped.

The wave was first dimly discerned in the opening years of the twentieth century here in America when over the less-than-peaceful sea of religious people a gentle wind began to move, the wind of unity. And as the wind gained in strength, a definitely discernible wave began to form, a wave of church unity, known as the Federal Council of Churches. As the name implies, the goal was the uniting of the churches in some kind of loose-knit federalized organization, which, we should note, is something different from the merging of an array of churches into one superchurch.

The years saw this project grow and strengthen so that in 1950 the Federal Council was absorbed into a larger, more closely-knit organization known as the National Council of Churches. At the same time, various church bodies had literally united, for example, the northern and southern segments of the great Methodist Church united as one. Certain churches bearing the name Presbyterian likewise united. And so we might go on to describe a great many literal, organic unions that have occurred. All this only gave momentum to the thinking of some who felt that the ultimate goal of any kind of union such as the National Council of Churches should be that of actual organic unity.

### World Council Formed

Almost at the same time (1949) the World Council of Churches was formed at Amsterdam, and included at the outset a great majority of the subdivisions of non-Catholic Christendom. The second session, at Evanston, to which we have referred, gave the World Council its

true dimensions as a great new force in the religious world. One of its most striking features was that it was able to draw into its membership the Eastern Orthodox Church. This wing of Christendom, under various names and subdivisions, such as Greek Orthodox and Russian Orthodox, represents the eastern half of what was once the great undivided Catholic Church. Since A.D. 1054 Roman Catholicism and Eastern Orthodoxy have been two separate subdivisions, each claiming to be the true church. We confess that we have always felt that Eastern Orthodoxy has a little the better of the argument, though that is beside the point here. Nor can we accept some of the premises on which both sides have built. But it is significant that a great segment of Christendom, claiming to go back to apostolic times in direct succession, even challenging Rome's claims to priority, should be willing to join with Protestant bodies in the World Council of Churches. There is no doubt but that the creation of the World Council, with its inclusion of Eastern Orthodoxy, caused the wave of church unity to roll on ever more impressively and, to many minds, irresistibly.

But that is not all. The logic of church unity springs from the words of our Lord: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). Those working for church unity understand this passage as prophetic, as expressive of that ultimate state of our world they envision when all men will be saved, and when righteousness shall cover the earth as the waters cover the sea. Hence they feel that they are carrying out the will of God in their drive for church unity. That gives to the ecumenical movement a certain crusading quality in the eyes of many.

### Undoing the Reformation

Now, if all men are to be saved, and if all are to be brought into one fold, what of the great cleavage that occurred at the time of the Protestant Reformation? There is only one answer that the dedicated proponent of ecumenism can give—that is, that the lines between Protestantism and Catholicism must ultimately fade. The logic is irresistible, provided the premises are sound, and provided that Bible prophecy does indeed forecast the day of world conversion.

That many do believe that the logic of their premises is valid is evident by the third great development in the ecumenical movement—that is, the endeavor to bridge the gulf between Protestantism and Roman Catholicism. The first moves in this direction were certainly from the Protestant side. They began to be dramatically evident when Protestant ecumenical gatherings included Roman Catholic observers, the observers being there, of course, by invitation.

But it was not long before Rome began to take active steps to ease the tensions and misunderstandings of the centuries, to create by its own definition "one fold and one shepherd." Many have been the evidences of this, some of which we have mentioned from time to time in the REVIEW. The most notable recent evidences have been certain acts and gestures in connection with the second Vatican Council; for example, Protestant observers were invited to sit in at the session, the Pope himself holding an unprecedented conference with these observers. Catholics are now instructed from Rome itself that Protestants are no longer to be described by the odious word "heretic"; they are to be viewed, rather, as "our separated brethren." Even more amazing, concessions have been made by Rome as to the validity of the salvation of some outside the church, that is, the church of Rome.

F. D. N.

(To be continued)

## The Antitypical Day of Atonement—1

Last week we discussed the effect of the ancient Day of Atonement service on the standing of the individual Israelite before God. This week let us consider the nature of Christ's ministry as our great high priest, especially with a view to the antitypical day of atonement.

The numerous sacrifices of the ancient sanctuary service all typified the one infinite sacrifice of the Saviour on Calvary (see Heb. 8:3-5; 9:8-14, 22-26; 10:5-14; cf. 1 Cor. 5:7). Having "obtained eternal redemption for us" when He "offered [that] one sacrifice for sins," He "entered in once into the holy place," into "heaven itself, . . . to appear in the presence of God for us" (Heb. 9:12, 24; 10:12). He became "a merciful and faithful high priest," "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," and there "he ever liveth to make intercession" for us (chaps. 2:17; 7:25; 8:2). Like the priests of old, Christ also must "of necessity . . . have somewhat . . . to offer," for "without shedding of blood is no remission" of sin (see Lev. 17:11). To this end He presents "his own blood," by virtue of "the sacrifice of himself" on Calvary (Heb. 8:3; 9:12, 26).

Inasmuch as the earthly ministration was a "copy" or "shadow" of the infinitely greater ministry of Christ in heaven (chap. 8:5, R.S.V.), the same relationship that existed anciently between the slaying of the sacrificial victim by the sinner, and the ministration of its blood by the priest within the sacred precincts of the sanctuary, exists between Christ's sacrifice on the cross and His ministry in heaven. Anciently, the slaying of the victim made atonement *possible* by providing the blood of the sacrificial victim as a substitute for that of the sinner. But the death of the victim, in and of itself, did not *make* the atonement. It was the priest's subsequent ministration of the blood within the sanctuary that afforded forgiveness and atonement, or reconciliation (see Lev. 4:27-31). Similarly, Christ's death on the cross made it *possible* for all men to be saved, but it did not save anyone. Only as each penitent sinner comes "boldly to the throne of grace" will he "obtain" the "mercy," forgiveness, and reconciliation to which contrite sinners were granted access by His once-for-all act of atonement on the cross.

### Atonement—On the Cross and in Heaven

As our sacrificial substitute on the cross, Christ "reconciled" us "to God" *potentially* (Rom. 5:10, 11); as our great high priest in heaven above, He makes that reconciliation a *reality* in our lives. It is as "a merciful and faithful high priest"—not as the sacrificial victim—that He makes "reconciliation [atonement] for the sins of the people" (Heb. 2:17). When we sin we need "an advocate with the Father, Jesus Christ the righteous," to present His own precious blood as "the propitiation for our sins" (1 John 2:1, 2). It is to this end that Christ became our great high priest, and that He "ever liveth to make intercession" for us (Heb. 7:25).

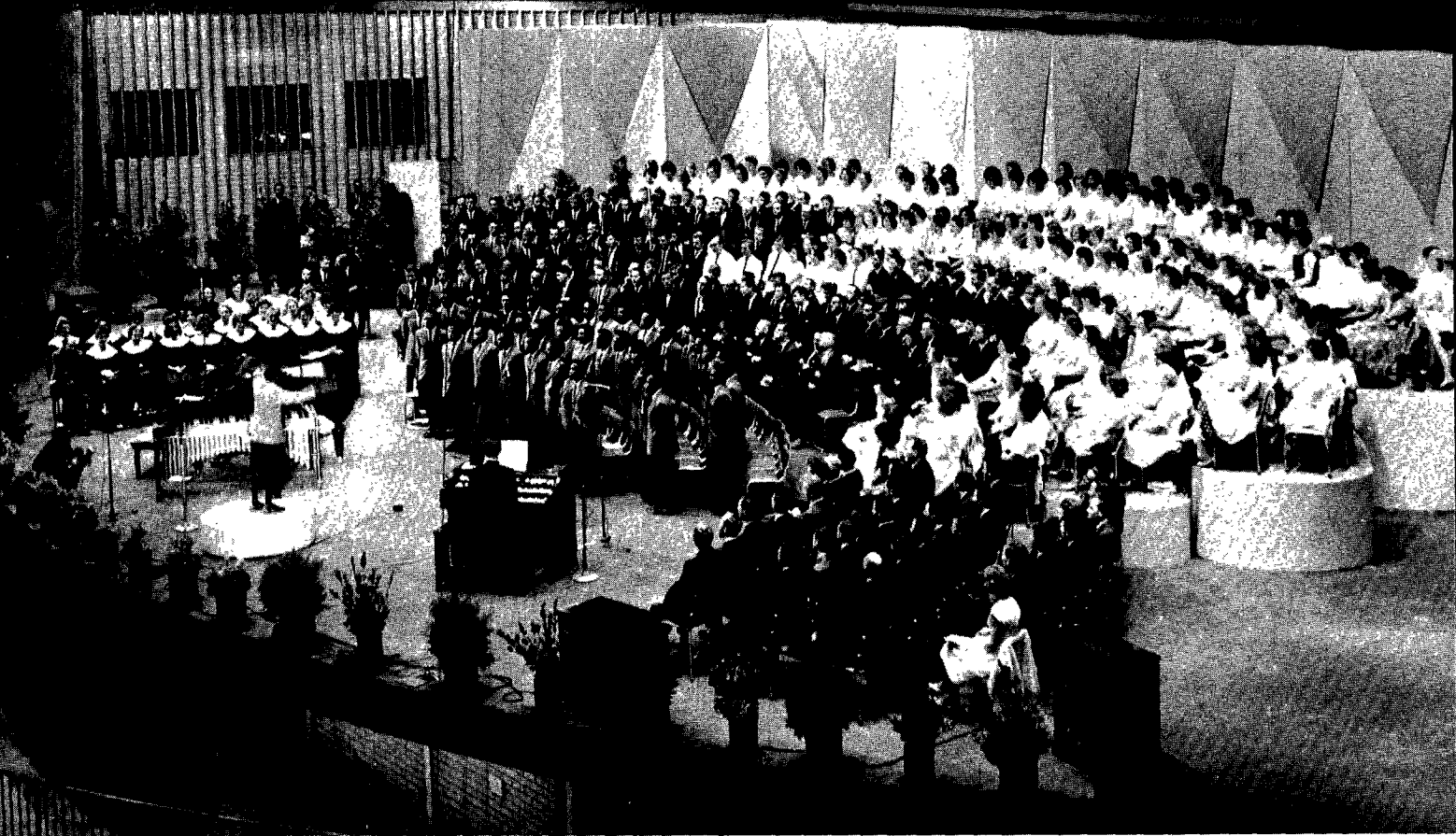
Still looking at the earthly ministration as a "copy," or "shadow" of heavenly things, it is evident that the confessed sins of the penitent sinner are, today, transferred to the heavenly sanctuary by virtue of the blood of Christ, even as anciently they were transferred in figure to the earthly sanctuary by the blood of the sacrificial victim. In the same way and for the same reason, analogy requires that eventually, as on the ancient Day of Atonement, there be a cleansing of the heavenly sanctuary from the confessed sins of God's contrite people in all ages.

Next week we shall give thought to what Christ's high priestly ministry on the great antitypical day of atonement does for us.

R. F. C.



# Reports From Far and Near



Dan Mosolo, Solomon Islands conductor of the New Guinea Adventist choir from Jones Missionary College, leads the group at the Myer Music Bowl in Melbourne. This presentation was part of the South Pacific Adventist Youth Congress and the last of 14 recitals by the New Guinea choir covering 2,000 miles from Cairns to Melbourne. More than 8,000 attended the congress highlighted by a massed youth choir, and interviews by Ernest H. J. Steed, with Olympic gold medalist Betty Cuthbert and Bible Contest winner Graham Mitchell.

## The South Pacific Youth Congress

*Greatest Youth Gathering Ever Held in the South Pacific*

By Ernest H. J. Steed

*Departmental Secretary, Australasian Division*

THE Australasian Division Youth Congress was held in Melbourne, Australia, December 24 to 29. R. A. Vince, division MV secretary, with his union and local MV secretaries, had planned well for the meeting, whose motto was "Youth and Truth for the Hour."

The 2,000 youth in attendance were housed in tents and trailers, almost filling the Nunawading, Victoria, campsite.

C. D. Martin, youth leader of the Far

Eastern Division, was the congress guest speaker. R. A. Vince gave the keynote address.

Wide-awake and bright-eyed youth, gathered from all parts of Australia, New Zealand, Papua, New Guinea, Fiji, Samoa, Raratonga, Tonga, and other Pacific islands, made the congress an event too good to miss. An air of excitement always seemed to prevail as young people from Papua, New Guinea, and the other islands moved among the home-

land youth. These delegates were mainly the 40-voice Jones Missionary College choir from Kambubu, the Polynesian brass band from New Zealand, and other delegates from mainland New Guinea.

It was heart warming to see aboriginal girls from Wiluna in West Australia arm in arm with three girls from Papua. In their college blazers, lap-laps, and sandals the choir boys looked dignified and impressive.

The opening meeting set the pattern

for a truly different but inspiring spiritual feast. Youth leaders with banners and a depiction of areas covered in panorama on a moving dais told of the unity of youth in Christ.

Les Coombe, Trans-Commonwealth Union MV leader, in association with the union and Victorian conference home missionary department, organized Operation Goodwill on Friday morning. More than 1,000 youth went to more than 10,000 homes, presenting a greeting card from the congress Adventist youth and an invitation leaflet outlining the Festival of Youth and Music in the Myer Music Bowl on Sunday night. This act of public contact and witness was entered into most enthusiastically and greatly enjoyed by the youth.

Of special interest were the "Q" sessions. Up-to-the-minute subjects were discussed and followed by opportunity for personal counseling with a number of church leaders on social problems, denominational opportunities, military service, and vocational guidance.

Deeply spiritual messages on Friday night by L. C. Naden, and on Sabbath morning by C. D. Martin, brought conviction and decision that helped lead our youth into God-ordained avenues of commitment and service. Sabbath afternoon told the story of what the youth of this division had been doing in Christ-centered witnessing. The MV Target Trophy Hour was truly an hour of praise to God. With reports already in, it was revealed that Target 500 was over the aim, with 540 baptisms reported and 323 projects.

The Saturday night Pacific Panorama, conducted by union mission MV leaders, was without doubt the most colorful and best ever presented in Australia. Rounding out the evening was the Investiture of 48 Master Guides.

#### 8,000 at Music Bowl

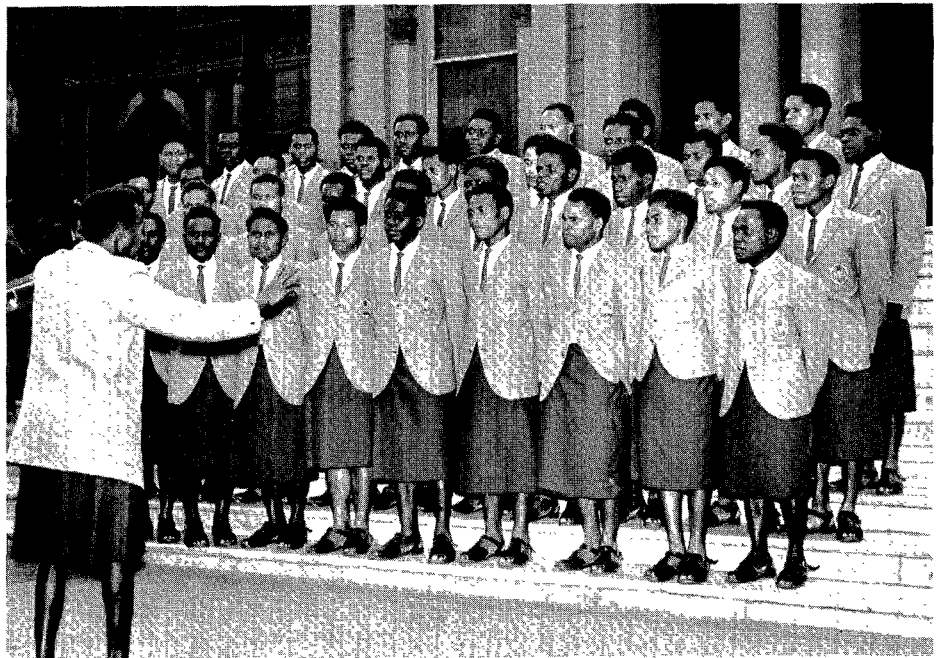
On Sunday night more than 8,000 people came to the open-air Myer Music Bowl to see and hear the most inspiring musical program ever presented by Adventists in this division. Under the baton of newly appointed Voice of Prophecy speaker Roy Naden was a massed youth choir of more than 500 voices. This choir presented thrilling music, but our Jones Missionary College choir, under the direction of Douglas Martin and conductor Dan Mosolo, captured the imagination and hearts of the audience. Time and again the crowd cheered, clapped, and called for encores.

In addition to the music a temperance interview was featured by the division temperance secretary, Ernest H. J. Steed, who interviewed Olympic gold medalist Betty Cuthbert; also an interview with Graham Mitchell, International Bible Contest winner. Timothy Nama, of Yani, in the highlands of New Guinea, came onto the platform dressed in bird of paradise plumes and native regalia. He with others testified to the benefits of clean living the temperance way.

Tuesday was the final day of the Congress. George Rollo introduced youth who are sharing their faith, then presented to approximately 100 youth the Award of Merit for service and attainment.



R. A. Vince, Australasian Division MV secretary, interviewing union mission youth leaders at the Target Evangelism program at the South Pacific Adventist Youth Congress. Significant were the results that pointed out 323 projects conducted, with 540 baptisms in 1964.



The New Guinea Adventist choir on the Sydney Town Hall steps ready to sing two Christmas carols. Later they presented a brilliant recital to more than 2,000 people in the Town Hall.

Everybody who had a camera turned out to photograph the parade of Master Guides, the New Guinea choir, and other island delegates in colorful costumes led by the Polynesian band. TV camera and press men joined the youth in getting film with which to tell the story.

Pastor Martin's last message as the curtain came down on the congress was an appeal to wholehearted dedication for this crisis hour. Pastor Ken Mead had prepared a most impressive and touching

portrayal of God's ways with men. "In every age God calls the right man or woman to hold the fort of truth," he said. In colorful presentation we saw Esther, David, and Isaiah. These were youth prepared to say "Here am I; send me."

We are confident that the guidance given at this congress, the messages proclaimed, the aims set, the spirits revived, and the desires created will make the Adventist youth of Australasia more effective as witnesses for Christ in 1965.



## Warsaw, Illinois, Church Dedicated

The Warsaw, Illinois, church was dedicated November 14. Vernon Flory, Sabbath school secretary of the Lake Union Conference, delivered the dedicatory sermon; the Illinois Conference president, W. A. Nelson, spoke at the morning service; Elton Dessain, conference treasurer, former pastor J. E. Cleveland, and L. L. Murphy, district pastor, participated in the service.

The Warsaw church traces its beginning to 1948, when Henry Agnew, a colporteur,

sold books in the Basco area. O. W. Bacheller, then the district pastor, held a series of meetings and baptized Mr. and Mrs. Charles Rosenbloom, who are still faithfully leading out in the church.

This attractive sanctuary, seating 100 people, with its stained glass windows in front and above the baptistry, stands as a memorial to God in the community.

E. L. ALLEN

Departmental Secretary  
Illinois Conference

## An Opportunity to Hasten Christ's Return

By F. L. Peterson, Vice-President  
General Conference

At the beginning of his existence man believed God and communed with Him as his Creator, his Father, and his Friend, but after sin entered he fled from the presence of God and considered Him his enemy. It was impossible for man to change this estranged relationship, but God in His infinite mercy provided a way of escape through Jesus Christ. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19).

In His infinite wisdom God has now "given to us the ministry of reconciliation." Paul says, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (verse 20).

The gospel commission is God's imperative to His waiting church and includes His enduring promise "Lo, I am with you alway, even unto the end of the world." The command requires faithfulness in preaching the Word, constancy in prevailing prayer, and sacrificial giving. When "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; . . . then shall the end come." The church must keep the emphasis on giving the gospel to the whole world.

The members of the church are the leading characters in the closing scenes of the drama of the ages, "the last link in the chain of this earth's history,—the

coming of the Son of God in majesty and glory."—*The Desire of Ages*, p. 630.

History is now repeating itself, as Jesus said it would. "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). It was in the days of Noah that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence" (Gen. 6:5-11).

The period in which the world now finds itself after another 120 years of preaching the everlasting gospel has been called the atomic age and the space age, but well might it also be termed the age of violence. The world is in need of the return of Jesus as King of kings and Lord of lords.

Part of the prophecy that compares Noah's day with our own is the command "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). "The day and the hour of His coming Christ has not revealed. He stated plainly to His disciples that He Himself could not make known the day or the hour of His second appearing."—*The Desire of Ages*, p. 632.

This cancels out any date setting or year-time prediction that one may conjure up. "The exact time of the second coming of the Son of man is God's mystery."—*Ibid.*, p. 633. It is our responsibility to proclaim the good news to the world and leave "God's mystery" with Himself.

"By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12, margin."—*Ibid.*

The Seventh-day Adventist Church is in the world at such a time as this as a creative, regenerating, and reconciling agency for the healing of the nations and the redemption of man.

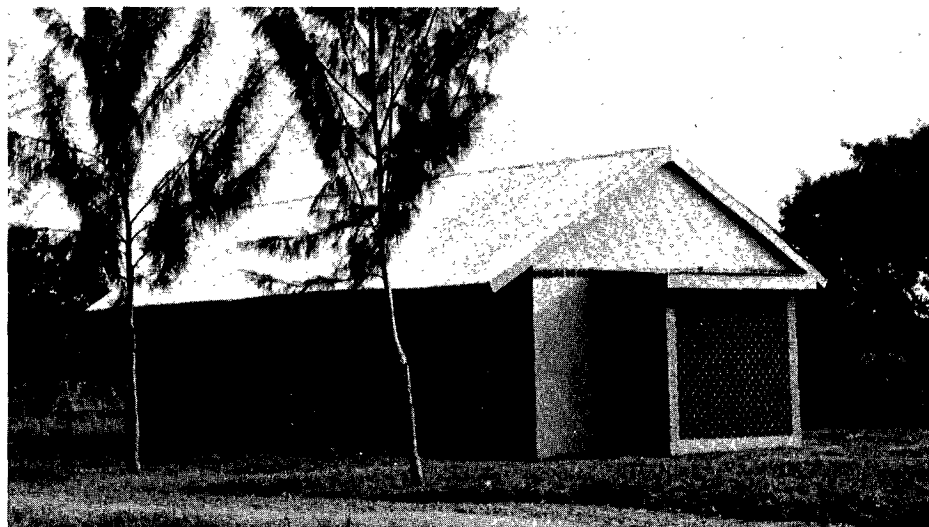
On Sabbath, March 13, a spring missions offering is to be contributed by God's waiting church to advance the gospel in the outposts of the world. Every member of the church should recognize that it is both a privilege and a responsibility to respond with a liberal offering as God has prospered him. One hundred thousand dollars is a small sum for such a large and faithful constituency to raise. Praise God, we are well able to go over the goal that has been set. The hour is fast approaching when time shall merge with eternity. We are racing with destiny. The world must be warned, and it is our responsibility.

## New Church in Kenya

On December 12, 1964, Kenya became a republic. On that day also the members of the Mere, Kenya, Seventh-day Adventist church dedicated their "bush" church. The church was designed and built by the mission director, P. D. Bakker. M. E. Lind, the East African Union president, preached the dedicatory sermon.

MRS. P. D. BAKKER

Departmental Secretary, Australasian Division





## New Mission Office in Chiclayo, Peru

The administrators and field workers of the North Peru Mission, together with representatives of the Inca Union Mission and the South American Division and several local authorities, gathered in Chiclayo, Peru, October 12, 1964, for the inauguration of the recently constructed mission office building. The inaugural ceremony began when the prefect of the department of Lambayeque (state governor) cut the ribbon, thus symbolically opening the doors to serve the public. In the short program that followed, the prefect spoke briefly but significantly on the redemptive power of the gospel. Andrés Rode, secretary-treasurer of the mission, reviewed the progress made since the mission was organized almost four years ago.

The two-story building includes eight offices, a section for the Book and Bible House, and apartments for two missionary families.

**R. A. HAYDEN, Departmental Secretary**  
*North Peru Mission*



## Caracas, Venezuela, Evangelistic Center

The Caracas, Venezuela, evangelistic center was inaugurated Sunday evening, November 22, 1964, with nearly 1,000 persons present. The principal speaker was R. S. Watts, a vice-president of the General Conference. Several telegrams were read from leading authorities of the nation, including one from Dr. Raul Leoni, president of Venezuela. The service closed with a baptism of 18 persons. This month a large evangelistic campaign is to begin in this center.

In the picture A. R. Nordcliffe, former president of the East Venezuela Mission, cuts the ribbon to open the center. Looking on, left to right, are: A. H. Riffel, Colombia-Venezuela Union president; C. L. Powers, president of the Inter-American Division; R. A. Anderson, secretary, General Conference Ministerial Association; and R. S. Watts. Rebecca Bohr, daughter of the mission president, holds the pillow on which she had brought the scissors for Elder Nordcliffe.

**HAROLD BOHR, President**  
*East Venezuela Mission*

## Wichita Church Aids Plane Disaster Victims

**By H. C. Klement, President**  
*Kansas Conference*

The Sabbath school at Wichita, Kansas, opened on time at nine-thirty Sabbath morning, January 16. At the same moment, from McConnell Air Force Base, a large KC-135 jet tanker, loaded with 161,000 pounds of fuel, took off on a routine refueling mission for the Air Force. A few seconds later the radio tower received the universal distress call, Mayday! Mayday!

The control tower officer reached for the microphone, gave recognition immediately, and ordered the tanker to bank to the left, thus taking it away from the residential area of Wichita. The control tower repeatedly asked the pilot for information on his trouble, but there was no response. Brigadier-General Murray A. Bywater, Commander of the 835th Strategic Aero-Space Division, reported at the briefing session that they felt the pilot was struggling so frantically with the controls he did not have time to report any further information. They also believed that he was attempting to do his best to get the aircraft away from the city. The plane crashed three minutes after take-off, about seven miles from the runway.

At nine-thirty-six the telephone at the Seventh-day Adventist church rang, and Red Cross officials requested medical personnel in the congregation to report to their disaster stations. A request also was made for special prayer for the victims of the crash. R. E. Brewer, pastor

of the church, immediately interrupted the Sabbath school program and prayer was offered.

Following the Sabbath school and church service, it was learned that the tanker had crashed in a residential area and that about three square blocks of

Workers search debris in Wichita, Kansas, where KC-135 jet tanker crashed January 16.







R. E. Brewer, pastor of the Wichita Seventh-day Adventist church, catching boxes of clothing at the disaster center set up in the old Wichita courthouse.

the city were in ruins. Several homes were sheared from their foundations at the point of impact, and in others, human beings became living torches as the deadly, inflammable fuel load of the plane blazed up.

After the fires had been extinguished and the disaster area checked, it was found that the death toll had reached 30, including seven Air Force crewmen and 23 civilians. Seventeen others were badly injured, 14 homes were completely destroyed, and many others badly damaged by fire. None of our members were killed, nor was any of their property damaged.

Owing to previous planning and organization by our Dorcas Federations around the State, our church was prepared to give immediate assistance through the Red Cross to families who lost clothing and bedding in the disaster. Our Wichita church furnished personnel to help with the distribution of clothing, and the disaster truck from Topeka unloaded more than 200 comforters and over 300 individual clothing boxes. The American Red Cross was most pleased with the help that we were able to give in this emergency.

## "I Was Reared a Halfway Adventist"

We were holding a series of evangelistic meetings in a town in Oregon. During the series we visited many who had been members of the church but for one reason or another had stopped attending.

One day we called on a woman who had been out of the church for a number of years. I commented, "You were reared a Seventh-day Adventist, weren't you?" Without hesitating she said, "I was reared a halfway Adventist; I went to public school."

How I wish that parents who for one reason or another do not send their children to our schools would see the danger of the course they are following.

This woman, who said she was reared "a halfway Adventist," is no longer interested in spiritual things. She is no longer even a halfway Adventist. She did not come to our meetings.

Dear parents who have children in public schools: Your children's eternal future may depend upon the decision you make when you choose where they will go to school. Heaven is too precious, the coming of Jesus too near, for us to neglect the greatest evangelistic agency for the saving of our youth—our schools. May your children never be found outside the church, and comment on their early training, "I was reared a halfway Adventist."

JIM L. HINER, *Evangelist*  
*Oregon Conference*

## Northern Philippine Literature Evangelist Institute

By A. N. Santiago  
*Departmental Secretary*  
*Northern Philippine Union Mission*

The joint Northern Luzon Mountain Province missions literature evangelist institute was held in Dagupan City, September 22 to 26. Guests were the governor of Pangasinan, Dr. Francisco Duque; and the president of the Dagupan Medical

Society, Dr. Ignacio de Guzman. The North Philippine Union Mission was represented by the president, T. C. Murdoch, and the publishing department secretary and his assistant, A. N. Santiago and Mrs. R. N. Emralino, respectively. From the Philippine Publishing House came W. D. Jemson, manager; E. L. Villanueva, treasurer; and A. B. Timple, foreman. Present from Philippine Union College was P. G. Miller, the dean. Officers from both missions were present, together with the publishing leaders. Of 82 literature evangelists present, eight were from Mountain Province.

On the last day of the meeting Dr. Miller presented the challenge of the unfinished task. There was a good response, and all felt the presence of the Spirit of the Lord.



### Australasian Division

E. J. Landa, an experienced missionary who for several years served in the French-speaking islands of the Central Pacific Union Mission, sailed from Sydney, Australia, December 3, for Nouméa, New Caledonia. He is to serve for a period of six months in the interim period while the field is awaiting the transfer of a newly appointed missionary from France. Pastor Landa will be on loan from the Queensland Conference, where he has been caring for the foreign-language-speaking churches in the city of Brisbane.

### North American Division

Mr. and Mrs. Richard L. Watts left Vancouver, British Columbia, December 16, returning after furlough, to India. Sister Watts's maiden name was Norma Fay Suiter. Brother Watts serves as manager of the food industries in the Southern Asia Division.

Mr. and Mrs. Daniel R. Purple and two children, of Angwin, California, sailed on the S.S. *Argentina Maru*, January 14, from Los Angeles, California, for Montevideo, Uruguay. Sister Purple's name prior

Literature evangelists and leaders of the Northern Luzon Mission and Mountain Province Mission at the institute held in Dagupan City.





to marriage was Margurete Viola Dougherty. Brother Purple is to be an accountant in the South American Division office.

**Dr. and Mrs. George J. Wiesseman** and son Garold left Portland, Oregon, January 17, for Thailand, returning after furlough. A daughter, Patricia, is to return after completion of the present school year. Sister Wiesseman's name before marriage was Jeanne Saunders. Doctor Wiesseman is assistant medical director of the Bangkok Sanitarium and Hospital.

**Mr. and Mrs. Osiris I. Weiss** and four children, of Glendale, California, left Los Angeles, California, January 19, for Guatemala City. Sister Weiss's maiden name was Erna Elise Hassing. Brother Weiss has accepted a call to serve as pastor-evangelist in the Guatemala Mission.

**Elder and Mrs. James W. Zackrison** and three children left Miami, Florida, January 21, returning to Medellin, Colombia, after furlough. Before marriage Sister Zackrison's name was Alta Lucille Taylor. Brother Zackrison will continue as head of the theological department of Colombia-Venezuela Union College.

**Dr. and Mrs. Eugene W. Hildebrand** and four children, of St. John's, Newfoundland, left New York City January 24, for Benghazi, Libya. Sister Hildebrand's name before marriage was Betty Jean Chapman. Dr. Hildebrand is to serve as staff physician in the Benghazi Adventist Hospital.

**Dr. and Mrs. Kenneth H. Sturdevant**, of Puyallup, Washington, left Los Angeles, California, January 24, for Heri Hospital, Tanzania. The maiden name of Sister Sturdevant was Evelyn Roth Leo. Dr. Sturdevant has accepted a call to serve as a physician in the Heri Hospital.

E. W. DUNBAR

## Georgia-Cumberland Tops Goal in Three 1964 Drives

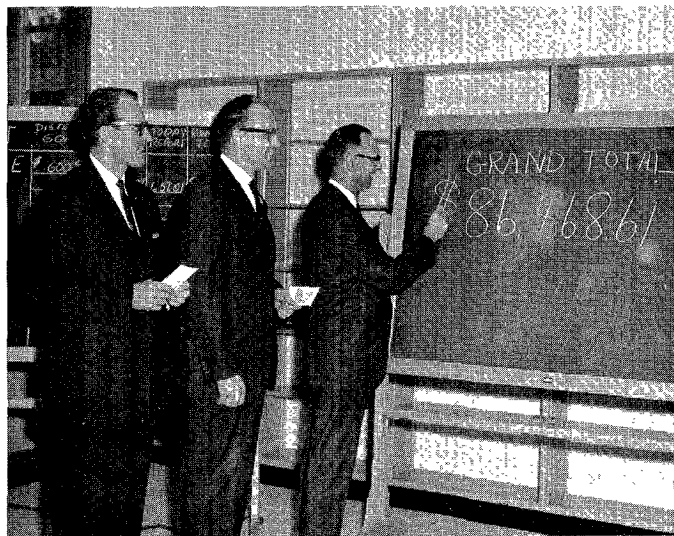
By Lois Bruce Zachary

Three fund-raising campaigns were conducted in 1964 by the Georgia-Cumberland Conference. All three benefited the academy building program. In this conference of approximately 8,000 members there are 72 churches. Most of the members are of moderate means, but they responded to the challenge and raised \$233,000 during the year.

The first campaign was the Penny Campaign, which closed on March 15. With a goal of \$20,000, it brought in \$34,000. The second was the Sacrifice offering taken on May 16 with a goal of \$100,000. The total reached was \$109,000. The last campaign for the year was the Christmas Thank Offering, launched about a month before Christmas and received on December 12.

On Sunday, December 13, the pastors, church representatives, and conference workers met in the academy library to report results. Each church was called in

Left to right: LeRoy J. Leiske, Southern Union president, and Desmond Cummings, Georgia-Cumberland president, look on as Edward Reifsnyder, Georgia-Cumberland Academy principal, posts the final figure in the Christmas Thank Offering campaign.



alphabetical order. The goal was \$60,000. By the time Graysville reported, \$61,000 had been reached. Excitement mounted as each pastor added the amount reached in his district. Hardly anyone was sitting when the final figure was posted—\$86,468.61, an overflow of more than \$26,000!

The Health and Welfare Societies contributed approximately \$4,000 for the purchase of tables and chairs for the

cafeteria. They were honored in special services on December 13 when LeRoy J. Leiske, president of the Southern Union, unveiled a bronze plaque in the cafeteria, listing the 51 societies.

When Georgia-Cumberland Academy opens its doors in September it will boast one of the finest plants anywhere. All the buildings will be new, as will be most of the faculty homes. The location near the foothills of the Lookout Mountain chain offers an ideal climate the year around, as well as a beautiful setting in the valley for the academy buildings.



## Two Juniors Raise Third of Church Goal

Ronald Cookenmaster and Cheryl Collier, two zealous juniors of the El Centro Seventh-day Adventist church, proudly display a card showing how much they solicited door-to-door in the last caroling season. The \$700 that they raised is one third of all that was brought in this year. The church raised \$350 more than its goal, which represents a 20 per cent increase over last year's goal.

GORDON COLLIER, Pastor  
El Centro Church

## A Changing India Gives Gospel New Impetus

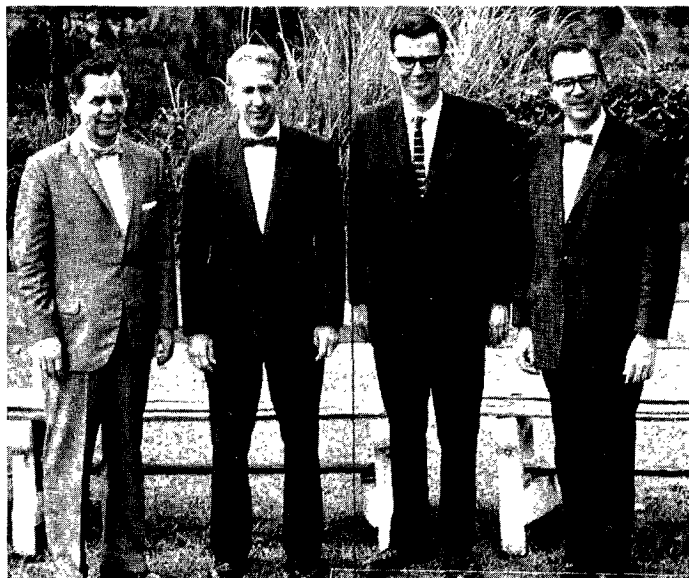
By C. L. Torrey, Treasurer  
General Conference

The caste system, which originated with Hinduism, has been a great deterrent to our work in India. But great changes have taken place in comparatively recent years. The breaking of this system, especially in some villages, although not as yet complete, has greatly accelerated our work, since people can now mingle together more freely on a more equal footing.

In the past, millions have been bound by caste, which placed the high-caste Hindus above their fellows to the point where approximately 2,300 different castes would not mingle, eat, drink, or intermarry. This was like having nations within a nation. But untouchability is fast disappearing in the villages, and is gone in the cities.

Women also have more freedom. When I was in India recently, I saw them employed in government offices, air and train terminals, by travel services, and in other responsible jobs. The time was not many years ago when women's place was behind the veil or at home within four walls. Now they move about at will.

The people of the various religions still regard Christianity with disdain, and in many cases with hatred. They will disinherit and do everything possible to keep members of their families from accepting Christ. Yet it is noted that



### Classmates Are Medical Directors

At the medical administrative precouncil meetings of the Far Eastern Division held at Baguio, Philippine Islands, four members of the class of 1949 at the School of Medicine of Loma Linda University had a class reunion. All four are medical directors of hospitals in the Far Eastern Division. They have a combined mission service record of 34 years.

From left to right they are Louis G. Ludington, director of Bangkok Sanitarium and Hospital, Bangkok, Thailand; Galen H. Coffin, director of Youngberg Memorial Hospital, Singapore, Malaysia; Roger O. Heald, director of Tsuen Wan Hospital, Kowloon, Hong Kong; Clarence Ekvall, director of Manila Sanitarium and Hospital, Manila, Philippine Islands.

MRS. G. H. COFFIN



### Filipino SDA Doctors Organize

Seventh-day Adventist doctors in the Philippines organized for the first time during the Far Eastern Division medical precouncil as the Adventist Medical Association of the Philippines. Officers are (left to right): Dr. C. M. Jimenez, medical director of Philippine Union College clinic, secretary-treasurer and press relations officer; Dr. F. T. Geslani, medical director of Miller Sanitarium and Hospital, vice-president for the Visayas; Dr. C. A. Fernando, medical director of Cagayan Valley Sanitarium and Hospital, president; Dr. A. P. Roda, medical director of Mindanao Sanitarium and Hospital, vice-president for Mindanao; and Dr. A. G. Gensolin, Philippine Union College dentist, vice-president for Luzon.

B. B. ALSAYBAR

there is more tolerance, and in tens of thousands of cases there is an urgent desire on the part of Hindus, Mohammedans, Buddhists, Sikhs, and others to study the life and teachings of Jesus Christ, and our message.

The changes in India have had a very beneficial effect upon our work. Our workers can now mingle freely with the masses in their zealous search for souls. There is a new determination on the part of all to take full advantage of these favorable circumstances and do exploits for God in a better and larger way than ever before. It is a new day in India, as it is elsewhere in this division with its teeming hundreds of millions of people.

### Far Eastern Division Holds Medical Administrative Council

By Ralph F. Waddell, M.D.  
Medical Secretary  
Far Eastern Division

To explore ways and means of serving God and our fellow men more effectively was the motivation for holding the Far Eastern Division's medical administrative council, in Baguio, Philippines, November 25-30, 1964. Medical and business administrators of the division's 18 sanitariums and hospitals and its 19 clinics and dispensaries joined with their directors

of nursing service and nursing-education programs in presenting a thrilling account of medical missions advance. Pictures of new buildings erected, classes of graduating nurses, health teams holding village clinics, and baptismal services conducted by hospital chaplains were flashed on the screen.

During the initial three days of the council emphasis was placed upon continuing professional excellence by active in-service educational programs, an escalating plane of superior practice through staff organization and evaluation, and the extension of compassionate service in the operation of village clinics and community-centered preventive activities.

The 155 delegates participated in discussions focused on the place of medical ministry in proclaiming the gospel to the more than 300 million people of this vast division field. During this year approximately one million patient contacts will be made and more than 50,000 patients will be hospitalized. All of the hospital administrations reported active evangelistic programs in progress.

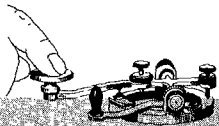
It was observed that the Far Eastern Division has 20.5 per cent of all overseas Seventh-day Adventist sanitariums and hospitals, and 16 per cent of all clinics and dispensaries. It was also found that 17.6 per cent of all mission hospital beds are in the Far Eastern Division, as well as 31.1 per cent of inpatient admissions and 21.3 per cent of outpatient visits to mission hospitals. Furthermore, 44.4 per cent of all mission-employed physicians

and dentists are in the Far East and 40 per cent of all mission nurses.

Dental ministry is producing a significant impact and contributing much to the over-all medical effort of the church in the Orient. A report was given of a pioneer dental clinic in northern Thailand that was established as our sole witness in that vast hinterland. It has helped greatly to acquaint people with the Adventist Church. Our Chiangmai church has been strengthened and more than a dozen people have been baptized as a result of Christian witnessing through dental ministry. Besides this dental clinic in northern Thailand, four of our medical institutions have thriving dental departments.

Following the administrative council a two-day scientific session was conducted in which 17 papers were presented by the clinicians and business administrators. These presentations and the discussions that followed reflected the high level of medical care, the attitude of scientific investigation and research held by our 164 physicians and dentists. They also indicated the careful attention our business administrators are giving to efficient operation and the trends they are following in modernizing management procedures.

The staffs of the Far Eastern Division's 37 medical institutions are grateful for the outstanding contributions made to their council by Dr. T. R. Flaiz and Miss Mazie Herin, secretary and associate secretary, respectively, of the General Conference Medical Department.



# Brief News OF MEN AND EVENTS



## Inter-American Division

Reported by  
D. H. Baasch

► A new church at San José, Puerto Rico, was dedicated December 7, 1964. The congregation is relatively new, having been organized in 1964 by Max Grunzeug, now home missionary secretary of the Puerto Rico Conference. Wenceslao Cadiz is the present pastor. R. A. Anderson, of the General Conference Ministerial Association, preached the sermon. J. C. Kozel, assistant treasurer of the General Conference, offered the dedicatory prayer. The new building will seat 200.

► K. G. Vaz and O. E. Gordon were re-elected president and business manager, respectively, of West Indies College, at the recent West Indies Board held in Mandeville, Jamaica. The current enrollment of West Indies College is 633. Of these students, 110 are on the college level.

► G. E. Maxson was appointed president of the Central American Union at the Inter-American Division council held November 13-21, 1964, in Port-of-Spain, Trinidad. He previously served as president of the Panama Conference, and replaced L. L. Reile, who, having returned permanently to the United States, was recently elected president of the Greater New York Conference.

► E. J. Murray was appointed secretary-treasurer of the Caribbean Union at the

Inter-American Division council. Elder Murray was previously secretary-treasurer of the East Caribbean Conference.

► G. Ralph Thompson, formerly head of the Bible department of Caribbean Union College, has been elected president of the East Caribbean Conference. He took up his new duties in December, 1964.

► A. H. Riffel, president of the Colombia-Venezuela Union, reports that 41 students graduated from the Colombia-Venezuela Union Training School on October 18, 1964. Eighteen were junior college graduates, and 23 completed the secondary courses.

► The MV department of the West Jamaica Conference, under the direction of H. L. Douce, held a conference-wide youth congress December 17-20 in Montego Bay, Jamaica. D. H. Baasch and D. J. von Pohle were present from the Inter-American Division. More than 100 MV Society representatives and hundreds of other youth attended the congress.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Fred K. Hyde, of California, has been called to pastor the Adirondack, New York, district. Brother Hyde was educated in Michigan, graduating from Adelphian Academy and Andrews University, where

he majored in theology. He and his family have already arrived in their new field of labor.

► For the first time in history, North-eastern Conference tithe reached one million dollars in 1964, reports F. L. Jones, secretary-treasurer of the conference. Although final word has not come in, Elder Jones believes the conference will very nearly reach 700 baptisms for 1964.



## Columbia Union

Reported by  
Don A. Roth

► New pastor of the Spencerville, Maryland, church is Raymond Spencer. He comes to the church from the Baltimore First church, replacing Glenn Smith, who is now stewardship secretary of the Nebraska Conference.

► Mel E. Rees, stewardship secretary for the Columbia Union Conference, is on a two-month assignment in the Trans-Africa Division. He will be training stewardship secretaries in the Johannesburg and Cape Town areas.

► As a result of Chesapeake's recent distribution of 210,000 "This May Startle You" tracts, 2,653 people have requested the book giving more information on the change of the Sabbath.

► Mrs. Daniel Kubrock, wife of the pastor of the Danville-Berwick-Northumberland district in the Pennsylvania Conference, was the winner of an Osterizer Supreme. She entered her prize-winning recipe for Eggplant DeLuxe to the Loma Linda Food Company.

## Choir From Austrian School Tours Churches

Our Bogenhofen Seminary in Austria is situated near medieval places of interest such as the little city of Braunau am Inn; Burghausen, the largest castle of Germany; and Salzburg, famous city of Mozart. At Bogenhofen we have students from Scandinavia, Great Britain, the United States, France, Hungary, and Yugoslavia who work toward a certificate of the Goethe-Institut, for German-language achievements. Others from Germany, Switzerland, or Austria prepare to enter evangelistic work.

Some of these students combine their talents with those of their teachers in a men's choir that visits the churches and evangelistic efforts of Switzerland and Austria every spring. The picture shows the choir during a visit to the church at Berne, Switzerland, headquarters of the Southern European Division. The principal of the seminary, Johann Heinz, is in the center, and the writer is second from the right.

OTTO RIEGLER



## Lake Union

Reported by  
Mrs. Mildred Wade

► Dr. Siegfried Schwantes, associate professor of religion at Andrews University, was awarded first prize in a national book contest by the Baker Book House of Grand Rapids, Michigan, for his book entitled *A Short History of the Ancient Near East*. The award for first place is an expense-paid tour of the Holy Land.

► The Elmhurst-Villa Park church, near Hinsdale, Illinois, which was organized in October of 1962, has shown remarkable growth. The charter membership of 32 has increased to 83. Contributing to this outstanding progress is a friendly membership, a top-notch Sabbath school, liberal giving, and an active missionary program. M. D. Oswald, field representative of the Hinsdale Sanitarium, has added spiritual emphasis through the Wednesday night services.

► Kenney Elton Micheff, three years old, engaged in his first Ingathering during the Christmas season. At one home, the people asked Kenney to sing. He received a \$3 donation, his first in Ingathering. His father is a literature evangelist at Moline, Illinois. The Micheff family of six brought in more than \$500 toward the church goal.

► On Sabbath, January 2, the Ithaca, Michigan, church celebrated its hundredth anniversary. Established in 1865, with a membership of 36, it was led by I. D. Van Horn. First to preach the message in that area were two "boy preachers," S. M. Butler and I. H. Evans. Among denominational workers who came from this church were Ira Woodman, who served many years at the Pacific Press; Burt White, who became a conference president; and a young woman named Julia Burgess, who with her husband, J. O. Corliss, pioneered the work in Australia.

► Upon graduation from Emmanuel Missionary College in 1950, L. J. Pumford was invited to serve in the Indiana Conference. He taught two years at Knox, then was transferred to the ministerial force and moved to the Bloomington district. After serving in various other churches and conducting evangelistic services throughout the State, he has now been appointed campaign manager of the Indiana Conference evangelistic team and will begin work at Mt. Vernon, in the southern part of the State.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► Sabbath, January 23, was homecoming Sabbath for the College Place Village church. Josephine Cunningham Edwards spoke Friday evening and Sabbath afternoon. The young people of the Village church, under the guidance of A. L. Moore, youth pastor, are holding a series of Voice of Youth meetings, "Beyond Tomorrow," on Friday evenings for 11 weeks. The talks are being given entirely by the young people. N. R. Johnson, the pastor, and Mrs. Harold Farnsworth, Bible instructor, are cooperating with Elder Moore in instructing the young people in all phases of public evangelism.

► Instruction and assistance were given to Pathfinder leaders and prospective leaders January 15 to 17 at Mount Ellis Academy under the sponsorship of Ed Webb, union MV secretary, and Ernest Schaak, Montana MV secretary. During the MV meeting Sabbath afternoon Elder Webb reported that 167 baptisms have resulted from the 30 Voice of Youth meetings held in 1964 throughout the union conference.

► At a recent meeting the Portland Union Academy constituency requested the Oregon Conference to assume responsibility for operating the institution. Final action will be taken at the conference session in July. L. E. Russell is prin-

cipal of the academy. Because the grade school division will continue to be operated by the area churches, it was voted to change the name to Portland Elementary School of Seventh-day Adventists. Fred Wilbur is principal of the elementary school.

► Public evangelistic meetings have been announced as follows: Oregon Conference—F. G. Roper in Portland; Washington Conference—R. A. Rentfro and the conference evangelistic team in Auburn.

► Walter R. Beach, secretary of the General Conference and a Walla Walla College alumnus, was on the WWC campus February 5 to 9 for a missions-emphasis program.

► Completion certificates were issued to 20 youth leaders who completed Leadership classes in the Idaho Conference January 8-11. Union and local conference personnel led out in the instruction.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Guest speakers at the Central California Conference workers' meeting held at the conference campground at Sequel, January 13 to 15, were R. R. Bietz, president of the Pacific Union Conference; H. W. Lowe, field secretary of the General Conference; W. J. Blacker, union conference secretary-treasurer; Clarence Kott, union Sabbath school secretary; B. R. Spears, evangelist; J. O. Cunningham, union church development secretary; W. A. Fagal; and D. E. Dirksen, union home missionary secretary. This was the first opportunity for the new Central California president, E. R. Walde, to meet with all the conference workers.

► Carl Lindgren assumed his duties as assistant administrator of the St. Helena Sanitarium and Hospital on January 5. He comes from Sebastopol, California, where he has been administrator of Palm Drive Hospital for the past ten years. At St. Helena, Mr. Lindgren replaces Charles H. Snyder, who is now administrator of the Feather River Sanitarium and Hospital at Paradise, California.

► C. A. Oliphant, assistant professor of journalism at La Sierra College, was guest speaker for the February 7 meeting of the Adventist Writers' Club. This club, with a present membership of more than 40, meets monthly in the Southern California Conference office and is open to all who are interested in writing.

## NOTICES

### Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

A continuous supply of literature to the following: Bartolome P. Pilotin, Labu, Gen. Santos, Cotabato, P.I.; Paulina Pilotin, Lagao, Gen. Santos, Cotabato, P.I.; A. Z. Roda, P.O. Box 3, Cebu, P.I.;

Aurelio Cachuela, Lambo, Gen. Santos, Cotabato, P.I.; Arsenio Dollosa, Bo Progresso, Binalagan, Negros Occ., P.I.; Pablo Cordero, Caridad, Baybay, Leyte, P.I.; Louisa Edwards, La Chana Trace, O'meara Rd., Arima, Trinidad, W.I.; H. M. Secretary, Central Jamaica Conf. of SDA, Box 81, Spanish Town, Jamaica, W.I.; Hortense Scarlett, c/o West Jamaica Conf. of SDA, Box 176, Montego Bay, Jamaica, W.I.; David T. Almoroto, Bantigue, Isabel, Leyte, P.I.; O. Robinson, Orange SDA Church, Sign P.O., St. James, Jamaica, W.I.; Faustino F. Galanay, Bo. 1, Marbel, Koronadal, Cotabato, P.I.; Jose A. Espiritu, Bo. 1, Marbel, Koronadal, Cotabato, P.I.; Osmond Morgan, 14 Oakland Cres., Kingston 11, Jamaica, W.I.; The Pama Sisters, Calalang, Barotac Viejo, Iloilo, P.I.; Rita Gaganzo, Igcoolo Church, Guimbal, Iloilo, P.I.; Reyland Elie, Basse Terre, Moruga, Trinidad, W.I.; Marcial M. Diaz, Box 293, Davao City, P.I.; Mr. and Mrs. Emmanuel Adjepong, Seventh-day Adventists, Domabira, Konongo, Ashantiakim, Ghana, W. Africa; Remigio Catolico, Labu, Gen. Santos, Cotabato, P.I.; Josue N. Fofue, Banton, Romblon, P.I.; Hamiva T. Manosa, 145 Taft Ave., Mandurriao, Iloilo City, P.I.; Hami M. Tiano, West Visayan Mission, P.O. Box 241, Iloilo City, P.I.

## Church Calendar

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
Thirtieth 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
Thirtieth Sabbath Offering (Central European Division)	June 26

## REVIEW and HERALD

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

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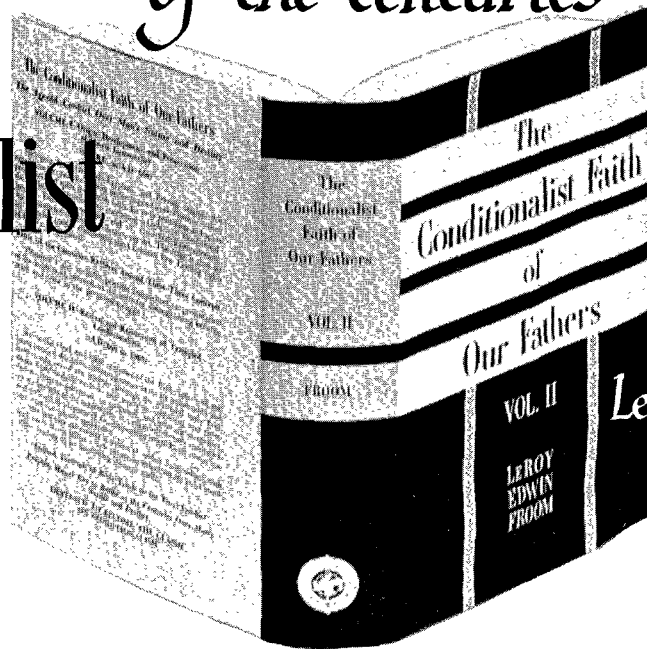
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# News of Note

## Cable From Vietnam

Relatives and friends of our missionaries in Vietnam will be interested in the following cable, which A. E. Gibb, secretary of the Far Eastern Division, sent to the General Conference on February 9:

**WATCHING SITUATION OVERSEAS PERSONNEL VIETNAM. CONTACTED AMERICAN CONSULATE SINGAPORE. FEEL NO IMMEDIATE CAUSE ALARM. DETAILED EVACUATION PLANS READY WHEN NEEDED. GIBB.**

Let all who long to see the work finished pray that the winds of strife which threaten to disrupt the progress of the cause in that area may be held in check so that our missionaries may be able to remain at their posts.

N. W. DUNN

## Six Perish as Boat Sinks on Lake Victoria

In a personal letter, Dishon Agutu, one of our loyal lay preachers living in the area of Gendia Mission in western Kenya, reports the following tragedy on Lake Victoria:

"Let me tell you some sad news. Ninety people lost their lives when a motor launch sank between Kisumu and Kendu Bay on January 9, 1965. Quite a number of our people were among the victims. Among them were a new evangelist from Bugema, a wife of one of the evangelists, and four teachers. There were terrible sights at Kendu for a whole week as the mourners waited to identify the dead. I preached at the funeral of the evangelist's wife to a big crowd the following week, and I had never before had such an attentive congregation. It makes one's heart ache when the occasion is recalled, but it is a warning to every one of us to be prepared all the time."

VIRGIL E. ROBINSON

## Coral Sea Union Mission

O. L. Speck, acting president of the Coral Sea Union (Papua and the mainland of New Guinea), sends the following message about conditions in that field:

"Unprecedented opportunities for advance are posing a major problem for the dedicated workers in the Coral Sea Union Mission. Because of the shortage of trained workers, laymen with little education but with a keen desire to assist the work are given a small financial subsidy and sent out into new areas as soldiers of the King. Many thrilling stories can be told of the exploits of these simple but deeply consecrated workers.

"Plans are being made for the building up of the next stage of the college at Kabiufa so that teachers may receive higher qualifications to meet the desperate shortages in staffing our central schools.

"Great help has come to district workers through the arrival in the Coral Sea Union of the first mission-owned plane, the *Andrew Stewart*, named after a veteran missionary of the Australasian Division. Journeys that formerly took weeks on foot can now be made in minutes.

"A sense of urgency is felt by the workers in the Coral Sea Union Mission, particularly in the light of political developments in neighboring West Irian and Indonesia and with the possibilities of self-government coming to the indigenous people of New Guinea. We are determined to 'work while it is day, for the night cometh when no man can work.'"

A. F. TARR

## Evangelism in Lebanon

On January 9 the beautiful new Armenian church in Beirut, seating more than 800 (though the church membership is only 75) was dedicated, and a well organized evangelistic effort was begun. Attendance grew rapidly and was over 700 during the three weekly meetings. The evangelistic team reports that after the ten meetings in three weeks more than 300 names of interested persons have been turned in.



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

PHOENIX, ARIZ.—A statue of Father Eusebio Francisco Kino was installed in Statuary Hall in the U.S. Capitol Building, Washington, on February 14, 1965, fifty-second anniversary of Arizona statehood. The Spanish Jesuit was chosen by Arizona's legislature as the State's favorite son to be enshrined in the Capitol. Two great men of each State are so honored. Father Kino, a Jesuit scholar and explorer, helped to open the nation's Southwest. The Christian heritage of the people of the Southwest is traced to him by State historians.

WASHINGTON, D.C.—Church construction in 1964 passed the \$1 billion mark for the fifth year in a row, but fell \$25 million short of equaling the record of \$1,036,000,000 set in 1962.

CHICAGO—Naming of a \$2 million science center under construction at North Park College here for Dr. Paul Carlson, American medical missionary slain in the Congo, has been announced.

I attended one of the meetings and was greatly impressed to notice that the majority, around 60 per cent of those present, were young people. This is a new day in the Bible lands, and it clearly indicates that the new generation in these difficult countries is searching for truth. We rejoice with God's people in Lebanon and hope they experience a great breakthrough in evangelism.

V. W. SCHOEN

## Progress in the Southeast Asia Union

In the Southeast Asia Union Mission there are three denominational publishing houses. They print literature in seven major languages. In 1964 the literature evangelists in Southeast Asia Union sold 23,234,200 pages of gospel-filled literature. The sales have increased from M\$201,000 in 1960 to M\$575,000 in 1964.

During 1964, 98 people who were first contacted by literature evangelists were baptized.

It is good to know that in spite of seemingly insurmountable obstacles, the work of God is going forward in Southeast Asia.

D. A. McADAMS

WASHINGTON, D.C.—A statement on religious liberty will be passed at the next session of the Second Vatican Council by "a large majority," it was predicted here by Archbishop Patrick A. O'Boyle, of Washington.

ROANOKE, VA.—"If you had invited me ten years ago, I wouldn't have come," Catholic Bishop John J. Russell, of Richmond, told the Interdenominational Ministers Conference here. Bishop Russell said his appearance was possible because of changes in attitude since the Vatican Council. "But we still regard our church as representing the whole truth and yours as part of the truth," he said during a question-and-answer period. "If we did not differ, there would be no need for this dialogue. We would all be one universal church."

WASHINGTON, D.C.—Major revisions are necessary in President Johnson's school-aid bill in order to prevent "dangerous subversion" of the principle of church-state separation, an American Civil Liberties Union spokesman told a House Subcommittee on Education here. Unless the proposal is clarified, the committee was told, "we may find that . . . we have spawned a precedent-setting movement of religious institutions into control of public programs and unprecedented control of church-related activities by the infusion of Federal funds."