

REVIEW and Herald

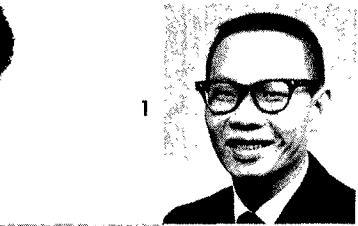
- ★ Paul's Letter to the Philippians —Page 2
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VANGUARD LITERATURE EVANGELISTS

(See page 5)

1. Seng Chai Wu, Arkansas-Louisiana Conference, earned his way through college with literature. Deliveries: \$22,587.20; souls won: two.*
2. Mrs. Edith Cain, Texas Conference, delivered \$15,876.55 worth of literature and saw two baptized. Former occupation: bookkeeper.
3. Harry Eastep, Alabama-Mississippi Conference, delivered \$48,278; now a publishing department secretary. Former occupation: engineer.
4. Mrs. Esther Black, Florida Conference, delivered \$25,013 worth of literature. Former occupation: housewife.
5. Bert Bolan, Central California Conference, delivered \$27,059.39. In 12 years he has won 30 to the message. Former occupation: carpenter.
6. Mrs. Pawnee LeCroy, Southern California Conference, delivered \$12,378.88. Has won 100 in 14 years. Former occupation: housewife.
7. G. F. Wimer, Oregon Conference, delivered \$22,166.95. During the past seven years he has averaged \$17,000 a year in deliveries.
8. Mrs. Mae McGann, Washington Conference, delivered \$6,637.55; wins souls and literature evangelists. Former occupation: housewife.
9. Clair Tillman, Minnesota Conference, delivered \$17,847.70 in ten months. He formerly worked for a grain firm.
10. Mrs. Letty Stotz, South Dakota Conference, delivered \$19,268. Former occupation: drugstore clerk.
11. William Greer, Wisconsin Conference, formerly worked in a factory. He likes to sell the Spirit of Prophecy books. Deliveries: \$25,097.60.
12. Mrs. Mildred Helgesen, Indiana Conference, has won several to Christ. Deliveries: \$13,548.15. Former occupation: jewelry business.
13. Ralph Krum, Chesapeake Conference, delivered \$175,000 during the past seven years, and \$23,033.15 last year. Former occupation: minister.
14. Mrs. Anna Spicer, Ohio Conference, was converted from the Catholic faith in Yugoslavia, where she took up literature evangelism. Her husband is a retired pastor. Deliveries: \$12,221.63.
15. A. R. Wagner, Kansas Conference, has delivered almost a quarter-million dollars' worth of literature in 11 years; \$25,280.70 last year. Former occupation: farmer, military service.
16. Mrs. Eloise Olmsted, Missouri Conference, delivered \$7,195.90. Former occupation: office worker.
17. Justin Driberg, Ontario-Quebec Conference, delivered \$24,209. Former occupation: aviation worker.
18. Mr. and Mrs. Harvey Cunningham, Maritime Conference, won 15 converts. Former occupation: licensed mechanic.
19. Rodolphe Cloutier, Southern New England Conference, formerly a Catholic. Deliveries: \$13,606.59. Former occupation: construction business.
20. Mrs. Anna Batt, New York Conference, delivered \$11,101.45; began by selling in her spare time. Former occupation: housewife.

* Statistics are for the year 1964.



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Southwestern Union



2



3

Southern Union



4



5

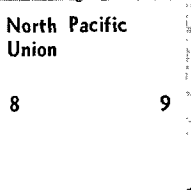
Pacific Union



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North Pacific Union

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Northern Union



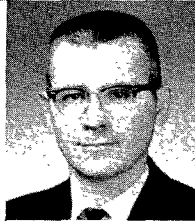
11

Lake Union



20

Atlantic Union



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Canadian Union

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16



Central Union

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Columbia Union

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13



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PAINTING BY PAUL REMMEY

The arrival of the apostle Paul in Europe linked Christianity with Western civilization.

The First Christian Church in Europe

By L. H. HARTIN

IT WAS on his second journey that Paul, with Silas, Timothy, and Luke, came to the city of Philippi in Macedonia. Acts 16 gives the story of the arrival of these emissaries of the gospel in the city in which the first Christian church in Europe was founded.

The circumstances of the beginning of the preaching of the gospel outside of Asia, as narrated by Luke, who joined Paul and his companions at Troas, give evidence of the dependence of the apostle and his associates upon the leading of the Holy Spirit. It was their plan, after visiting the churches of southern Galatia, to go west to Ephesus, the metropolis of the province of Asia. "But they were forbidden by the Spirit, and when they "attempted to go into Bithynia, . . . the Spirit of Jesus did not allow them" (Acts 16:7, R.S.V.). Thus they were led to Troas, where Paul had the vision in which he saw a man of Macedonia calling him to come over to Europe to give his gospel message.

It is evident that God had a purpose in their coming to this city, which owed its importance to its strategic position on the high road between Europe and Asia. The prospects for work among the Jews in this city were not bright. Either there were not enough Jews to build a synagogue or those who were there were too indifferent to do it. However, the few who worshiped God on the Sabbath at a riverside did accept Paul's interpretation of scriptures concerning the Messiah, and the result was the organization of a church fully dedicated to the gospel of Jesus Christ, and one whose members demonstrated unusual devotion to their founder and leader. This love and devotion was mutual, for Paul later wrote that he was "thankful for your partnership in the gospel from the first day until now" (Phil. 1:5, R.S.V.).

The "now" referred to was the time of the writing of the letter, which refers to his "imprisonment" and to "Caesar's household" (chaps. 1:13; 4:22), and would therefore seem to be during his Roman imprisonment. At this time he wrote also to the Colossians, the Ephesians, and the Laodiceans (Col. 4:16). Unfortunately this last of these three letters has been lost. At this time he also wrote a personal letter to Philemon, who was a member of the church at Colossae. The time of this imprisonment is thought to be about A.D. 62.

The loyalty and devotion of the Philippians to Paul was unsurpassed by any other church. They were deeply concerned about his welfare, and on several occasions, after he left them to continue his travels through Macedonia and Greece, they sent him aid (Phil. 4:14-16). More than this, they sent one of their number, Epaphroditus, to be a companion to him and to aid him in every way possible. Because Paul was allowed to live in his own house in Rome, it might be a reasonable conjecture that the liberality of the Philippians made this favorable arrangement possible. Also, Epaphroditus may have gone on ahead and had the living quarters prepared for Paul upon his arrival at Rome.

Paul's Purpose in Writing

Having considered the time and place of the writing of the letter, it is important, next, to ask *why* the letter was written. What was the occasion, and what were the reasons? In most of Paul's letters the immediate reason for writing is evident, the occasion being some circumstance or event that necessitated writing at that partic-

The first of four articles on the Epistle of Paul to the Philippians

ular time. The occasion for this letter obviously is the illness and recovery of Paul's beloved friend and faithful companion, Epaphroditus. We are not told the nature of his illness, except that it was all but fatal. It may have been brought on by his devotion to Paul (chap. 2:30). Upon his recovery, Paul thought it necessary for Epaphroditus to return home, because "he has been homesick for you, and was worried because he knew that you had heard that he was ill" (verse 26, Phillips).* It is probable he carried the letter with him when he returned to Philippi.

Besides his desire to thank the Philippians for their concern for him and for the gifts brought by Epaphroditus, there were other reasons why he wished to write them at the time. He was sending Timothy to them, and he hoped to be released soon and pay them a visit (verses 19-24). Also, he wished to answer their inquiries concerning his welfare and the effect of his imprisonment upon the gospel. This sudden termination of the apostle's missionary efforts must have given great concern to a church so interested in the spread of the gospel. Paul had been two years in prison at Caesarea before going to Rome. We do not know how long he had been in Rome before he wrote the letter, but assuming it was near the end of the two years, there would have been a delay of from three to four years in the apostle's planned evangelistic program.

The Judaizers

Paul had another very important reason for writing the letter. Probably Epaphroditus had informed Paul of the work of the Judaizers who had already arrived at Philippi, as at most of the churches, to bring confusion among the believers concerning the meaning of the gospel. Their insistence on salvation by works, so contrary to Paul's teaching, must have caused some trouble, even though it did not compare with the results of such teaching among the Galatian churches. Throughout the letter there is a call, expressed or implied, for unity of the believers in the gospel of righteousness by faith, as it had been delivered to them. The persistence of the Judaizers is emphasized by their activities in this city where there was no synagogue.

At the beginning of the letter Paul deals with this heresy and its effects upon the progress of the gospel (chap. 1:15-18). This passage, perhaps more than any other in the writings of the apostle, discloses the practical application of his philosophy of God's care for His message and messengers, that "all things work together for good to them that love God" (Rom. 8:28). On the face of it, Paul's imprisonment in Caesarea and Rome seemed to imply defeat for the gospel. Add to this the persistent, open opposition of professed Christians who tried to undo what Paul had worked so hard to establish.

While this was going on, Paul could do nothing more than defend himself and encourage the church by letter. It is a testimony to the confidence of this great Christian in the ultimate triumph of the gospel and to his utter dependence on God. Even though these personal enemies are deliberately making it hard for him,

yet Paul is grateful to God that "whether in pretense or in truth, Christ is proclaimed" (Phil. 1:18, R.S.V.). He rejoices in the triumph of truth, and knows "that in everything God works for good with those who love him" (Rom. 8:28, R.S.V.).

Paul's faith sees further evidence of God's providence in the advancement of the gospel under these adverse circumstances. First he believes his coming to Rome a prisoner has given him an opportunity he might never otherwise have had of proclaiming Christ to members of the household of Caesar (Phil. 1:13; 4:22). Also, his incarceration and his bold witness while in prison have given the believers courage and faith to follow his example.

This letter is different from some in which Paul has to deal with problems that threatened to divide the church, such as at Corinth and Galatia. There are no internal conflicts. The church is not perfect. They are being persecuted, but this will not prove to be serious if it is understood as permitted of God (chap. 1:29). In fact, it can be considered as an "omen . . . of your salvation" (verse 28, R.S.V.). Unity and humility are needed, and can be assured, if they take Christ as their example (chap. 2:5). The goal is high. Paul does not claim to have attained to it, but he says he presses on to make it his own (chap. 3:12), and he admonishes the church members to imitate him in this determination (verse 17). This attitude toward perfection should be accompanied by love for the brethren that will assist others, such as Euodias and Syntyche (chap. 4:2), who may fall out at times.

Paul feels certain that he will be released from imprisonment. He does not say why, but he believes God will answer his prayers and the prayers of the church in his behalf. Again we have an example of the apostle's willingness to abide by the will of God, rather than insist on his own desires. He is frank to admit he would prefer to terminate his work and "be with Christ," but he will leave the matter with God. If he is released he will continue his service as he has in the past. If it is God's will that his life and service should end here, this is his choice also.

Some have interpreted the expression "My desire is to depart and be with Christ" (chap. 1:23, R.S.V.) to mean that Paul expected to be in the presence of Jesus immediately upon death. There can be no doubt about his intense desire to be with his Lord. In all of his references to the Advent and the resurrection he indicates his hope to participate in the glorious events of the day when Jesus shall appear again. However, there is no intimation in his teaching that the union of the believer with his Saviour will take place *before* the resurrection. In fact, the clearest statements concerning the order of events at the resurrection are found in 1 Corinthians 15:51-54 and 1 Thessalonians 4:13-15. Later in this letter Paul speaks of his hope to be among those who will come up in the resurrection of the righteous—"that if possible I may attain the resurrection from the dead" (Phil. 3:11, R.S.V.). "But our commonwealth is in heaven, and from it *we await a Savior*, the Lord Jesus Christ, who will change our lowly body to be like his glorious body" (verses 20, 21, R.S.V.).

Paul's desire to terminate his service and be with Christ was not an expression of discouragement. He says he has learned to be content in whatever

(To page 6)

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"He Stumbled and Fell"

By Paul C. Heubach

[Last week Elder Heubach presented three suggestions for gaining the victory over besetting sins. This week he concludes consideration of this vital personal problem.—Errors.]

THE fourth principle is to *accept God's forgiveness and forgive yourself.* "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). He not only will forgive us but He also will cleanse us. Believe that this is true. God's promises are sure. He would not ask us to be so forgiving if He were not merciful Himself. Don't keep asking for forgiveness for the same failure over and over again. Believe that He forgives. I think of these wonderful words in *Steps to Christ*:

"You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise—believe that you are forgiven and cleansed—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it."—Page 51.

But you say, "I don't *feel* forgiven. I still feel guilty." Listen to these words in 1 John 3:20, 21: "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." I like the way Phillips phrases it: "we . . . can reassure ourselves in the sight of God, even if our own hearts make us feel guilty."* If we have confessed our sin and made it right, we can accept forgiveness even though our emotional background is such that we cannot immediately relinquish the entire load of guilt.

One who cannot forgive himself or accept forgiveness may feel that he has a deep-seated need to punish him-

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HARRY ANDERSON, ARTIST

self for some past experience. Again, this unwillingness to forgive self is often a form of pride. "How could I ever have done such a thing? Me? A person like me do such a thing as that?" Let us face the truth about ourselves and realize that we may be forgiven and cleansed.

The good news of the gospel is that God can take these stumbling experiences of ours and use them to teach us important lessons. "All things work together for good to them that love God," we read in Romans 8:28. Paul does not say that all things are good, but, tragic as they may have been,

God can make something good out of them. He can overrule them to His glory.

Not everything that happens is God's will, but nothing can happen to defeat, ultimately, His will. It was not God's will that Adam should sin. But when he did, God used his experience to demonstrate certain things to the universe. It was not His will that men should crucify Christ; it was His will that they accept Him. But when they crucified Him, God made the cross a symbol of love and used it to His glory, and to your benefit and mine.

5. *Expect and claim complete victory.* Be satisfied with nothing less. Make no provision for repeating the experience. "Make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14). "My little children, these things write I unto you, that ye sin not" (1 John 2:1). "Now unto him that is able to keep you from falling . . ." (Jude 24). "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:10).

"If ye do these things," said Peter, "ye shall never fall." What things? Careful study of the verses preceding verse 10 reveals the following points: 1. Divine power is provided through a true knowledge of God. 2. Exceeding great and precious promises are given, that by these we might be partakers of the divine nature. These promises become meaningful only in the light of the One who makes them, and it is in fellowship with Him that we become like Him. 3. Fruitful Christian living is developed by a process of addition. In other words, we grow in grace and in knowledge. 4. Diligence is required. Does not this last imply works? Yes, it does. But works are not our savior. Even faith is not our savior. Christ is. Faith is but a trustful, loving relationship with Him, and the diligent works simply follow as a demonstration of living, loving faith.

Those who stumble and fall often tremble at the word *perfection*. O how perfection has been misunderstood! Note the following:

"The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification.

We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after His own likeness."—*Selected Messages*, book 2, pp. 32, 33.

Ways in Which to Be Perfect

We are to be, and we can be, perfect in this life in several ways. First of all, we can have perfect forgiveness. Note the statement given, "Through the sacrifice made in our behalf, sins may be perfectly forgiven." Then we can have, and maintain, a perfect relationship with our heavenly Father, even as a little boy can have a perfect relationship with an earthly father. This little fellow may stumble and fall along the way, he may err in judgment, he may at times seem to make no progress at all, but he still can have a perfect relationship with a loving father who will enable him to grow step by step toward manhood.

If the little boy makes a mistake, does the father say, "You are no longer a child of mine. Wait until you are a perfect man in every sense and then you can be my child again"? Of course not. So it is in our relation-

ship with Jesus Christ. He knows that when we stumble and fall we need Him most. We can enjoy as perfect a relationship as the little boy experiences with his father, or a little girl with her mother. This is the good news of the gospel, and if we are willing, or even willing to be made willing, to establish and maintain this relationship with Jesus, He will mold and fashion us into His own likeness. We need make no provision for falling and stumbling along the way. But if we do fall, He is there to lift us up and to strengthen us.

You ask, "Is not some striving involved?" Of course. To be sure, much self-discipline is necessary, but it is *within* this relationship, *not* a prerequisite to it. There are difficulties to overcome and battles to be fought, but not in order to merit the fellowship of Christ; victory is gained within that fellowship. The works and the strivings are not to win acceptance, are not motivated by anxiety; but they are done within the acceptance and are motivated by gratitude. This too is good news. Day by day we live and grow within this relationship. This gives us security without complacency.

"Oh, but surely there are conditions to be met," you say. "There are Christian graces to develop." Yes, but these too are not prerequisites to fellowship; they are the by-products of

VANGUARD LITERATURE EVANGELISTS

By W. A. Higgins

(See page 1)

You have met a cross section of the literature evangelists at work in North America. They come from many walks of life, as you will notice. They felt a call to do something more definite to advance the cause of truth. They are now dedicated to the exciting adventure of selling message-filled literature, and as they sell, they look for souls.

Last year 230 literature evangelists in North America delivered more than \$10,000 worth of literature each. Total deliveries for North America were \$8,913,446.74—an all-time high.

In Michigan, where the first literature evangelist, George King, began work in 1882, the literature evangelists last year delivered more than \$600,000 worth of books and magazines.

Our literature evangelists sell more than ever before. Why? People are concerned about world events. Our books and magazines are more attractive. We have better methods of work, and the literature evangelists are of good quality and well trained.

Last year the literature evangelists of North America gave away 1,133,524 items of literature and enrolled 165,255 in Bible courses. They contacted 5,541 former Seventh-day Adventists and brought 6,925 interested persons to church. They offered prayer in 239,404 homes and gave 17,280 Bible studies. Someday soon there will certainly be a great harvest as the result of the labors of these dedicated men and women.

The ultimate goal of our publishing work is soul winning. In 1964 the literature evangelists of North America reported nearly 1,000 baptized from their contacts. Pray for these workers. Yes, also pray for more workers. We need hundreds more.

that fellowship. If by conditions you are talking about love, joy, peace, patience, self-control, et cetera—these are not conditions for receiving the Holy Spirit; they are the fruit of the Holy Spirit. The Holy Spirit does His first work by leading you to give your heart to the Master. He will continue until, in the time of the latter rain, the work of grace will be completed.

We can commit our lives to Him who is able to do all this, "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). The secret, of course, is the presence and power of the Holy Spirit. Our only security against falling into sin is to keep ourselves continually under the molding influence of the Holy Spirit, and at the same time to discharge every God-given duty without trying to carry burdens God has not laid upon us.

Willingness to be possessed by the Holy Spirit releases us from the tyranny of sin. This is the freedom that comes from Christ. "The truth shall make you free," Jesus said.

In summary, these five points will help us to become sure-footed in our Christian walk:

1. Do not minimize the sinfulness of sin. Call it by its right name.
2. Do not excuse or justify it.
3. Admit it and face the truth about it and about yourself, and lay the ax to the root of the tree.
4. Accept God's forgiveness, and forgive yourself.
5. Expect and claim complete victory. Be satisfied with nothing less. Keep in touch with the Master, and He will see you through.

If you care enough, these principles will work for you. If you do not care, love alone can make you concerned. The Holy Spirit can change your at-

titude if you ask. God cares. Ask Him today, for He is more than willing to do this for you.

[The end]

The First Christian Church in Europe

(Continued from page 3)

state he is, and knows there is strength for every contingency (chap. 4:11, 12). He is desirous that the Philippian church will face the future with confidence and rejoicing (verses 4, 6). His concluding admonition is: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious . . . think about these things" (verse 8, R.S.V.).



The Art of Living when



you're young

by Miriam Hood

Seating Arrangements

Question: Do you think I should be required to sit with my parents at church?

Answer: I can't answer this with a simple Yes or No. As a matter of fact, I'd be somewhat happier not to attempt any sort of answer, since I'm quite certain to displease some people with my entire answer and all people with some of my answer. Nonetheless, the subject is worth discussing, hazards notwithstanding. Obviously the situation referred to is not taking place at a boarding school, far from most parents.

The phraseology of my questioner leaves little doubt as to his feelings. The imperative "required to" makes it rather clear that he takes strong exception to the "togetherness" idea as related to church services. Implied here, I think, is a background of some rather heated discussions between the generations. I get a mental picture of a young person stalking into church as far behind his parents as he can possibly walk, sitting as far from them as he can possibly sit (and still be technically "with" them), and indicating by every rigid line of his rebellious body that all this is bitterly repugnant to him!

From that disturbing picture I'd like to turn, not to an answer to the question but to a consideration of some of the principles involved. May I turn the tables and pose to my questioner the following query?

What is your purpose in attending church? I don't mean *why* do you go. That might be much too easily answered

("My parents make me!"). Try to project yourself into the adult future and answer philosophically, as any responsible adult must do. You would probably conclude, after some thought, that the reasons for church attendance might be grouped under two main headings: (1) to receive spiritual help and (2) to show others by your example that you consider it a worth-while thing to do.

A few moments' consideration of point one will inevitably bring you face to face with the conclusion that since you've come for the express purpose of receiving spiritual help, it doesn't make much sense to arrange your situation so that the help is impeded in any way. It's my feeling that most people find concentration difficult, particularly concentration on lofty themes. We're so earthbound! Undoubtedly, this is why some ancient philosophers and religionists suggested hard benches, bare rooms, and the like, to free the soul from everyday clutter. Can you concentrate as well when you're sitting with several of your best friends and are just bursting to talk over in excited whispers the Saturday night program only a few short hours away? Can you truthfully state that the presence of your current boy/girl friend beside you isn't the least bit distracting? Bodily presence at church is only the first step; it's the spiritual that counts most! There's no miraculous substance contained in the air of the church itself which, if breathed, will automatically produce a stronger Christian experience.

As for point two, we need say only that an observer would find no validity in your supposed "worth-while" value for church attendance if you pay little, no, or scant attention to the service! You can hardly post a sign saying, "Follow my example, but not too closely."

I'd like to elaborate on the "at church" part of your question, however, because this is a rather all-inclusive term. There are so many different kinds of "church." There's Sabbath school, where adults usually have their own division, separate from youth. There's young people's meeting, the purpose of which is contained in the title itself. There are discussion groups, musical events, to mention only a few. Different seating customs would, and undoubtedly should, apply then to the regular "11-o'clock hour," which we've been discussing.

Should you sit with your parents? Yes, if you are a child (see *Testimonies*, vol. 5, p. 497). But if you are older—and you probably are—well, why not remain a part of your family circle as long as possible—especially during the major service of worship each week? It's a privilege whose value you'll see more clearly when you've found greater maturity.

EZEKIEL'S vision of a mighty river flowing from the sanctuary has vital import for God's people today, for they are to be a part of its fulfillment. Read Ezekiel 47: 1-12.

Of great significance is the fact that this river originated within the sanctuary: "The waters came down from under from the right side of the house, at the south side of the altar." Soon it was enlarged in force, depth, and width, until it became a rushing, mighty stream. It is also described as a healing and life-giving current of water, one that assures fruitfulness.

We may think of this river as representing the Holy Spirit, which was "sent down from heaven" (1 Peter 1:12). The right side of the sanctuary is mentioned, for it was the side of honor. The Spirit comes to us through the ministry of Jesus, who stands on the right hand of God in the heavenly temple. Peter, preaching at Pentecost, spoke of Christ as being "by the right hand of God exalted," and as "having received of the Father the promise of the Holy Ghost." The result was that "he hath shed forth this, which ye now see and hear" (Acts 2:33).

The source of the river is also associated with the altar. It is only through the sacrifice of Jesus that men can find forgiveness and restoration to God's presence, and be enabled to receive the Holy Spirit.

God designs that every believer shall be a tributary, a channel for the Spirit's working. The more channels, the greater will be the river. Jesus said: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. . . . But this spake he of the Spirit, which they that believe on Him should receive" (John 7:37-39).

This gift of God comes to men dead in trespasses and sins, and as the soul submits to Jesus it brings life and healing. In turn, the believer becomes a channel of blessing, bearing the fruits of the Spirit and drawing others to the Master and His truth.

This river is pure, for its source is the presence of God. Its supply is continuous and its power unlimited.

Just as the present work and position of Jesus were foreshadowed in the earthly sanctuary and its services, so the outpouring of the Holy Spirit was likewise prefigured by the annual feast of Pentecost.

Christ's sacrifice for the sins of men and His acceptance with the Father on our behalf was complete. Divine justice was fully met, and man, through Christ, was completely restored to the Father's favor. The out-

Ezekiel's River

By Preston Smith, Pastor
Longview, Washington

pouring of the Spirit was evidence of this.

A new meal offering was offered on the fiftieth day after the wave sheaf (Lev. 23:16). This was a symbol of the life of Christ offered for us on the cross, and now offered to us through the infilling of the Holy Spirit.

In addition to the meal offering, two wave loaves baked with leaven were to be presented before the Lord (Lev. 23:17). Heretofore no leaven was to be in any of the sacrifices, for they represented the pure, spotless, sinless life of Christ. Perhaps the leaven here represents the fact that Christ's perfect life is to fill the lives of redeemed sinners through the indwelling of the Spirit.

The usual sacrifices were also presented on this day, showing that through the merits of Christ's sacrifice man is brought into complete harmony and unity with God. Thus the outpouring of the Holy Spirit was symbolized in the ancient sanctuary service.

The Bible indicates that Pentecost is to be repeated, and uses the figure of rain to illustrate its work. Rain brings growth and fruitfulness and floods. Joel speaks of it thus: "Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. . . . And

it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy . . . : and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:23-29).

The latter rain will come. God has promised it. Revelation 18:1 presents the picture of the glorious power that attends the message when it enlightens the whole earth. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). God promises to send the latter rain to everyone who asks, in the time of the latter rain.

Although the rain is sure to come, only those who keep the channel open will be blessed by it. When rain comes to a dry creek bed, if the channel has been blocked, a new channel is formed.

Our great need is to keep the channel of our lives open constantly by confession of sin, by complete surrender to Christ, by claiming the promises, and by giving ourselves to God for the saving of the lost.

Those who thus become tributaries of the Holy Spirit, receiving the life-giving stream from the sanctuary, will be used of God in bringing other souls to Him. Soon they will have the privilege of partaking of the river of life flowing from God's throne (see Rev. 22:1, 2).

The plan of salvation is like a life-giving stream.



Southwest Africa



By W. R. Beach

C. W. BOZARTH

*Windhoek, Southwest Africa
January, 1965*

THE little African city of Windhoek is the capital of a vast territory called Southwest Africa. The territory is administered in mandated trust by the Republic of South Africa, which has put forth prodigious efforts to develop mining, agriculture, and light industry.

The Atlantic coast line of the territory, 900 miles in length, is a lonesome one. With the exception of two small bays (Walvis and Angra Pequena), the water shoals far out to sea, and lines of foam run endlessly shoreward to break upon a beach whose hinterland of sand dunes, gravel, and sparse tussock grass extends from 60 to 100 miles inland. In the north the sand stealthily builds itself seaward. Wrecks of ships that went ashore decades ago now stand well inland. One of these ships is used as housing by Africans working at a nearby copper mine.

From the air and on the ground, Southwest Africa strikes the first-time visitor as a fierce, inhospitable land. The deserts (and semideserts) are interminable. The coast has earned the grim sobriquets of "skeleton coast" and "coast of death." I am told that in the native tongue it is the *kaoko-veld*—the "lonely land."

Some years ago, the story goes, a passenger vessel was beached in the far north. The ship had struck some unknown obstacle that tore out part of her bottom plating. Men, women, and children got ashore through the surf and awaited rescue in that arid place, crouched behind improvised shelters against the burning sun and the stinging airborne sand carried by the *supua*. This is a wind that sighs perpetually across the dunes, agitating the surface into a thin, white mist. A tug sent to help ran ashore and

broke up. An airplane became bogged down in the sand, while another crashed. Eventually, a convoy of nine motor vehicles got through after an epic journey of 600 miles, the last 400 of which were through an unexplored waste of bush and desert where almost incredible difficulties and hardships were encountered.

That is Southwest Africa. To be sure, the inland plateaus, surrounded by steep mountains weathered and scarred by the centuries, do have a green, luxuriant appearance when the rains fall. At the present season, in most parts, the forbidding spectacle is spotted with a belligerent green. The series of plateaus range from 2,000 to 7,000 feet. The uplands slope toward the east and the Kalahari Desert. The Namib Desert dips toward the sea. This is the tropical zone, and temperatures are fairly high, though the absence of humidity and the altitude combine to make the climate bearable.

Windhoek, situated in central Damaraland at an altitude of about 5,500 feet (similar to Johannesburg and Nairobi), is a pleasant town with trees and flowers, dominated by a circular chain of hills. On some summits are structures similar to German castles of medieval style—unfulfilled dreams of German grandeur! The castles now are flanked by modern villas overlooking the European city. Windhoek's buildings and city organization reveal a German ancestry, and strike one as a miniature Stuttgart or Dresden. The main street is Kaiserstrasse. German produce is still prominent today in the stores. The restaurant headwaiter is still Herr Ober. The more recent structures are gleaming, modern buildings, particularly the new central post office. Some imitate the modern asphalt jungle, with story upon story to as many as 12. This modern touch has come in the past ten years, and the growth in

population (European) has kept pace. Today the city has within its walls 43,000 inhabitants, including 23,200 Europeans.

Historically, little is known of Southwest Africa. The intrepid Bartholomeu Dias began the recorded history of this land 450 years ago at Angra Pequena, the bay now called Lüderitz. Other Portuguese seamen came. So did Jacobus Coetzee. The latter traveled up from the Cape (approximately 1,100 miles) some 226 years after the Portuguese explorers. That was 1760, and the beginning of development in the Windhoek area. A rather belligerent cooperation followed between the Dutch of South Africa, the British, and the German colonizers, all of which ended in 1919 with South Africa's mandate.

Meanwhile, the London Missionary Society began work in 1802 at Warmbad, a little north of the Orange River. In 1818 Robert Moffat (later to be associated with Cecil Rhodes in Matabeleland) took charge. In 1840 Germany sent out the Rhenish Mission, which established stations in the central plateau area. Other church organizations have joined rather timidly in the effort.

Intertribal warfare has been a scourge in Southwest Africa through most of the years. The territory now, of course, has been pacified. The population stands at about 600,000, including some 73,460 non-Africans. We are told that 25,000 are Afrikaans-speaking, 5,500 English-speaking, and 15,000 German-speaking, with a sprinkling of others.

The native peoples are subdivided into six groups:

1. The Bergdamara, of Negroid origin (some 36,000).
2. The Bushmen, the oldest of South African races, are distributed over the northern area and number less than 10,000.

3. The Hottentots, whose origin is still obscure, live in the southern part of the territory, where they were pressed by the invading Hereros. The Hottentots number less than 25,000.

4. The Hereros (35,000) are Bantu people who came from Central Africa. They own cattle and are prosperous. The womenfolk are models of taste and style. I am told that the headgear and the rather profuse dress require 15 yards of brilliantly colored dry goods. These women walk the streets with grace and dignity. In stature and demeanor the Hereros, many more than six feet in height, resemble Central Africa's Watusi. Actually, the cultural gulf between the Hereros at the top and the Bushmen at the bottom of the racial scale is far greater than between the Hereros and the European.

5. The Ovambos, a large Bantu race, number possibly 200,000.

6. There are some 15,000 people of mixed race (European, Malay, African).

Much remains to be done to bring salvation, education, and the Christian way of life to all these needy people. Here is, indeed, a "last frontier" of human need, and Seventh-day Adventists are now setting themselves resolutely to the task.

Adventist Work

Leading these forces is J. Bekker, president of the Southwest African field. Preceding Brother Bekker was J. C. Van Der Merwe, in 1939. Over a two-year period this fearless evangelist preached the word at Windhoek and Mariental, some 175 miles to the south. That effort was on behalf of Europeans, and the result was two churches and a baptized membership today of approximately 200. Meanwhile, in 1960, H. Schmutzler and R. Engel, of Germany, undertook colporteur evangelism. These two men formed an effective team, selling books in German, English, and Afrikaans. Soon definite interests developed, and in order to foster them, Brother Schmutzler continued to sell books while Engel did the follow-up work. Brother Schmutzler is still a successful colporteur, and R. Engel is now employed as a regular evangelist. As a result of this work new interests have sprung up in various places around the capital and to the north.

The battle lines of the future have been drawn carefully and effectively. Clumsy discrimination against the Seventh-day Adventist Church seems to be a part of the non-Christian practice in some religious circles that ought to know better. But Brother Bekker and his associates move ahead undeterred and with Christian un-

derstanding. In 1965 the program calls for the construction of two new churches for Europeans, the first at Windhoek and the second at Otjiwarongo. A third church is in the construction stage for the mixed-race congregation at Windhoek. This structure will be for the so-called Coloured.

Further, in behalf of Europeans, 1965 will find J. C. Van Der Merwe and his wife back in Southwest Africa. They are to spearhead an evangelistic campaign at Walvis Bay (the second city of Southwest Africa, population 18,000 with 7,000 Europeans), and Keetmanshoop, (the third city, with a population approximating 13,000). Budgetary provision has been made for these efforts, and we believe that God will bless with abundant fruit.

Recently work was begun for the Bantu population here in Windhoek. An evangelistic campaign has been held in Kalatura, the Windhoek location. A plot of ground is now being chosen for the erection of a church to house a growing and enthusiastic congregation. This is the only work we have to date strictly for Africans. However, some time ago a layman returned to his Ovamboland homeland. The result was a pitiful Macedonian call for the visit of a pastor, and eventually for plans to give material form to this work. To date, no permission has been forthcoming from governmental authorities to make this visit, the reason given for refusal being that Seventh-day Adventists do not yet possess a church building in Ovambo-

land. The semiofficial church does not seem to experience this difficulty. But in God's own way a permanent basis will be found for the work in Ovamboland—and elsewhere among the Africans of Southwest Africa.

It has been wonderful to fellowship with J. Bekker and his family and the many Seventh-day Adventist friends of the Windhoek area. We spent an unforgettable New Year's Eve with the church assembled for study and prayer. How they sing and pray! I am sure God will answer their supplications.

We mentioned at the beginning of this report that Southwest Africa strikes the first-time visitor as a grim, rather inhospitable land. The struggle for existence is fierce. The *supua* continues to agitate the dunes and bite the skin. *Windhoek* means "wind corner." Here the wind blows fiercely at times, as it has today. The terrain, the climate, the struggle for life, all combine to accentuate the need for a preaching of true Christianity in Southwest Africa that will reach out and embrace every "kindred, and tongue, and people," bringing them within the framework of God's universal family. Southwest Africa needs a lot of things, but it needs the winds of God's Spirit in a Pentecostal baptism more than anything else. The church everywhere must pray that the need will be met and the work finished. The work, you know, will not be finished *anywhere* until it is finished *everywhere*—and that includes the vast territory of Southwest Africa.

Let Us Be True to God's Standards

We do not always like to be told what people think of us. We will take it from the Bible, for that is a mirror showing us our weaknesses and faults. But fortunately the Bible does not stop there. It also shows us how we may overcome our failings through the help of the Lord Jesus. It is also good for us to be reminded by others when we drift away from the high standards God has set up for our spiritual welfare.

In a Methodist church paper appeared the following: "The Seventh-day Adventist people, like the early Methodists, were plain and humble in life and teachings, but, alas, we have *all* drifted away from the early high standards, and our spiritual strength is decayed." It is conformity to the ways of the world that has brought the spiritual decay. We *must* return to the standards if we are to meet God's expectations for us.

The following from a prominent Baptist preacher is a challenge to us to hold fast to the ideals God has given His remnant people: "To be a Seventh-day

Adventist is to know anew the meaning of the Cross. . . . Their churches are filled with worshipers because they insist upon loyalty to the Lord. To the Seventh-day Adventist the peace of Christ, and not the madness of sinful pleasure, is the great quest of the soul. You don't find them in passion-polluted show-houses, and their women are not to be seen amid the shameless nudities of the dance hall. . . . These people are to be found where prayer is wont to be made. They expect the coming of Jesus; they are waiting for Him, and when the Master comes He will find them where Christians ought to be. My brothers and sisters of the Seventh-day Adventist Communion, in God's name let me plead with you never to lose this ideal." For our Baptist friend's sake, for the sake of all our friends, for the sake of that Friend who taught us the way, and for our own sakes, let us be true to the high standards given us in the Word of God and in the Spirit of Prophecy writings.

ERNEST LLOYD



BLAKESLEE-LANE

Some find the happiest years of their lives when age has mellowed their ways and time slowed their pace.

FINALLY we come to the third and last question of our opening paragraph: Some who have grown older endure rather than enjoy the companionship of marriage. Can this be corrected? Yes.

Last year a church couple, not in this State where I live, had a final and formal separation. He was in his 80's, she in her 70's. They were opposites, she large and severe by nature, he slight, with ever a twinkle in his eye and a giggle up his sleeve. She seemingly had never been able to adjust, and of course it affected her health. On the other hand, some find the happiest years of their lives when age has mellowed their ways and time slowed their pace.

So often one hears the expression "We are so different" given as an excuse for marital maladjustment. But from the right point of view, that difference can be an educational advantage, the means to an end for a broader, happier life.

When I was a child dad had a team of black colts. Una had heavy feet, wide shoulders and a thick neck, and was steady under any type of work. Orpha was more streamlined and always prancing on nimble feet. They made a perfect team and were devoted to each other. Una held Orpha to the work at hand while Orpha gave Una impetus on the quick runs.

Recently I read a first-person account of a talented society woman.

Part 4

The Right

"Third Party"

By Inez Storie Carr

Her husband, a heavy-set farmer, was of the placid, unemotional, steady type. She expressed her gratitude and love for a husband so different from her that she could learn from him and be guided away from hasty decisions and blunders by his solid judgment. Given the choice over again, she would have married the same man.

I've been interested to note several wheel-chair marriages in which either the man or wife was to some degree dependent on his or her mate. They were all happy couples, and their children were ideals of thoughtfulness for others.

Whenever I meet a woman who is bold, bombastic, and full of self-assurance, I know her husband's characteristics before I meet him. He will be a little nervous, a little uncertain, and quiet. On the other hand, in some marriages the husband may be very sure of himself, so filled with his importance as to smother his wife's individuality. If so, she can take up a hobby to delight and divert her mind. Or she may find some other way to express her personality. She might even draw a little circle around Isaiah 54:5, and shut herself in and the tempest out.

A few days ago a lovely Christian woman told me a tragic experience that would have completely crushed her had she not depended on that right Third Party. Her continual com-

fort and strength lay in the words "For thy Maker is thine husband; the Lord of hosts is his name. . . . For the Lord hath called thee as a woman forsaken and grieved in spirit" (Isa. 54:5, 6). Best of all, let husband and wife talk the situation over together, find the trouble spot, and correct it.

"By contention over trivial matters a bitter spirit is cultivated." Sometimes traits of long standing need righting, as in the case of two people whom we will call Kenneth and Kay. Each had a hereditary trait of character that cut deeply into their union, making a wound that did not heal. Kenneth from childhood had a temper that flared with every slight provocation. Whatever he had in his hand when the bolt of anger struck him, he hurled like a bullet. Whether it was a glass of water, a hammer, a book, or silverware, it flew through the air. Kay's nerves became shattered, and she felt certain that their marriage was a mistake. Kay's pet trait was blind jealousy over imaginary occurrences and situations. Her mother had exercised this trait to the extent that she would not speak to Kay for hours if Kay showed affection for her father. Kay was obsessed with the thought that her husband was untrue to her.

The situation worsened year by year, until Kenneth and Kay realized that some action must be taken. In their desperation, being Christians, they each turned to the right Third Party, in a Jacob-like struggle, without the other's knowledge. When each realized the other was struggling to hold the home together, they felt a compassion and love for each other they had never before experienced. New life, strength, and happiness followed, and their home became one wherein angels loved to linger.

The Bible sanctions legitimate divorce, but it does not approve of running away from a growth-through-trial process. Joy and Albert were Christian youth in their twenties. Both had prayed about marriage. Albert was sure that he loved Joy, but she was still undecided and secretly critical of Albert after a two-year acquaintance. Finally, to accommodate her parents, who approved of Albert, and to save expense, she went along with the plans of the mother and husband-to-be. On the way to the church 50 miles distant Joy sat silently at one end of the back seat while Albert sat at the other end. She did permit him to hold her hand, though it was an effort on her part.

As the minister intoned the words, "Do you, Joy Murphy, take this man, Albert Long, to be your lawfully wedded husband?" Joy murmured,

not the usual "I do" but a muffled "I don't," which went unheard and unquestioned in the excitement of the moment. The honeymoon, if it could be called that, was a trip to the city where he worked. Joy did not feel married. She craved freedom, and began a patient waiting for death in some form to release her from a bondage she felt was worse than death.

There was the continual rush and hurry of work that kept them both occupied, but a coldness and misunderstanding invaded the home and spread until it was just a place of shelter when there was no other place to go. But they kept seeking that right Third Party to the marriage, and He kept working. When God sets out to build a character, the very fact that He begins is positive assurance that He will carry out His plan.

Joy still had a lot of growing up to



Jellyfish

By C. L. Paddock

One morning early my wife and son, Bob, and I went out to one of the smaller islands off Vancouver Island, near Victoria, British Columbia. The tide was out, and along the beach we found many beautiful starfish, crabs, and other sea creatures. We found one very peculiar fish. It didn't look like a fish. In fact, it looked like jelly, clear jelly, with no color whatsoever. This was a jellyfish. Jellyfish have no bones, not even a backbone. They remind me of some people.

Some people don't seem to be able to say No, not even when they are asked to do something they know is wrong. They do not like to be different.

Out under my window in a hotel where I was staying I heard some boys talking. Looking out, I saw three boys, not very old either, smoking cigarettes. They were trying to get a fourth boy to smoke with them. They were not succeeding very well. "No, I'm not going to smoke," he said. "I promised my mother I wouldn't, and I won't."

"Come on," they urged, "don't be a sissy."

I wanted to pat him on the back and say, "That's right, sonny. Stand your ground. Don't give in." I didn't say anything, but he didn't smoke. He had a backbone. He was no jellyfish.

While they smoked, he told them of a woman in France who raised very small dogs, and she got big prices for them because they were so tiny. They were tiny because she fed them nicotine and they just didn't grow. "I don't want to be a

do. Albert, on his part, drew a mantle of aloof silence around himself that left Joy on the outside. There were years of this, but all the time the Lord had not forsaken. One evening both felt a strange loneliness for each other's companionship, and kneeling with their arms entwined around each other, they rededicated their lives. This miracle of grace blossomed into a happy home.

We are homeward bound. He who loved us unto death is building us a home in heaven where there will be no sadness, no dirge of crushed hopes and buried affections. If on this earth we do have a taste of the bread of adversity and the water of affliction, or if we are forced into a divorce by untoward circumstances, we can depend on that right Third Party, and look forward to the joys of a new life soon to be.

runt," he said. "I plan to be six feet tall."

A redheaded junior went to a businessman to get work, but after they had talked for a while the man said, "Sorry, sonny, but I don't think I can use you."

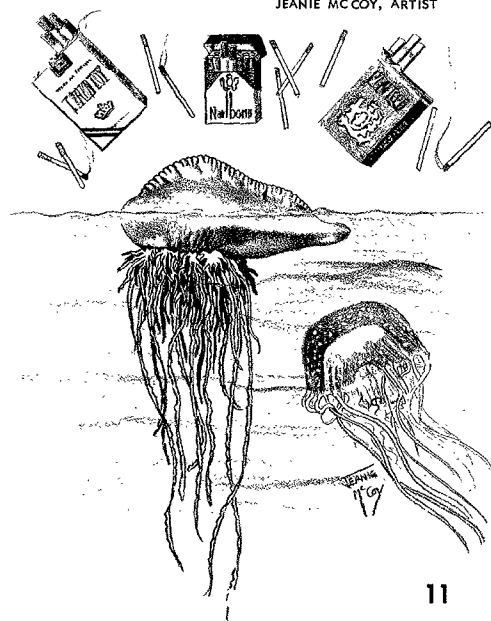
"I suppose it's because I have red hair," the boy said.

"No, son, it's not because you have red hair; it's your yellow fingers. I can't use a boy who smokes."

Though millions of people in the world use tobacco, the latest scientific information shows that smoking is dangerous to the health. If the apostle Paul were living today, surely he would say to all smokers: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

Jellyfish have no bones, not even a backbone. They remind me of some people who don't seem to be able to say No.

JEANIE MCCOY, ARTIST





Hands Across the Abyss—3

Protestant Leaders View Ecumenism as Crusade

Long ago Ellen G. White, speaking of last-day events, said, "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power."—*The Great Controversy*, p. 588. When those words were first written some 80 years ago, who thought that Protestants, particularly in the United States, would ever "reach over the abyss to clasp hands with the Roman power"? On the contrary, Protestant leaders without dissent would have repudiated the idea as fantastic, impossible.

But the years have passed by and, as we have recounted, vast changes have taken place religiously, particularly on the part of "the Protestants of the United States" in the direction of church unity. And so it has come to pass that today the Pope feels he can most graphically describe the changed religious climate by declaring that "an abyss . . . has been mostly bridged over."

We cannot refrain from inserting here parenthetically, as it were, the question: How did Sister White know that Protestantism would take such steps to cross "an abyss" when at the time she wrote the most sagacious of Protestant leaders could see nothing like this ahead? We believe the only reasonable answer is the very one that she herself offered, namely, that God gave to her revelations. We would invite certain among us who seem to be bemused at times by some little point of apparent conflict in her writings—even as skeptics have been troubled over little difficulties in the Bible—to lift their eyes to these large and impressive evidences of Sister White's inspiration—evidences awesome and unanswerable. Let us leave the little questions to a future day, the day when all our questions will be answered, including some that have arisen from our study of the Bible.

On the Side of the Angels

And now, on with the narrative. Perhaps the most impressive fact about the whole ecumenical movement is that religious leaders almost without exception feel that this is a movement on the side of the angels, that God's blessing is upon it, and that it will bring the whole world nearer to the goal of righteousness. Few are the Protestants who feel to raise any voice against it. In the first place, most Protestant leaders consider that any move in the direction of unity is a good move. Second, they feel that there is nothing amiss in minimizing doctrines that are unacceptable to others, in order to advance the cause of ecumenism. Third, and this is the most significant factor of all, Protestants in general seem to believe that their willingness to adjust their theological thinking is reciprocated by Rome.

That brings us to one of the most sobering features of the whole ecumenical movement. Rome has repeatedly declared through endless spokesmen that it is not prepared to make any changes in doctrine. One of

the latest of these Catholic declarations is by Dr. L. J. Rogier, as quoted in the Ecumenical Press Service, a WWC news release sent out frequently to the religious press. Rogier is a Roman Catholic historian. A few months ago he spoke at the Catholic University of Nijmegen in the Netherlands, which was commemorating its fortieth anniversary.

In his address Rogier cautioned against "leaving people of other beliefs under the false impression that we expect Christian reunion to be a matter of give and take." "We mean by reunion," he said, "the return to one Church under one supreme pastor, a Church drastically changed in its structure and earthly appearance, but not in its teaching and doctrinal authority." And then to make his point doubly clear, he added: "It seems to me the bounden duty of Christian charity and of a true ecumenical spirit not to leave our Christian brethren of other beliefs in any doubt concerning this point."

Though the news release notes that some Catholic journals thought Rogier had given a "one-sided picture" of Rome's relation to ecumenism, we believe he gave the correct side, as can be attested by repeated declarations from the highest Catholic authorities. Indeed, we need but to turn back in this series of editorials to the extended quotation from Pope Paul VI to find the same thought set forth, though perhaps in more bland language. No, there can be no doubt that Rome has no intention to change its theology to fit any endeavors being made for church unity.

In one sense we can commend Rome for this, though we repudiate its doctrines. There is something always to be said in favor of a man or a movement that will clearly take a position and stand on it. The trouble with the Protestant religious world for two generations has been its readiness to compromise theologically and to drain out of the great Christian doctrines their real life and vitality. Even worse, to take out of the great key words of Christian theology their original meaning and to use them in a way that neither Peter nor Paul, nor any of the Protestant Reformers, would have agreed to.

F. D. N.

(To be concluded)

The Antitypical Day of Atonement—3

Certain points we have made over the past several weeks help to explain the nature and purpose of the great antitypical day of atonement. Whereas the daily ministration, centering in the holy place, or first apartment, of the ancient sanctuary, provided for the transfer of confessed sins to the sanctuary, the Day of Atonement service, centering in the Most Holy Place, or second apartment, removed the accumulated sins of the year from the sanctuary. See Hebrews 9:6, 7. In the great antitypical day of atonement, however, Christ performs both ministrations simultaneously, transferring our sins to the heavenly sanctuary and making atonement for them as we confess them, and cleansing the heavenly sanctuary from the confessed sins of the contrite of heart of all ages.

Whereas, anciently, personal sin offerings emphasized the need of forgiveness for overt sinful acts, the Day of Atonement stressed the importance of a right attitude toward God, and of a renunciation of the latent sinful nature that leads a person to commit sin. Important as it was that the sinner obtain forgiveness for his sins, it was even more important for him to find deliverance from the sinful nature that leads to sinful acts. For the contrite sinner the Day of Atonement typified full and complete reconciliation of heart and mind to God. To this end the people were to observe the day as a sabbath of rest from ordinary labor, and to "afflict," or humble, themselves before God.

A Twofold Experience

Even as Christ's antitypical day of atonement ministry has two aspects, so it is God's purpose that our personal experience shall include not only release from the guilt of overt sinful acts but deliverance as well from the sinful nature that leads us to commit such acts. These two aspects of cleansing are set forth in 1 John 1:9: We are to confess our sins and accept forgiveness; then we are to permit God to "cleanse us from all unrighteousness." These two operations of divine grace are more important in our day than they were in any past generation, in view of God's purpose to prepare a people to stand loyally for Him amid the great climactic scenes of the great controversy.

God calls upon us to confess every sinful act and accept divine forgiveness, in order that Christ may transfer our sin guilt to the heavenly sanctuary and make atonement for us. "We are living in the great Day of Atonement, and it is now time that everyone should repent before God, confess his sins, and by living faith rest upon the merits of a crucified and living Saviour."—*Testimonies to Ministers*, p. 224. At the same time we are also to "afflict," or humble, ourselves before God—to search our hearts diligently and to cooperate with Christ in pruning away the sinful nature that makes us fall before temptation. "While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth."—*The Great Controversy*, p. 425. By faith we will go with Christ into the sanctuary; we will carefully review our lives and compare our characters with the great standard of righteousness. We will see our own defects, and seek power from above to remedy them (see *Testimonies*, vol. 5, p. 575).

A Solemn Time in Which to Live

Living, as we do, in the great antitypical day of atonement, "what sort of persons ought . . . [we] to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God?" Let us "be zealous to be found by him without spot or blemish, and at peace," and to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:11, 12, 14, 18, R.S.V.). Instead of drifting along as though "all things have continued as they were from the beginning of creation" (verse 4), let us "afflict," or humble, ourselves before God by taking seriously the work of preparation to which He now calls us. By making God first in our thoughts, our plans, and our affections, and by making His kingdom and His righteousness first in our lives, we shall "keep . . . sabbath" as Israel did on the ancient Day of Atonement (Matt. 6:33; Lev. 23:32, R.S.V.).

As true-hearted Seventh-day Adventists we will "afflict" our souls by making the perfection of character in Christ our first and most important business. Humbly we will realize that in God's sight we are "wretched, and

miserable, and poor, and blind, and naked." No longer will we congratulate ourselves on being "rich, and increased with goods," and in "need of nothing." To the contrary, we will heed the counsel of the True Witness to the Laodiceans by acknowledging our need. We will buy of the heavenly Merchantman the gold of sincere faith that works by love, that we may be rich; the white raiment of Christ's righteousness, that we may be clothed and that the shame of our spiritual nakedness may not appear; and the eyesalve of ability to discern God's will for us and to see sin in all its fearful deceptiveness. Today Christ stands knocking at our heart's door. Let us hear His voice and open the door, that He may come in and accomplish the work of character transformation necessary before we are ready to meet Him in peace at His coming. Let us set out in earnest to overcome every hereditary and cultivated tendency to evil. (See Rev. 3:14-21.)

Two weeks from now we will consider Christian perfection in relation to the antitypical day of atonement.

R. F. C.

A Significant Meeting

A meeting of major significance took place in New York City, February 18 to 20. The meeting was sponsored by a committee of 75 highly influential persons such as former Presidents Eisenhower and Truman, New York's Francis Cardinal Spellman, *Time* and *Life's* Henry R. Luce, Ambassador Adlai Stevenson, United Automobile Workers' president Walter Reuther, Peace Corps director Sargent Shriver, California's Governor Edmund G. Brown, Princeton University president Robert Goheen, National Council of Churches president J. Irwin Miller, New York *Times* president and publisher Arthur Ochs Sulzberger, University of Notre Dame president Theodore M. Hesburgh, Supreme Court Associate Justice Arthur Goldberg, Union Theological Seminary president John C. Bennett, and *Saturday Review* editor Norman Cousins.

In attendance at the meeting were about 1,000 invited persons of prominence who heard addresses by world figures such as U.S. Vice-President Humphrey, United Nations Secretary General U Thant, U.S. Supreme Court Chief Justice Earl Warren, historian Arnold Toynbee, and Mayor Willy Brandt of West Berlin. Other participants in the three-day session included U.S. Senator J. William Fulbright, Sir Muhammad Zafrulla Khan, judge of the International Court of Justice and former president of the UN General Assembly, economist and author Barbara Ward, and high government officials from Great Britain, France, Germany, the Soviet Union, Japan, Poland, Yugoslavia, and a number of African and Latin American nations.

The purpose of this auspicious convocation? To examine the requirements for world peace based on the principles set forth in the encyclical of Pope John XXIII, *Pacem in Terris* ("Peace on Earth").

As Adventists we share the desires of men of good will everywhere for peace. We look with favor upon the earnest efforts of world leaders to prevent war. But in the light of Bible prophecy—especially Revelation 13—we think it more than coincidental that an international conference, called to study how peace may be achieved and preserved in the world, used as its textbook a papal encyclical. Could better evidence be provided of the tremendous revival of Rome's influence? Can anyone doubt that the beast whose "deadly wound was healed" now holds a commanding position in world leadership?

K. H. W.

Reports From Far and Near

Oregon Adventists Active in Wake of Disaster

By Shirley Burton

Director, Oregon Conference Public Relations

[The public press and other media of mass communication have given wide coverage to the disastrous floods that created havoc in Oregon during December and January. The following report reviews briefly the efforts of Seventh-day Adventists to bring relief to the communities destroyed by water, mud, and debris.—EDITORS.]

The recent floods in Oregon provided opportunity to demonstrate anew that our church welfare program can make a solid contribution in time of need. In turn, the church is benefited by the favor created among other relief organizations and the people who receive help. At the time of the Oregon floods, church preparedness for community relief was recognized, utilized, and commended throughout the conference. In every instance where members had a functioning community welfare center, those services of the church were designated by the Red Cross as distribution headquarters.

In Portland, Sandy, Albany, Lebanon, Eugene, Roseburg, Medford—the length of the conference—and in Coos Bay, on the coast, hundreds of families were sent to Seventh-day Adventist welfare centers by Red Cross agencies. Government agen-

cies and news media made State-wide announcements that Oregon Adventists were prepared to help.

Other groups added to existing supplies by the carload. Civil Air Patrolmen in Port Orchard, Washington, sent a truckload of supplies to the Portland center, as did five metropolitan Protestant churches.

Harold Berentson, manager of the Oregon Trail Chapter and Cascade District of the American Red Cross, expressed the thanks of the Red Cross for Adventist assistance at the conference ministers' meeting in mid-January.

While 25 per cent of Oregon congregations—nearly every district—were involved in relief work, some were specifically mentioned.

The Albany center, opened only weeks before, provided housing for 40 homeless victims on Christmas weekend. Members of the city council met with E. G. Fresk at a special 11:00 P.M. session to help set up facilities. The city hall donated its Christmas tree to the center, and interested neighbors donated gifts for the children.

At Eugene the Red Cross also used the

Red Cross officials provided Christmas dinner, and the city fathers furnished the tree for 40 flood victims housed in the Albany, Oregon, Seventh-day Adventist community welfare center.



THE "OREGONIAN"

Mrs. D. E. Caslow helped distribute clothing to disaster victims at the Portland depot.

center as one of its official distribution centers. The well-stocked and well-organized clothing and bedding supplies amazed Red Cross workers. Mrs. Sarah Peterson was assisted there by incoming director Mrs. Jasper Parmenter.

Jesse Haws, area disaster director assigned to Coos Bay from Salt Lake City, sent all donations of clothing and blankets to the Seventh-day Adventist welfare centers, indicating they "are directly responsible for such services." "It is a Red Cross policy," he explained, "to avoid duplication of effort when a local agency is ready and well-equipped to perform such services."

In Roseburg, Lebanon, McMinnville, Salem, Cave Junction, Hillsboro, Falls City, Shady Point, Seaside, Tillamook, and Sutherlin, Dorcas Welfare workers distributed bedding and clothing or assisted with the rescue of stranded persons and the cleanup afterward. Roseburg members, with their pastor, Edwin G. Brown, also contributed more than \$1,000 for relief, and had as many as 50 members organized as clean-up crews.

The Wemme church building was temporarily used as a community distribution center for Hoodland disaster relief, and Pastor Ira D. Follett led his members from nearby Sandy in clean-up operations in the area. The Sandy center received front-page mention of its services. Surpluses from Wemme were sent to the Warm Springs Indian Reservation. Deacon John Johnson used both his plane and pickup truck in this work.

Portland's Welfare Center was featured in the *Oregonian* with a three-column picture, as were Medford quilt makers who were tying an average of ten quilts a day.

In every area where Adventist Dorcas Welfare groups were organized with ade-

BURTON



quate facilities, they were used by the Red Cross.

For such foresight, preparedness, and dedication C. J. Ritchie, conference welfare director, was commended by Governor Mark O. Hatfield, as well as the Red Cross. The Oregon Red Cross relief chairman noted that not one word of complaint had come from any flood victim assisted by our agencies.

Thus the image of Seventh-day Adventists has been projected favorably. Elder Ritchie has pointed out "that whereas the Red Cross had never before considered the need of seeking our cooperation, in the future they not only would like to work with us but wondered whether we might be willing to cooperate with them when it came to relieving individual families sustaining complete loss as through fire—apart from major disasters."

Flood victims by the score came to our centers with Red Cross recommendations and approved lists of needs. And scores of helpful citizens were directed by the Red Cross to bring their contributions of clothing, bedding, and furniture to our centers.

In several communities people who turned down Ingathering requests only days before or gave token gifts sent 25-dollar gifts after hearing of Adventist flood relief activities. Editors who received releases only a month before, telling of the desire of Adventists to cooperate with Civil Defense agencies, learned quickly that action follows thought.

Surely every hour spent by hundreds of members in this community assistance was Christian witnessing of the highest kind.

Caribbean Union Committee Year-End Meeting

By D. H. Baasch, *Secretary*
Inter-American Division

Scattered along the northeastern rim of the Caribbean Sea are scores of gem-like islands. Few places in the world offer a more attractive blend of sea and land, sand and sky, tropical climate and fascinating peoples.

In Seventh-day Adventist geography, this beautiful chain of islands, from the U.S. Virgins in the north to Trinidad in the southeast, is known as the Caribbean Union (except for the islands of Guadeloupe and Martinique, which belong to the Franco-Haitian Union). Included in this union also are British Guiana and Surinam on the northeast shoulder of South America.

Among the 2.5 million people who live in these lands, only 26,000 are Seventh-day Adventists, or approximately one Seventh-day Adventist for each 97 persons.

A variety of languages is spoken in the 222 churches of the Caribbean Union. English is used in most of the congregations, but French and Dutch are spoken in St. Martin. Akawaio and Aracuna are spoken in the churches among the Indian tribes of British Guiana (known by Adventists as the Davis Indians), while in the jungles of Surinam, worship is conducted in Taki Taki.

J. C. Kozel, assistant treasurer of the General Conference, and the writer were present when the Caribbean Union held

its regular year-end committee meeting November 23-29, in Port-of-Spain, Trinidad. Representatives were present from all the major areas of the union. Just previous to this, during the Inter-American Division council, J. G. Fulfer had been reappointed president of the union, and E. J. Murray, previously secretary-treasurer of the East Caribbean Conference, was appointed union secretary-treasurer for the ensuing quadrennium, replacing K. W. Whitney, who will be returning to the United States.

This union is surpassing its previous accomplishments in the evangelistic, financial, and institutional phases of the work. During 1963, a new record of 2,270 baptisms was reached, and it is confidently predicted that when all the reports are in, 1964 will surpass this. Each conference or mission reported a substantial increase in tithe during 1964, even though the 1963 tithe was more than double that of only six years before. The percentage increase in mission offerings more than equaled the tithe increase.

Northern Ngwa County Hospital Opening

By Sherman A. Nagel, M.D.

The Northern Ngwa County Hospital in Nbawsi, East Nigeria, was officially opened July 6, 1964. This is the fifth Seventh-day Adventist owned or operated medical institution in the West African Union. As Dr. Michael I. Okpara, the Honorable Premier of the Eastern Regions of Nigeria, cut the ribbon, thou-

After the floods in Oregon, Adventist welfare workers received many expressions of appreciation. These two Thank-you letters were typical.



THE AMERICAN  RED CROSS

HEADQUARTERS
4200 S. W. CORBETT AVENUE
PORTLAND 1 OREGON

The Oregon Trail Chapter

February 2, 1965

Mr. C. J. Ritchie
Director of Home Missions and Civil Defense
605 S. E. 39th
Portland, Oregon

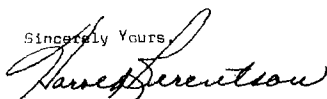
Dear Mr. Ritchie:

This week should see the conclusion of the bulk of our case-work with those Oregon families seeking assistance from the Red Cross as a result of flood-caused needs. In our estimation, the entire operation has gone very smoothly due, in no small part, to the complete cooperation received from all concerned. Certainly that given by the Conference was outstanding. Your offer to assume the responsibility for acceptance and distribution of donated clothing couldn't have been better timed, and from all reports, has worked exactly as planned.

We certainly hope that when a future need arises, as it inevitably will, that we may again look to you. We are also appreciative of the offers, and in some instances use, of the service centers throughout the state.

Please extend our real thanks to all who participated.

Sincerely Yours,


Harold B. Berentson
Manager



MARK O. HATFIELD
GOVERNOR

OFFICE OF THE GOVERNOR
STATE CAPITOL
SALEM 97310

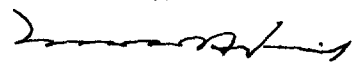
January 25, 1965

Reverend Cyril J. Ritchie
The Seventh Day Adventist Church
2843 N. E. 102nd Avenue
Portland, Oregon

Dear Reverend Ritchie:

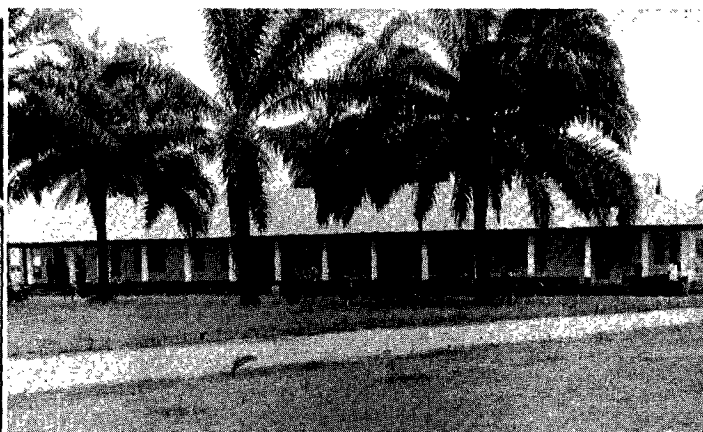
It will be impossible for us to adequately express our appreciation for the assistance provided by the Seventh Day Adventist Church during the recent flood disaster. Untold numbers of individuals and families received your helping hand when it was most needed. We can only express a humble "thank you" for a concern that was so willingly given during a most tragic period in the history of the State of Oregon.

Sincerely,



Governor

MOH:nj



The Premier of the Eastern Regions of Nigeria, Dr. Michael I. Okpara, cuts the ribbon to open officially the Northern Ngwa County Hospital. Dr. S. A. Nagel, medical director, is at the Premier's right. Right: The outpatient building of the Northern Ngwa County Hospital.

sands stood on the parking lots and grounds in front of the hospital, among them numerous government officials, to witness the formal opening.

The Premier and his party were led on a tour through the outpatient department building, the operating suite, then through the kitchen block, and finally to the 30-bed inpatient department.

Under the leadership of Sherman A. Nagel, M.D., medical director of the hospital, and J. T. McDuffie, M.D., a strong program of health and religious education has been carried on. Although the hospital was not opened officially until July 6, it had been receiving patients since August, 1963, and from that date to the end of June, 1964, 10,844 outpatient visits were recorded, with 851 patients hospitalized.

Although great progress has been made, there are urgent needs for an additional ward, for an X-ray unit, for better laboratory facilities, and for a physical therapy department.

Lake Union Holds Teachers' Convention

By Patricia Dow

The Lake Union quadrennial intermediate and secondary teachers' convention was held at Indiana Academy, Cicero. This convention included all Seventh-day Adventist secondary teachers from the States of Michigan, Wisconsin, Illinois, and Indiana. Approximately 200 delegates attended. G. E. Hutches, secretary of education of the Lake Union, was organizer of the convention.

The convention material was presented and absorbed in three ways—speeches, panel discussions, and study groups. The 200 delegates were divided into 12 study groups. Each group dealt with a specific area of interest or a specific high school subject. At these committee meetings common problems were discussed. Also discussed were new ways of presenting subject material, and new ideas in education. Topics studied by the 12 committees were: administration, Bible and history, business education, deans and counseling, English and language, food service directors, health education and home economics, industrial, librarians, music, registrars, and science and math.

Some of the areas taken into consideration by the speakers were: Teacher certification, professional growth and graduate work for teachers, and improving buildings and other services. All the panel discussions were designed with the best good of the student in mind—how to provide character education, how to cope with the mechanical age and automation, and how to fit students for this age. These discussions were organized around the theme of the head, the heart, and the hands. The specific topics discussed were: "Who shall go to college?" "It is a good thing that the heart be established," and "How to make our graduates employable."

Present at the convocation as special counselors and to address the general session were W. A. Howe, associate secretary of the General Conference Department of Education; J. D. Smith, president of the Lake Union Conference; G. E. Hutches, union secretary of education; and Gordon Engen, union public affairs secretary.

Counselors and speakers from Andrews University were: Dyre Dyresen, registrar and director of admissions; J. G. Galusha, chairman of the industrial education de-

partment; F. E. J. Harder, chairman of the education department; Leonard Hill, assistant librarian; Frank A. Knittel, dean of students; Emil Leffler, dean of the School of Graduate Studies; W. H. Wood, department of education.

Savage Fire Hospital in Mato Grosso

By R. C. Bottsford
Departmental Secretary
Mato Grosso Mission

One of the greatest assets to our work here in Mato Grosso for the past 15 years has been the Penfigo Hospital, situated about eight miles south of the city of Campo Grande. For years the need has been felt for more up-to-date equipment and better facilities. Now the construction of our new hospital has begun. If all goes as planned, and a shortage of funds does not delay us, it should be completed by 1966.

Plans call for a drastic change in equipment. There will be a modern laboratory for analysis, an X-ray department,

High Achievement by Michigan Colporteurs

Twenty-four Michigan Conference literature evangelists sold and delivered a total of more than \$300,000 worth of Adventist books during 1964. Each sold at least \$10,000 worth. Through their combined efforts 20 persons were baptized. In the picture the 24 colporteurs are shown with J. D. Spiva (right), Michigan Conference publishing secretary; J. W. Proctor (second from right), Lake Union publishing secretary; George H. Taggart (left), Book and Bible House manager; and Chester Shumaker (third from left, on step), assistant publishing secretary, Michigan Conference.

J. D. SPIVA



a unit with large washing machines and equipment for sterilizing linen, and both women's and men's infirmary. A number of treatment rooms will be available, as well as a comfortable lounge for those who are improving but have not yet been discharged.

There will be hydrotherapy departments, modern in all respects, for both men and women.

The hospital will have a capacity of 50 patients, but in an emergency it will be able to handle twice that number. The whole project will cost more than \$60,000 dollars.

Dedication of New School on Guam

By G. A. Haas

After ten years of planning and work it was a pleasure to dedicate our new academy and elementary school building on the island of Guam, November 15, 1964. The dedication service was planned to coincide with the visit of the three Far Eastern Division officers. C. P. Sorensen, president, presented an inspiring message on the aims and philosophy of Seventh-day Adventist education.

Approximately 500 invited guests attended the exercise. Among these was the Honorable Denver Dickerson, acting Governor of Guam, who gave the first talk and emphasized that Seventh-day Adventist educators have an advantage over the regular public school instructor in that they can educate all three aspects of the student—the mind, the heart, and the hand. Mr. Dickerson, who previously was stationed in Thailand, also complimented the denomination for its fine, far-flung medical work.

G. A. Haas, president of the Far Eastern Island Mission, outlined to the guests the financial program of this type of undertaking. The General Conference gave us more than \$11,000 from the Missions Extension Offering in 1961. Through the years the mission has set aside sums from Ingathering. A small piece of unsuitable land was sold, and the proceeds were added to the fund. Then the self-supporting medical clinic on Guam made generous contributions. Many of the guests had given generously through the years for the support of this project.

A. E. Gibb, secretary of the division, offered the opening prayer, and H. D. Johnson, the treasurer, the closing prayer of dedication. The Governor of Guam was away from the island and could not



Strong in Faith at 92

This picture of Mrs. Elizabeth Hyde is currently being used in the British Isles to promote the British Union's successful Dial-a-Prayer program. Sister Hyde was 92 years of age when the picture was taken last summer by Photographer Cowan, of the Stanborough Press, our British publishing house.

Twelve of Mrs. Hyde's 13 children have seen denominational employment. Five of her sons are ordained ministers, three of them having given a century of service to the continent of Africa. Her large, far-flung family now touches Africa, India, the United States, and Canada.

Brother and Sister Hyde were among the early believers in London, England, where they were operating a bakery when the message found them through the agency of the *Present Truth*. Brother Hyde died some 15 years ago.

Indicative of the venturesome faith that has sustained Sister Hyde through a near-century of living is her recent remark that she would like to stay around to see how earth's closing events will be worked out.

attend, but his wife, Mrs. Manual F. L. Guerrero, represented him and cut the ribbon to open the building for the tour following the ceremony.

A. E. Krogstad, treasurer of the mission, and Robert Greve, principal of the school, spent many hours working on the building and supervising construction. Some labor was donated by the church members. The school plant cost approximately \$55,000. It is located on a lovely 20-acre rural tract of land. The present enrollment is 118 in all grades.

Condensed News

Active Laymen in Colombia

From the beginning of August until the end of October, 1964, a large group of laymen assisted three times a week at a lay evangelism school in Cali, Colombia. This is the first time in the history of the Pacific Colombia Mission that the classes were taught exclusively by laymen, all graduates of the recently held school for instructors in lay evangelism.

On November 7, 1964, the writer led out in the graduation exercises in the Central church of Cali, Colombia. Eleven laymen successfully passed their examinations, and four of them were commissioned as members of the "120." Three of these laymen also received the newly issued Lay Bible Instructor's Certificate for the coming year. Other groups are expected to graduate soon.

An interesting incident occurred when Sister Ana Tulia Possú, upon receiving her "120" pin, introduced her cousin, Joel Possú, to the congregation. Through her testimony he accepted the message and assisted at the lay evangelism school. Although he has not yet been baptized, he passed his examinations with flying colors, and is already giving a regular series of Bible studies.

We are already seeing results of these schools, for the combined witness of our laymen in Colombia won 272 souls for the Lord in the first nine months of 1964.

J. G. NIKKELS
Departmental Secretary
Pacific Colombia Mission

Publishing Institute in Southern Mindanao

Before the partition of the Southern Mindanao Mission into two missions, an institute for all literature evangelists was held at the Southern Mindanao Academy, December 16 to 20, 1964. Sixty literature evangelists attended. The speakers were

Seventh-day Adventist school on Guam, dedicated November 15, 1964.





The group of children who took part in the Sabbath school program in Novi Sad. Each holds his lamp, which he intends to "keep burning" until Jesus comes. Elder and Mrs. W. A. Wild are seated (center). The leader (left) and teachers stand back of the children.

V. M. Montalban, South Philippine Union Mission president, who spoke during the Sabbath worship service; D. B. Alsaybar, academy principal; P. P. Ramos, union radio-TV secretary; and E. L. Lamera, mission president.

Realizing the solemnity of the hour in which we live, a majority of the colporteurs accepted the challenge to qualify as credentialed colporteurs this year. All pledged to meet in Zamboanga City for the union-wide institute in November,

1965. At that time, W. A. Higgins, associate publishing secretary for the General Conference; E. A. Brodeur, publishing secretary of the Far Eastern Division; and J. T. Mason, assistant division publishing secretary, will meet with our colporteurs.

The union delivery goal for 1965 is 20 per cent above what was accomplished in 1964.

F. D. LAO, *Departmental Secretary South Philippine Union Mission*

With Those of Like Faith in Novi Sad, Yugoslavia

By Winifred C. Wild

With Anton Lorencin, president of the Yugoslavian Union, my husband and I attended the conference session of the North Yugoslavian Conference, in Novi Sad. The session, including preliminary meetings for the workers and their wives, was held in the building that houses both the conference office and the church. Many Sabbath school teachers, especially those in the children's divisions, had also been invited.

At the first devotional meeting the large hall was filled. What would happen when the delegates arrived for the session proper, I wondered. I found out two days later. We just pressed together!

Besides ministerial topics, healthful living and child evangelism were stressed. Material had been sent weeks ahead so that stories and demonstrations could be translated and presented by capable workers in their own language. Thus a variety of types of visual aids could be shown in connection with presentations on temperance and health besides character building. Some of these were presented to the whole delegation during the session later in the week, thus illustrating the art of Christian storytelling.

As we have many children in our churches in Yugoslavia, the emphasis on this training work was enthusiastically received. Nikola Strahinic, Sabbath school secretary for the union, had duplicated the material for the programs presented so that each worker could take home copy to use in his churches. Mrs. Radc Dedic had prepared in verse some of the health lessons, which were much appreciated.

Problems affecting the minister's wife were discussed in classes for the wife under the direction of Mrs. W. A. Wild. Excerpts from the Spirit of Prophecy on the subject were distributed to each. Until now they have had very little in their own language along this line.

Unusual Baptism in British Columbia

Three ministers of the headquarters staff of the British Columbia Conference baptized their own daughters and two of their classmates of the Mission City church school. The ministers, with their daughters, are (left to right): F. W. Baker, education-MV secretary, and Janine; M. D. Suiter, Book and Bible House manager, and Glenna; W. E. Bergey, publishing secretary, and Leanne. Elder Baker also baptized Gem and Jewel Clark. All the girls were members of a baptismal class conducted by the Mission City pastor, E. J. Wyman.

W. E. KUESTER, *Departmental Secretary British Columbia Conference*



During the conference session Ante Kanacki was re-elected president and Sandor Salma was chosen as the new secretary-treasurer. Jovan Lorencin from Belgrade was called as departmental secretary.

Before sunset Friday evening the large Calvinist church in the city was filled with Seventh-day Adventist delegates and believers from all over the conference. It is the custom in all our churches throughout Yugoslavia to hold vesper services.

Sabbath morning long before Sabbath school began the ushers tried in vain to accommodate the crowds in the already-filled church. Seating room in the spacious Calvinist church, so graciously put at our disposal for the occasion, had been expanded to accommodate nearly 2,000, but this was entirely inadequate. The aisles were packed. The balcony was full. The garden at the side and

also the yard in the front of the church were crowded as the Sabbath school lesson was studied and the children's well-prepared program was presented.

The Sabbath morning sermon was presented by W. A. Wild, secretary of the Southern European Division, who had also spoken at the vesper service Friday evening. Due to the crowds, the writer returned with the children and their teachers to our own church for a children's sermon hour.

Sabbath afternoon again the church could not hold the audience of those who came to witness the solemn service of ordination of six workers to the ministry, most of whom were young. All are successful soul winners, but one young man not over 30 years of age has brought 30 souls into the truth during the past two years.

Even though hundreds stood for hours during the morning and afternoon serv-

ices on Sabbath, which lasted until nearly 8:30 P.M., yet interest never lagged and the order was exemplary.

With a feeling of sadness we said "Do videnja!" ["good-by!"] and drove back across the new bridge over the Danube. We left Novi Sad richer in spirit for having fellowshiped with these wonderful brethren and sisters.

Religious Liberty Association Organized in the Philippines

By C. P. Banaag, Executive Secretary

The Lord is blessing His work in the Philippines, particularly in thousands of souls being won to the message from year to year. However, as the work expands, problems multiply. One serious problem is the growing threat to our liberties, foretold in Revelation 13. The power of the beast is being felt all over the Philippines today.

In view of this danger to religious liberty, the Inter-Union Committee in the Philippines recently organized the Religious Liberty Association of the Philippines. Immediately after the organization of the association the board of directors voted to launch a new project in the history of the work in the Philippines—publishing a religious liberty magazine entitled *Freedom*.

This magazine is to be published quarterly, with the first issue coming out in March this year. The board has authorized a first printing of 20,000 copies, subscriptions to be paid for by the members and workers throughout the Philippines. These 20,000 copies will be sent to leading men and women in the government service and in private societies.

It is planned that some of the articles for *Freedom* magazine will be written by leading Filipinos who are religious-liberty-loving people. At present we are busy making contacts for articles. Thus far we have received a very favorable response. Men like Senator Gerardo Roxas, who is a vice-presidential candidate; Senator Ferdinand Marcos, who is a presidential candidate; and Vice-President Pelaez have promised to write articles for the magazine.



Partial view of the large congregation in the Calvinist church in Novi Sad, Yugoslavia, on Sabbath afternoon.



The ordination service in Novi Sad, Yugoslavia. Anton Lorencin, Yugoslavian Union president, is offering the prayer of consecration.

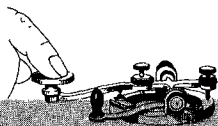


In Starspazova, on the way to Belgrade from Novi Sad, these Protestant Slovakian girls were going home from church carrying their Bibles, just as their people have done for 300 years.



► Five seniors at Battle Creek Academy—Sandi Pierce, John Vetne, Bob Ruskjer, Eileen Moon, and Sandra Craig—were named as eligible for Maryland State scholarships.

► The Young People's Missionary Volunteer department of the British Columbia Conference accepted a goal of 34 baptisms for 1964. Final reports showed a total of 29.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► On Monday, January 11, a new intensive care unit was opened at the New England Sanitarium and Hospital, Stoneham, Massachusetts. After many months of study and planning, two of the patients' rooms on surgical 2 were remodeled. The unit is already filling a real need in the care of critically ill patients.

► Twenty-five years of Sabbath school lesson study without missing a day is commendable, but to have accomplished this without the benefit of eyesight is indeed noteworthy. This is the accomplishment of 86-year-old Ira Arlin, blind from birth. He is a member of the Laconia company in New Hampshire.

► A central switchboard has been installed on the Atlantic Union College campus. It is located at the reception window inside the main entrance to Haskell Hall, the administration building. The campus industries—press, bindery, and broomshop—will maintain separate telephone numbers. Otherwise, all incoming calls will come through this central switchboard. Members of the switchboard class, taught by Mrs. Gertrude Gibson, will operate the switchboard. Each class member must complete 40 hours of switchboard work to receive credit for the class.

► Rene Adrien, the pastor, and his congregation of 115 members recently purchased a fine building on Eastern Parkway in Brooklyn, New York, for their church. The grand opening of this French church was held on Sabbath, January 16, with more than 500 people present. Members of the church built not only the platform furniture (including the desk) but also the communion table. A friend of the church gave a beautiful organ, and another gave a piano. R. T. Hudson, president of the Northeastern Conference, presented the 11-o'clock message. Stennett Brooks, Alvan Cruz, and S. O. James also participated in the service. F. L. Jones spoke at the afternoon service.



Canadian Union

Reported by
Evelyn M. Bowles

► Friday night, January 22, and Sabbath, January 23, youth officers from some 15 churches met together in Hamilton, Ontario, to study the youth program for 1965. Those leading out were John Hancock from the General Conference, F. B. Wells from the Canadian Union Conference, and J. W. Wilson, of the Ontario-Quebec Conference.

► The Williams Lake congregation in the

British Columbia Conference is planning for a new church that will cost approximately \$100,000.

► A former Canadian pastor, N. S. Mizher, conducted rallies in several Ontario churches during January and February, representing Faith for Today. Elder Mizher is pastor at Jamaica, New York, home church of many of the staff members of Faith for Today.

► Seven new members were added by baptism to the Toronto Ukrainian church on December 4, 1964. Pastor W. Polishuk officiated at the baptism.

► Dr. and Mrs. E. W. Hildebrand, who have labored for a number of years in Newfoundland, have recently accepted a call to Benghazi, Libya.

► Mr. and Mrs. Ian H. Cheeseman, formerly of Oshawa, Ontario, and Lacombe, Alberta, sailed on the S.S. *South African* from New Orleans, Louisiana, December 4, en route to Gwelo, Rhodesia, where they will be teaching at the Lower Gwelo Training School.

► Pastor and Mrs. R. R. Reimche, who have served for 19 years in the Canadian Union in the Alberta and British Columbia conferences, recently accepted a call to serve in the Black Hills area of South Dakota. For five years Pastor Reimche was

the skipper on the *Northern Light* mission ship on Canada's west coast. He also led out in the dedication of the Watcher Isle floating church and the opening of the new Powell River church.



Columbia Union

Reported by
Don A. Roth

► Barry Black, 16, a student at Pine Forge Institute, won the thirteenth annual temperance oratorical contest of the Columbia Union Conference, held at Blue Mountain Academy. Nine schools participated in the two-day temperance-youth rally directed by Edmund M. Peterson.

► Literature evangelists of the Columbia Union Conference last year delivered \$1,506,525.32 worth of books and magazines, reports Bruce M. Wickwire, secretary of the publishing department.

► A total of 34 laymen's rallies have been conducted in the Chesapeake Conference during the month of February. The meetings were conducted by laymen for laymen.

► Two new assistant secretaries for the publishing department have been selected

Hinsdale Graduates Practical Nurses

The Hinsdale (Illinois) Sanitarium and Hospital School of Practical Nursing graduated 13 students in commencement exercises, January 2. They are, left to right, first row: Beverly Cowley, Mrs. Ruth Roose, Mrs. Margaret Edwards, Mrs. Cindy Holley, Paulette Hecker, Gwendalyn Lee, Linda Fields. Back row: Elizabeth Jones, Peggy Edwards, Mrs. Anna Bermas, Sarah Bigelow, Lynda Watson, Betti Gowell.

C. ELWYN PLATNER



by the Potomac Conference. They are Darryl Council and Harold Fred Otis. Council is already a literature evangelist in Virginia, and Otis is now a student at Andrews University in Michigan.

► The Mansfield, Ohio, church is sponsoring the Voice of Prophecy on their local station, WMAN. Another Ohio church, Wooster, is supporting a radio program conducted by their pastor, Richard O'Fill.

► James Cox, a teacher at Columbia Union College, has received a Danforth Teacher Grant. He will spend full time doing graduate work next year.

► Carl C. Weis, union home missionary secretary, reports that the latest Ingathering total for the union is \$1,001,813.10.



Lake Union

Reported by
Mrs. Mildred Wade

► Richard Mummert has recently joined the Michigan Conference as a minister in the Flint area. He received his B.A. degree from Emmanuel Missionary College, and his Master's degree from the Seminary at Andrews University. For two years while in school he served the Covert church as a student pastor.

► The Illinois Conference showed a good growth in membership for the year 1964. On December 31 there were 7,320 members, a net gain for the year of 314. Five hundred seven joined the church by baptism and profession of faith in 1964.

► The Hinsdale Sanitarium has accepted two new interns. Elisabeth Kaminsky, M.D., who completed her medical course at the University of Münster in Germany in 1957, has passed the examination for medical students by the Educational Council for Foreign Medical Graduates. Gordon Lee Marsa, a native of Michigan, took his training at the University of Cape Town, in South Africa, his parents being missionaries in that field. After he completes his internship he plans to return to the Trans-Africa Division as a missionary.

► A contribution of \$1,000 was made recently to Andrews University by Dr. H. F. Halenz, professor-emeritus of chemistry, in the name of his late wife, to be set up as a college student revolving fund. It was the wish of Mrs. Halenz, in view of her interest in the educational program of the church, and in the hope that it might meet the needs of selected students.



North Pacific Union

Reported by
Mrs. Ione Morgan

► During the Christmas holiday, Hal Thomsen, a Walla Walla College junior theology student who had colportoured last summer in Montana, enlisted the aid of two student couples (Bernie and Carol Paulson, and Don and Sandra Scully) and held an intensive evangelistic campaign in the church at Hardin, Montana, De-

A Remarkable Sacrifice in Panama

Sometimes we in North America wonder to what extent our church members in overseas divisions are supporting the work in their own fields, and whether they give sacrificially so that the work can be finished in other sections of the world field. A story told by L. L. Reile, former president of the Central American Union, helped me to understand the loyalty, dedication, and sacrifice of some of our national believers.

On a thirteenth Sabbath Elder Reile was visiting one of our churches among the Guaymi Indians of western Panama. It was necessary to go to this place by horseback. A series of meetings had been held at this church, and on this particular weekend 117 were baptized. The thirteenth Sabbath appeal was for the overflow to go to Africa. Most of the members of the church had no idea where Africa is. They had very very little in the way of physical possessions or money. Would they respond to the appeal for funds to support the work in Africa?

Elder Reile felt that he would give a modest offering so that the members of the church would not be embarrassed, and then of course he would give his regular Thirteenth Sabbath Offering to his home church. He placed two dollars on the table as the members began to bring their offerings. One Guaymi Indian came forward and joyfully gave his offering, which was made up of many coins. It totaled five dollars. Then he bore this testimony:

"At the beginning of the quarter I promised the Lord that I would give five dollars on the Thirteenth Sabbath, and He has blessed me so that I have been able to do it." This Indian had been wearing the same shirt and trousers for the previous three days. He had no other clothes and no shoes. When Elder Reile asked the local pastor how long it would have taken the man to earn the five dollars, he replied that it probably took him no less than one month.

How many of us have given a month's income on Thirteenth Sabbath? Dear brethren and sisters, when the love of Christ fills our hearts so that selfishness is crowded out, the cause of God will not lack for means to finish the work.

J. C. KOZEL, Assistant Treasurer
General Conference

ember 18 to January 2. The attendance grew steadily; the goal of \$225 for offerings was exceeded; and, on the last Sabbath three persons were baptized, while a fourth joined the church on profession of faith. Seven others are in the baptismal class.

► The new Walla Walla Valley Academy in College Place held open house on Sunday, February 7. The Home and School Association, with Cecil Ashley, president, sponsored the event. Of special interest was the little chapel built with funds raised by the Student Association. It is done in church style with an open Bible on a table below a stained-glass window. Two pews provide seating for a small group to engage in quiet meditation.

► Building is under way on three new classrooms at Yakima Junior Academy for the ninth and tenth grades. Later in the spring construction will begin on a new church building in Yakima that will seat approximately 600 in the main sanctuary, reports the pastor, A. R. Friedrich. It will be located on a seven-acre tract of land on an elevation overlooking the city of Yakima.

► More than 500 guests visited Auburn Academy on January 24 during open house for the new administration building and recently remodeled girls' dormitory. The administration building is named C. A. Scriven Hall in memory of the former conference president, who was president of the Washington Conference from 1939 to 1943. The girls' dormitory is named Ruby Nelson Hall in memory of Mrs. Nelson who died at the hands of bandits while serving as a missionary in India.

► Robert R. Youngberg and his family were recently welcomed to the Upper Columbia Conference. He is now pastor of the Ephrata-Grand Coulee churches.

► The Walla Walla church, with less than 300 members, brought in approximately \$3,400 through Investment during 1964, almost double the conference-set goal. Members of the College Place Village church raised \$7,100 which was \$100 over the conference goal.

► Miss Connie Bethers, of Cedar City, Utah, has arrived at the Clinical Division of the Walla Walla College School of Nursing in Portland, and is assisting in the teaching of medical-surgical nursing for the remainder of the year.

► Faculty members of the clinical division feted E. E. Bietz, administrator of the Portland Sanitarium and Hospital, and Mrs. Bietz at a dinner bidding them farewell as they leave for the River Plate Hospital in Argentina.

► Recently a Sunday-closing bill was introduced in Montana. On the day that the committee hearing was held the assembly room was filled to overflowing with people favoring the bill. Only five people (the manager of a discount house and four Adventist ministers) signified their opposition to it. As a result of the arguments presented by the conference president, A. J. Gordon, as well as Elders Gladden, Schaak, and Moore, the bill was killed in committee. *Liberty* magazine had been circulated among the Montana lawmakers.

► At their meeting on February 8 the Walla Walla College board of trustees approved a budget of \$3,584,590, which covers the instructional program, vocational departments, and student housing. Joe Emmerson, newly elected administra-

tor for the Portland Sanitarium and Hospital, was named to the board to succeed E. E. Bietz, who has accepted an overseas position. Also approved were two new majors and three minors: bio-physics major and speech major; French, health, and sociology minors.

► Having completed his dental training at Loma Linda University, Claire N. Cook has returned to the Washington Conference and opened his office in Seattle.

► Kenneth W. Hutchins and family have transferred recently from New England to the Oregon Conference, where he is serving as pastor of the Montavilla church in Portland.

► Malcolm Maxwell, of the department of religion at Union College, has accepted a position on the Walla Walla College School of Theology faculty, with doctoral study slated before his coming to the campus, says President William H. Shephard.

► Dr. Blythe Owen, professor of music at Walla Walla College since 1961, has accepted a position as professor of music in the Graduate School at Andrews University. She will begin her work there with the summer quarter.

► The class of 136 seniors at Walla Walla College was recognized in formal ceremonies at the February 15 assembly, with Prof. Frederic F. Santler, dean of the faculty of Whitman College, giving the address.

► "Last Day Events" was the theme for the student-conducted Week of Prayer at Mount Ellis Academy, Bozeman, Montana, January 24-30. Assisting as counselors were Elder and Mrs. Richard Knapp, of the Billings district. Student speakers included: John Boyd, Sally Pratt, Adina Ragenovich, Gary Jorgenson, Della Jespersen, Judy Farnsworth, Tom Emmerson, Rae Depner, Linda Hubbard, and Terry Pratt.



Pacific Union

Reported by
Mrs. Margaret Follett

► Mrs. Bessie Hawbaker set a record that may be unique in the denomination—34 years of continuous service as secretary to the administrator of the St. Helena Sanitarium and Hospital. She served as secretary through the administrations of Myron C. Lysinger, A. C. Larson, Walter Bobst, and Ernest L. Place, and was secretary to the present administrator, W. D. Walton, for eight years before her retirement in 1964.

► Second-semester enrollment at La Sierra College as of February 3 was 1,505, according to Robert L. Osmunson, director of admissions. This is an increase of 160 over the 1,345 students enrolled for the first semester, and is the first time in the history of the college that enrollment has gone over the 1,500 mark.

► Loma Linda Foods for the sixth year has renewed its annual scholarship awards of \$350 to each of five students of the Loma Linda University School of Dietetics. Those receiving the awards this year were Maybelle Banks, Patricia



Passerby in Teheran Becomes Top Colporteur

Ahmad Farnoody, student literature evangelist in Teheran, is pictured looking at the book display in the window of the Iran Book and Periodical House. This display attracted his attention three years ago as he walked by and in this way he was first brought in contact with Seventh-day Adventists. He read literature and attended some of R. C. Skinner's meetings.

In October, 1962, he enrolled in Middle East College, Beirut, Lebanon. While there he attended the college baptismal class taught by J. S. Russell and Harold Johnson, and he was a member of V. A. Fenn's Sabbath school class. As the result of these combined influences, Ahmad was baptized at the close of the Spring Week of Prayer in 1963.

A successful literature evangelist, Ahmad had the highest sales among the student colporteurs in Iran during the summers of 1963 and 1964.

D. L. CHAPPELL, Publishing
Secretary, Middle East Division

Black, Gloria Tyndall, Jan Cutting, and Donna Meek.

► C. C. Groomer, Central California Conference Sabbath school secretary, conducted a successful Teachers Training Course at the Burlingame church in January.

► On January 27 the Bakersfield, California, Central church celebrated the seventy-first anniversary of its founding.

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: Rita Geganzo, Igoccolo Church, Guimbal, Iloilo, P.I.; Reyland Elie, Bassa Terre, Moruga, Trinidad, W.I.; Dr. J. D. Arcilla, Arcilla Clinic, Anda St., Davao City, P.I.; Josue N. Fofue, Banton, Romblon, P.I.; Hamiva T. Manosa, 145 Taft Ave., Mandurriao, Iloilo City, P.I.; Hami M. Tiano, c/o West Visayan Mission, P.O. Box 241, Iloilo City, P.I.; 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 Cachuella, Lambo, Gen. Santos, Cotabato, P.I.; Arsenio Dollosa, Bo Progresso, Binalbagan, Negros Occ., P.I.; Pablo Cordero, Caridad, Baybay, Leyte, P.I.; Louisa Edwards, La Chance Trace, O'meara Rd., Arima, Trinidad, W.I.; Home Missionary Secretary, Central Jamaica Conf. of SDA, P.O. Box 81, Spanish Town, Jamaica, W.I.; Hortense Scarlett, c/o West Jamaica Conf. of SDA, P.O. Box 176, Montego Bay, Jamaica, W.I.; David T. Almoroto, Bantigue, Isabel, Leyte, P.I.; O. Robinson, Orange

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Church Calendar

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

REVIEW and HERALD

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

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood
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Address all editorial correspondence to: Editor, Review and Herald, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

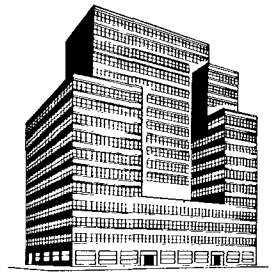
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ON THE STREETS

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News of Note

Five-Day Plan Successful in Oslo

"We have just completed a Five-Day Plan in Oslo for 200 smokers," writes Alf Lohne, president of the West Nordic Union. Brother Lohne reports that 80 per cent of those who participated in this Five-Day Plan stopped smoking. A leading official in the government of Norway presided at the opening of the meetings, and an eminent lung specialist was featured.

Pastor Paul Frivold and Dr. Willy Jordahl were directors of this Five-Day Plan program, which was given wide coverage by radio, television, leading newspapers, and various journals throughout Norway. Brother Lohne comments: "We never had anything like this response from the public before." Other such programs are to be conducted in the West Nordic Union immediately. Our dedicated workers and nearly 10,000 members in this great northern area are active in Christian service and witness.

DUANE S. JOHNSON

Washington Institute on Prevention of Alcoholism

The tenth annual session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism will be conducted on the campus of Mars Hill College, Mars Hill, North Carolina, August 9-29, 1965.

Dr. Winton H. Beaven, associate director of the National Committee for the Prevention of Alcoholism, will serve as director of the institute, and D. P. MacFarland, of the Allied Civic Forces in North Carolina, will serve as associate director.

The institute is being conducted under the auspices of the National Committee for the Prevention of Alcoholism.

For further information, write the National Committee for the Prevention of Alcoholism, 6830 Laurel Street NW., Washington, D.C. 20012.

W. A. SCHARFFENBERG

First Fruits of Spanish TV in Mexico

For the first time in our evangelistic experience as a people, a breakthrough has been made in Mexico, where, until now, religious TV programs have been prohibited. Joseph Espinosa, Spanish-language evangelist of the Southeastern California Conference, and his co-workers introduced a local TV program in Tijuana, Mexico, right across the southern border of the United States, in the spring of 1964 on channel 12. Responses began to come in from Protestant and Catholic viewers, slowly at first but increasing as the program continued. Now hundreds

of persons have written in for the free Bible correspondence course (Spanish) and other information.

First fruits of this adventure in Spanish TV are now appearing, as revealed in the following telegram: "One hundred twenty-three take stand for baptism in Tijuana. Fifty in San Diego. Spanish television program follow-up. Details later. Espinosa."

WESLEY AMUNDSEN

Critical Need for Doctors and Nurses

One of the greatest needs of our missions program in practically every world division is that of medical personnel. Hardly a day passes in the General Conference office but letters arrive, telling of the critical situation in one or more of our hospitals and appealing that some way be devised to meet it.

A doctor or a nurse in some faraway hospital has to leave on furlough or on permanent return. It may be failing health or long-deferred educational privileges for growing children. We try to find replacements, but in spite of our best efforts, it is almost impossible to secure someone of suitable age who feels he is in a position to go.

A new mission area is entered. The plight of the people demands the influence of a Christian doctor and nurse. But with the paucity of available doctors and nurses, we find ourselves unable to help.

There are needs, particularly in Moslem areas, for women physicians. Women in great suffering, and often in child-birth, will sometimes choose death rather than be attended by a male physician. Two of our hospitals in Southern Asia at the moment are appealing for women physicians, but we cannot find one prepared to go.

Dr. R. I. McFadden, superintendent of Karachi Hospital in Pakistan, impelled by the need in his own and other hospitals in Southern Asia, concludes a very appealing letter with these words: "We trust that you may be successful in finding replacements; indeed, we shall be praying for your success. May God impress the hearts of His medical servants in the homeland to respond to the calls you send forth."

A. F. TARR, *Associate Secretary*
General Conference

Progress in Sierra Leone

From Borge S. Christensen, president of the Sierra Leone Mission in West Africa, has come encouraging news. During last year 692 new converts were baptized and added to the church in that field. This produced an increase of 33- $\frac{1}{3}$ per cent over the membership of the

previous year. Twelve schools, with 69 teachers and an enrollment of 2,084 pupils, are being conducted. The number of students increased by 51 per cent over the enrollment of the year before.

The Sabbath school membership now stands at 5,811 as against 4,525 the previous year—an increase of 28 per cent. Tithes and offerings also increased. Compared with the 1963 figures, 1964 registered an increase of 23 per cent in tithes, 11 per cent in Sabbath school offerings, 58 per cent in Thirteenth Sabbath Offerings, and 103 per cent in Ingathering. The Thirteenth Sabbath Offering for the fourth quarter of last year was a record—an increase of 341 per cent over the Thirteenth Sabbath Offering of the previous quarter.

The population of Sierra Leone numbers 2 million. There are few workers to bring to these people God's message for this hour, but it is heartening to see how effectively and fruitfully the Lord is using the small band of men and women who are employed.

E. E. ROENFELT



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

ST. LOUIS, Mo.—Joseph Cardinal Ritter, archbishop of St. Louis, has announced a "dialogue conference"—an assembly of the clergy, religious, and laity of the archdiocese aimed at the renewal of the church in this area and patterned after the workings of the Second Vatican Council. The dialogue conference will seek representation, comments, and ideas from every person and group in the archdiocese.

BOSTON—State-operated lotteries were condemned here as a statewide survey by the Massachusetts Council of Churches of the 1965 New Hampshire sweepstakes winners showed that "four out of five of those who bought tickets could least afford to gamble." The survey, conducted among a "representative cross-section of 25 per cent of the Massachusetts winners," was conducted by the council's Committee on Organized Gambling. "The fact that they won must not obscure the greater truth that behind every winner are approximately 1,000 losers, most of whom come from low or very low income districts," said Dr. Myron W. Powell, committee chairman and secretary of the Massachusetts Congregational Christian Conference. The average gain among the 100 Massachusetts winners in the New Hampshire sweepstakes was \$200, Dr. Powell added.