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WHAT CAN BE DONE ABOUT THE FEARFUL INCREASE OF CRIME?

By **THEODORE CARCICH***Vice-President of the General Conference for North America*

CRIME BLITZED AMERICA in 1964. Suddenly life and property became extremely precarious. All areas, urban and rural, suffered as the devastating tidal wave of lawlessness swept over the land.

Reputedly 13 per cent greater than in the previous year, statistics revealed crime growing four times faster than the population. Shocking increases were recorded in burglaries, assaults, larcenies, automobile thefts, and murders. Equally astounding was the disclosure that employee theft cost industry and business one billion dollars. This figure, besides accounting for 7 per cent of all bankruptcies during the year, made professional crooks appear as amateurs, since the amount is twice that taken through burglary, holdup, and car theft.

That this moral sag and disrespect for law constitute a serious inward threat to the nation, no one will question. No country can long endure such moral erosion and survive. Let the creeping moral paralysis go unchallenged, let citizens accept moral bankruptcy as an accepted way of life, and any nation will soon fall into chaos and anarchy. This has happened to others, and it can happen to us.

Well, who's to blame? Some point to poverty, lack of education, and unemployment as the chief causes. Doubtless, an element of blame can be found in each, but it is difficult to accept them as sole reasons for crime.

If poverty and lack of education (To page 8)



WHO'S TO BLAME?

WHAT RESULTS HAVE been obtained from the five seasons of archeological work carried out at Shechem by the Drew-McCormick Archeological Expedition, and by the earlier German expeditions? The following discussion does not treat these discoveries in the sequence in which they were made, but within their historical framework. This approach provides a better description of the history of this important Biblical city as it has emerged from recent archeological work.

We found that for centuries before Abraham's arrival in Palestine, Shechem had been no more than a campsite. It was not yet a city. Pottery from the Chalcolithic Period and the Early Bronze Age, to use archeological terms, was found at the lowest levels and in later debris, but nowhere associated with architectural remains. This seems to indicate that people who lived at this site before the beginning of the second millennium B.C. had not built houses, but lived in tents.

The earliest structures of which remains have been found come from the period between 2000 and 1850 B.C. It was during this time that Abraham moved into Canaan, set up his tent near Shechem, and built his first altar to Yahweh, the true God, in the new country. He did not find Shechem a walled city; it was still an open, unfortified place. However, very soon after his arrival in the country great building activity began, and Shechem became an important Canaanite fortress. Strong walls were built to protect both the residential areas and the acropolis, which contained, among other public buildings, an open-air sanctuary in the form of a courtyard temple.

Then came the Hyksos, Asiatic intruders, who in the eighteenth century B.C. conquered Egypt and ruled over large areas of the Near East for about 150 years. They must have occupied Shechem, for a typical Hyksos wall was built during that time. This cyclopean wall consisted of a stone "socket" and a brick superstructure. The lower part, or socket—built of huge blocks of stone, each up to seven feet long—was about 30 feet high and 12 feet thick. On its top a brick wall of unknown height was built. For about 100 yards this monumental wall, except for its brick superstructure, is still standing to its original height—the best-preserved city wall of that early period ever found in Palestine. It is a good example of the tremendous fortifications which the Israelites faced when they invaded the country, and which made their hearts melt (cf. Num. 13:28).

At the same time the great temple of Ba'al-berith or *El-berith*, the "covenant god" (Judges 9:4, 46), was erected on a thick fill of earth that had been poured on the earlier courtyard temple, and which had created a high artificial platform from which the temple standing on it overlooked the city and surrounding countryside. This structure, 86 by 69 feet in size, had 15-foot-thick walls and strong towers that flanked its entrance in the east. It was thus a formidable fortress.

Shechem During Early Israelite Times

When the Egyptians drove the Hyksos from Egypt and pushed them through Palestine into Syria during the first half of the sixteenth century B.C., they destroyed many cities, among them Shechem. Evidence that has come to light during the excavations shows that in the middle of the sixteenth century B.C. the city suffered two violent destructions within a few years. The force of the Egyptian battering rams was especially noticeable at the East Gate, where a big orthostat (upright monument) was pushed over and smashed

the Archeological



Above: Copper statuette of the Canaanite god Baal.

Right: Walls of houses of the ninth century B.C.

PHOTOGRAPHS COURTESY OF THE AUTHOR

by the warhead of a battering ram, never to be erected again. Under fallen debris on the steps of that gate lay the skeletons of Canaanite soldiers. They had perished in the defense of their city, and their bodies, covered by the fallen walls of the gate structure, had never been retrieved until we found them.

After Shechem was taken its walls were razed to the ground, the temple burned down, and most of the people either killed or carried into captivity, for Shechem seems to have been abandoned for almost 100 years after this catastrophe. It was not until about 1450 B.C. that it came back to life again, and that new building activity set in. New city walls were built on top of the earlier ones, the old gates were rebuilt, and a new temple of Baal was erected on the wall stumps of the previous structure. From this period comes a well-preserved bronze figurine of the god Resheph, who was identified with the Canaanite Baal, a most exciting discovery of the 1964 campaign. This was the city of Shechem that the Israelites encountered when they came to Canaan under the leadership of Joshua. It was also the city over which Abimelech ruled during the Judges period (Judges 9), and which

house walls, as far as they were still standing, showed a serious tilt to one side. After the earthquake the surviving population rebuilt their houses. First, they filled in the ruined houses to a height of 2 feet with debris and dirt, and then raised new walls on the old remaining wall stumps. After two more destructions, probably caused by wars against either the Syrians or Assyrians, some substantial buildings were erected. In the area in which I excavated, the remains of a large residence of the eighth century B.C. came to light. It was well built and spacious. The rooms, two stories high, were arranged around a central courtyard in the midst of which a kiln was set up on top of a large stone vat, and a circular, grooved stone table that had served as a dyeing establishment in a previous period. This fine building was destroyed during Assyria's last campaign against the kingdom of Israel, in 723/722 B.C.

Following the Exile

Then came the Exile, and Shechem remained insignificant for almost 400 years. It is true that some people must have lived at

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History of Shechem

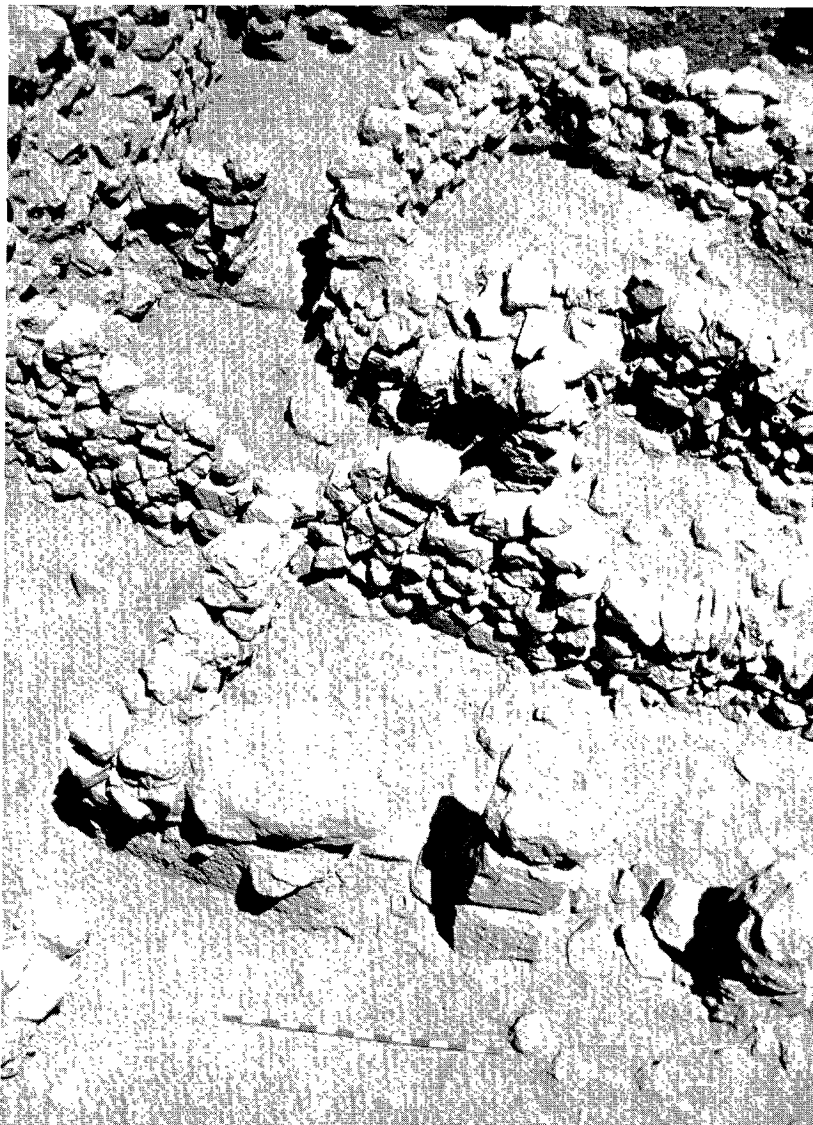
By SIEGFRIED H. HORN

this ephemeral king then destroyed together with its temple. This happened in the twelfth century B.C., a date established by archeological evidence that fully agrees with the Biblical data.

Under the Monarchy

This new catastrophe seems again to have been a serious setback for the city, for it was not until several centuries later that Shechem once more reached its earlier importance. In the time of Solomon, Shechem seems to have been the administrative capital of one of his provinces. A new wall was built around the city, on the debris of the earlier, destroyed walls, and a large public building was erected on the ruins of the old temple of Baal. However, this was not a temple but a storehouse for grain and other commodities, which Shechem needed as one of the administrative centers in Solomon's empire. Taxes collected in the surrounding area could be stored there. In preparation for the erection of this large new building, the debris of the old temple was first leveled. After that a thick layer of cement was poured over the site of the temple ruin. Huge blocks of stone, serving as foundation stones of the granary, were laid into the cement while it was still moist. In this way the new building was protected against water and rodents.

When Shishak of Egypt invaded the country five years after Solomon's death (I Kings 14:25), he seems also to have destroyed Shechem. A layer of burned material testifying to this destruction was noticeable in the residential area where I directed excavations. First, only a poor reconstruction took place after this new catastrophe, but better houses were erected in the ninth century B.C., probably in the time of kings Omri and Ahab. Sometime during that century the city seems to have experienced a severe earthquake, which destroyed many houses. All



Summit Peace Conference

IF THE record of intolerance written by the Papacy through black centuries must, in charity, be forgotten—as many Protestants are saying today—let us not forget that the dogmas that gave birth to persecution have not yet been repudiated. Historically, the very organization that, through *Pacem in Terris*, places laudable emphasis upon truth, love, freedom, and justice has ever been in the vanguard of those tyrannies that have denied men the right, in conscience, to seek truth and establish justice. As Tillich observed laconically: “History leaves no doubt that wars over contrasting ideas of justice are the most cruel, most insistent and the most devastating ones. So it was in the religious wars when the rights of man were identical with the truth about man.”

Not that the Papacy alone has persecuted. But we cannot fail to note that it is not Protestant Spain that continues the practice, nor Protestant Colombia. Even *Pacem in Terris*, which defines the basis for freedom more generously than the present Pope and curia seem willing to accept, is circumspectly ambiguous in its definition of terms. Take, for example, its emphasis on the right “to worship God in accordance with the right dictates of his own conscience, and to profess his religion both in private and in public.” This translation differs from those circulated widely in the United States: “According to the dictates of an upright conscience” (Vatican Press) and “according to the sincere dictates of his own conscience” NCWC edition).

The questions—“Under what circumstances and to what degree, if any, does a person with erroneous but sincere convictions have a strict ‘right’ to pursue these convictions, and what duties if any does this impose on others?”—have not yet been answered. Catholic theologian John F. Cronin points out that “the Latin literally translated has an element of obscurity (perhaps calculated) in regard to this question.”

What the pope says to the world in *Pacem in Terris* is, in the main, good Adventist doctrine: He asks us to love our fellow men; to eschew racial injustice, national pride, and other evidences of moral torpidity.



NCWC NEWS SERVICE

Pope John XXIII, author of *Pacem in Terris*

It is not my intention to analyze the content of the encyclical, but to weigh its impact in light of the New York convocation and of what we may expect to be its aftermath.

The message of the pope is not, from the standpoint of political realism, either radical or revolutionary. Perhaps what most ensured its reception was simply, as *Time* observed, that it contained ideas “whose time had come round at last.”

Scope of Encyclical

Basically, the encyclical discusses the rights and duties of individuals in their relationships with one another, and the correct relationship of state with state. The pope found the answer to these relationships in a cherished concept of Catholic philosophy—natural law—man’s instinctive knowledge of right and wrong. Man has the duty to cooperate with others in building an orderly world. Today, said the pope, the moral order demanded by natural law requires a “supranational public authority”—that is, a world government. Here is his plea:

“Today the universal common good presents us with problems which are world-wide in their dimensions: problems, therefore, which cannot be solved except by a public authority with power, organization, and

means coextensive with these problems, and with a world-wide sphere of activity. Consequently the moral order itself demands the establishment of some such general form of public authority.”

It is this emphasis given to the preservation of world peace through a supranational authority that should concern us for a moment. Speaker after speaker at the conference pointed out that, to be effective, such an international organization must have a police force—several speakers used the term “coercion”—to impose the peace.

“There is no effective authority without a structure of power behind it; and under the conditions of existence, no power can become effective without coercion applied against those who try to undercut it,” said Tillich.

Luis Quintanilla, former delegate of Mexico to the United Nations, spoke of the “politically indispensable element of coercion.” He pointed out that the third branch of the United Nations, the International Court of Justice, lacked a police body and was therefore incapable of enforcing its judgments. “One could legitimately wonder,” he said, “what good can the decisions of the United Nations Security Council be, if that important Executive body lacks, in turn, a permanent force to impose its decisions. . . . *The monopoly of force*, in the hands of an authority is an essential attribute of an organized society.”

Many of the discussions centered upon the problems inherent in coercion. For example, upon the agenda were: “Requirements for Peace: the Nature of the Problem”; “Military Confrontation”; “National Sovereignty”; “Peace-Keeping”; “The Rule of Law”; “Alignment and Non-Alignment”; “Political Instability”; “Ideology and Intervention.”

It was during these discussions that Revelation 17 knocked most forcibly at my memory’s door: “These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb” (Rev. 17:13, 14).

On a number of these points the encyclical itself is ingenuously silent. One American Jesuit described its

A papal encyclical, Pacem in Terris, has been proposed as the basis for universal peace.

vague generalities on coexistence as "a lump of suet in a pudding."

The conference was replete with anomalies. One could look over the audience and see United States Communist boss Gus Hall amiably discussing a speech with a Catholic priest. Nuns in severe coifs and black robes were crowded next to society matrons in cocktail silk. A Soviet representative unabashedly testified to his confidence in the triumph of socialism in a meeting opened with the reading of a friendly message from Pope Paul VI. But foremost among the irreconcilable features was this: Pope John, speaking in the name of One who said, "My kingdom is not of this world," had set forth a blueprint for heaven on earth—a blueprint which a number of speakers seemed to believe could be translated into reality without a fundamental change in the nature of man!

Here is the way Vice-President Hubert Humphrey expressed his appraisal of the hope afforded by the encyclical: "John XXIII presented to the world a public philosophy for a nuclear era. . . . This encyclical represents not a utopian blueprint for world peace, *presupposing a sudden change in the nature of man*. Rather, it represents a call to action to leaders of nations, *presupposing only a gradual change in human institutions*." (Italics supplied.)

What a practical (shall I say existential?) politician applauded, the Bible-oriented Christian must question. Can peace emerge from evolutionary-processed human institutions? Or does man still need that dramatic confrontation with his Lord which is productive of a new birth?

The Kingdom of God—on Earth?

The concept of an evolutionary kingdom of God on earth, which permeates *Pacem in Terris*, might be described as the residual fallout from Augustine's explosive *The City of God*, which became the guiding principle of the medieval church. According to Augustine, the stone of Daniel 2 was the earthly church; it fell upon the image at the first advent of Christ, and through the centuries it was to grow ever bigger and bigger until it finally displaced all worldly powers and filled the whole earth.

Today, after all that has been accomplished, and was left unaccomplished, by the Reformation, this con-

cept still prevails, or reprevails, among the historical denominations. It is basic to the philosophy of the social gospel and the ecumenical discussions now sweeping Christendom.

Under this humanistic umbrella—and humanism it is—most philosophies of the world can comfortably find room. Thus Linus Pauling, a Nobel Peace Prize-winning scientist, could say to the convention: "I believe that we have now reached the time in the course of the evolution of civilization when war will be abolished from the world, and will be replaced by a system of world law based upon the principles of justice and morality." And a Communist dedicated to dialectical materialism could take his place at the conference table.

A number of speakers laid healthy emphasis upon world law. "Perhaps the time has come when fear of extermination combined with faith in the power of goodness will guide us toward a more secure existence and a better world," said Chief Justice Earl Warren. "I happen to believe that the basis for an ordered world, is *Law*." On the same panel Dr. Kenzo Takayanagi, chairman of the Constitution Revision Commission of Japan, pointed out that his nation had outlawed war through Article Nine of the Japanese Constitution. He went on to suggest that that elusive goal of peace could be achieved through a "multilateral treaty for constitutional amendment . . . recommended by the United Nations to its member states." Sir Muhammad Zafrulla Khan, a judge of the International Court of Justice, observed: "It is only in the realm of law that the sovereign equality of states can be converted from a political ideal into a manifest reality." But Mr. Khan said what most Christian statesmen present did not: "In the last resort, peace must be built in the hearts of men." In a poignant aside from the printed text, he added, "We must lift our hearts to heaven, for there can be no peace in earth-bound hearts."

Another diplomat wryly observed that the problem with *Pacem in Terris* is that it is addressed to "men of good will," leaving a substantial remainder unaddressed.

The Dilemma of Human Nature

To assess correctly the chances for world peace through world law, while men yet have hearts in which the

principles of law are not inscribed, I had only to look again at the sordid records of lawlessness chronicled on the front pages of current newspapers scattered about the conference hall. I recalled that in our supposedly law-abiding nation, during the years 1958-1962, our population increased seven per cent while crime increased 27 per cent! According to the Federal Bureau of Investigation, crime soared 19 per cent higher in the first quarter of 1964 than during the same period of 1962. And the trend is the same all around this lawless world! As Eugene Burdick, associate professor of political science at the University of California and co-author of *The Ugly American*, put it, "There is considerable evidence that man is not by nature pacific," but that he is, in fact, a "bloodthirsty animal."

How can one hope for peace among the nations through respect for world law, when the people who make up those nations cannot respect the laws that govern their nations? How can one achieve world peace when nations are bereft of national peace? Ultimately we come back to James: the key to peace in society is peace in the individual heart. And peace in the human heart comes, says the Scripture, only with individual commitment to God's law—"Great peace have they which love thy law," wrote the psalmist (Ps. 119:165).

The conference, committed to a humanistic, natural-law approach to world peace problems, had no answer to these questions. Indeed, there was irony in their choice of *Pacem in Terris* for the basis of discussion, for it derives its teaching authority from an organization that has trampled underfoot the principles of peace.

A Deteriorating Situation

Even during the few months since the pope wrote *Pacem in Terris*, the world has drifted farther apart. As the *Yew York Times* of February 19 observed editorially:

"Throughout history different elements operated at different times to provide an anchor, an amalgam, a source of unity for societies. There were family bonds, great monarchs, great empires, the world's great religions and, in modern times, political ideologies. Today none of these factors seems strong enough to hold societies in check or to unite nations and peoples in peace.

"This is an era that has lost its bearings, that wanders in a wilderness crying with rage and striking out in its pain. It was no accident that the distinctive philosophy of our time became existentialism, which was, essentially, a rebellion against the failures of society, economics, politics and

the church, and which is, in itself, an unsystematic, undogmatic, undoc- trinal philosophy."

It is into this world that *Pacem in Terris* has come with its blueprint for world peace through the institu- tions and instrumentalities of man. Though peace will not come through these, but through the advent of the Prince of Peace, upon whose shoul- ders world government shall rest, we must not underestimate the impact that this encyclical will have.

Undoubtedly it is, as educator Rob- ert Hutchins observed in his opening address to the convocation, "one of the most profound and significant documents of our age."

"All the World Wondered"

That Protestants, Buddhists, agnos- tics, atheists, were willing to meet and discuss earth's tomorrows within the framework of world order envisaged by Pope John is nothing less than momentous—and prophetic. And that the United Nations should have lent its support to the project is, indeed, a "sign of the times," as Italy's vice- premier, Pietro Nenni, asserted. As never before we must watch devel- opments in that modern Babel of steel and glass towering over the East River.

And as never before we must ask of our hearts, What is our responsibility to the men of good will who seek peace on earth?

I can yet see the thousands who sat, the weight of the atom on their shoul- ders, in their desperation moved to fervent applause at every platitude spoken in the name of peace.

It is not enough that they be told that when they cry "peace and safety; then sudden destruction cometh upon them." They already face this fear. It is not enough that they discover that the encyclical penned by an aged pope, whose heart I would not ven- ture to judge—is destined to bring to earth not peace but a sword.

There rests upon us a higher com- mission: to demonstrate the princi- ples of the Prince of Peace in our re- lationships with one another and in our witness to the world about us. The challenge was spoken well by Sarvepalli Radhakrishnan, former president of India, to a Christian mis- sionary.

"You Christians seem to us to be rather ordinary people making ex- traordinary claims."

Replied the missionary, "We make these claims not for ourselves but for Jesus Christ."

Answered Radhakrishnan, "If your Christ has not succeeded in making you into better men and women, have we any reason to suppose that He would do more for us?"

Helderberg College

By W. R. Beach

*Helderberg College, South Africa
January, 1965*

THIS radiantly charming cor- ner of Africa is a fitting spot at which to conclude our sur- vey of God's work on this mighty con- tinent. The Christian conquest started here and moved northward across the Limpopo River into lands afar. The Seventh-day Adventist Church had its very first base in this part of the world in the Cape Town area. The centers of activity have moved northward and into Western Africa. However, Cape Town remains the home of the Sentinel Publishing House, the Voice of Prophecy home office, and a num- ber of prosperous schools, including Helderberg College. Through the doors of this institution some of God's finest workers have marched forth into fields of service. Helderberg Col- lege continues today under the very capable leadership of P. J. Van Eck, the president, to fulfill the task for which it was planted here in 1928.

Our six-day stay at Helderberg Col- lege was the occasion of a union-wide meeting for more than 250 ministerial workers. The contributions of the vari- ous groups (European, colored, and Asiatic) have brought strength and perspective to a common enterprise. A. W. Staples, president of the South African Union, has led out in an ex- cellent program. Elder and Mrs. R. H. Pierson have given valuable coun- sel. We shall not soon forget the Spir- it's stirrings at this hallowed spot.

Then let us take a comprehensive look at Africa. Along the way we have reported factually on problems, as- pirations, and achievements. One fac- tor that has remained untouched is the confrontation of Christianity and Islam. Christians, Moslems, and Ani- mists have all been in Africa for cen- turies—from the north southward to approximately the tenth degree of north latitude, from Sierra Leone on the Atlantic to Somaliland on the In- dian Ocean. North of that line the population is almost solidly Moslem. The few exceptions are small Coptic communities in Egypt, the Southern Sudan, and Ethiopia. South of the tenth degree north latitude is the stronghold of Christianity and Ani- mism. The Islamic tide stopped at the impenetrable jungle. For this reason Christianity faces very different prob-

lems north and south of the tenth de- gree.

Recent events have changed the course of this Christian-Islamic con- frontation. During the past 15 years, 29 predominantly Moslem-African countries have gained their independ- ence from former European Christian colonial powers. The constitutions of these new nations guarantee equal treatment for all religions. Islam is asking for mosques alongside Chris- tian chapels on college campuses erected by the state. Before independ- ence, half a million Christians im- posed their Sunday-Sabbath on 4.5 million Moslems. In some instances (Southern Sudan is an example) the rest day has been changed from Sun- day to Friday. Aggressive Islam openly avows the intention to use the machinery of state to further her own ends, for Islam is more than a faith; it is a culture. This aggressive element wrote in the 1961 issue of *Our For- eign Missions* (an Ahmadiya Moslem publication):

"The task of shattering the Cross to pieces demands that just as Chris- tian missionaries have been penetrat- ing to the corners of the earth, our Ahmadi Muslim missionaries should roll back the tide and carry the fight into the homelands of the Christians themselves. . . . Christian plans for dominance of the Cross all over the world have been brought to naught. . . . The wind is now beginning to blow from East to West . . . and the day does not seem distant when only one religion will prevail all over the world, the religion brought by the prophet Mohammed."

Islam's engulfing process is going on particularly in West Africa, bring- ing that vast territory under Moslem dominance. As an example, in 1950 the population of Ibadan, Nigeria, the largest city in West Africa (750,- 000) was one-sixth Moslem. Today that ratio very evidently is outdated. No authentic statistics are available on the relative rate of advance by Christianity and Islam in Africa. One estimate put the ratio at seven to one in favor of Islam. Another at ten to one. Official sources suspect that such reports on the Islamic thrust in Af- rica are prompted by a desire to stim- ulate missionary giving at home. The best estimate is that one half the 250 million Africans are Moslem. The re-

maining 50 per cent should be about evenly divided between Christians and Animists (60-65 million of each). The *Christian Year Book* (1962) reports thus, and adds that while Islam has added some 30 million believers during the past thirty years, Christianity has brought approximately ten million into church fellowship.

Christianity's real battle in Africa will be with Islam. Animism can survive only in a rural tribal society. It withers away in the cities. With the present rapid urbanization (25 years ago 10 per cent of Africans lived in cities; now 39 per cent) and consequent loosening of the old tribal disciplines, the religious future of Africa will evidently be a confrontation between Islam and Christianity. So far, Islam is outdistancing its rival by possibly three to one.

Problems That Confront Us

It is most heartening to observe the growing interest within the ranks of Seventh-day Adventist leaders in evangelistic methods aimed at ensuring success for God's last messages. From a general viewpoint, the everlasting gospel must be presented in simple terms. The basic elements of this "good news" are being established clearly and without extensive theological involvement. Generally, African Islam is not academic, but empirical. It is spread by traders, many of whom are illiterate. Ofttimes the result has been a completely garbled view of Christianity. The church will find high reward for the efforts now put forth.

Another general observation for African evangelism is that the school and the medical institution remain the most effective means of communication and penetration. Now the governments are entering the field of education and medical care in a massive way. Nevertheless, the church-sponsored school and the church-operated medical institution must be continued at all cost and become more than ever the chief vehicles of Seventh-day Adventist action.

Another area of deep concern to the church in Africa is how to make the everlasting gospel accessible to such varied peoples. The thought has been expressed that the reason for Islam's ability to best Christianity in West Africa is because Islam has become African. Like Christianity, the reasoning goes, it once was an import. But unlike Christianity, it long ago became—except in rare instances—an indigenous religion under native leadership. The thought is that African Christianity should develop its own distinctive content and form. This view, though prevalent in many

Christian circles, involves problems at which Seventh-day Adventists must look with deep concern.

The Africanization of Christianity could be wholesale apostasy. Here, as in all things, the evangelistic end (success) does not justify all means. The gospel message must be kept pure. The deformation of the third and fourth centuries came because the purpose was to make Christianity indigenous at all costs. This deformation brought medieval darkness upon Christianity. Only the proclamation of the everlasting gospel in the setting of the judgment hour could rescue the Christian cause from the grips of apostasy and a mistaken view of the Christian mission.

The last problem I shall mention in this retrospective view of Africa concerns church leadership. Kenneth Hughes, rector of St. Bartholomew's church, Cambridge, Massachusetts, poses it thus: "Above all, the church must become indigenous to Africa, operate under African leadership and assume an African character."

The point we want to consider here concerns church leadership. The over-all aim in church organization is to provide for a self-supporting, self-governing, and self-extending church. We can understand the perplexity confronting the leaders of many church missionary programs. These leaders, along with others, feel that the future of the mission outreach is here at stake. In view of the urgency, solutions are put forward according to circumstances and possibilities. Expediency regularly appears as a determining factor. The end result in some cases has been a total disintegration of individual church missionary programs.

The Advent Movement need encounter no such problems. The structural framework of the Seventh-day Adventist Church provides for a self-supporting, self-governing, and self-extending church in Africa as in all parts of the world. Every unit of the Adventist Church is self-propagating and self-governing within the framework of the world church. The whole is responsible for every part. The weaker units find assistance in associating themselves with the whole. The stronger gather inspiration in the same association. The French say "one hand washes the other and together both wash the face."

Our church is one body with many members. These members organize and direct their labors, build up the house of God and extend His work, counsel with one another through a general leadership which itself is the expression of the component parts. These are fundamentals upon which can be built the edifice of the world

church. They are the large basis of normalcy in our organization. The foreshadowing of an emergency or crisis should not be a determining factor. Without thought of crisis or of the forced departure of overseas workers, the leadership of the church will be appointed as the natural projection of our world concept. Qualifications for this leadership will not be the special gifts of a race or a people or a school of thought.

Cosmopolitan Leadership

Experience teaches us that the work of God is best fostered in any section of the world by a cosmopolitan working force, and this will be true in Africa. Such an arrangement brings into action gifts sufficiently varied to counterbalance weaknesses and to enhance qualities and constitute the constant reminder of a movement embracing "every nation, and kindred, . . . and people." This fundamental principle will bring into specific positions of leadership on every level the men and women whose preparation; whose spiritual, moral, and mental powers; whose experience, authority, and ability to get the work done, indicate that they are best qualified for these positions.

Along our trek through Africa we have found many giants in the way. Racism, exacerbated nationalism, urbanism, bizarre doctrines and practices linked to former deep-seated pagan beliefs, resurgent witchcraft—all these in the context of revolution, upheaval, and overt fighting. Out of it all emerges the conviction that the race is on to win the souls and minds of Africans today. Some African leaders, drawing away from the Christian church, tend to represent a secular if not atheistic approach to their country's problems. Thus, more dedicated Christian leaders in church and village and in the highly developed centers are more important than ever.

Men like Paul Earle Carlson, of Stanleyville, are at a premium. This young Californian was of the classic missionary stock—unselfishly and serenely he served friend and foe alike. His example will strengthen the Christian cause. He symbolizes, so to speak, the men of many races who come to Africa asking nothing but a chance to help. Africa will need all the available help of this kind, and more too.

The Advent cause is blessed with many such men of stature. They serve selflessly in Africa today. From many lands they join national workers in the battle for Africa. Many more are needed, and will be sent to bolster the work and to provide the strength for a great dash to victory at this decisive hour.

Who's to Blame?

(Continued from page 1)

alone constitute reasons for crime, then Abraham Lincoln should have been a notorious horse thief. Likewise, Moses, Joseph, and Daniel, being exposed to the moral laxity of their day, should have degenerated into sensualists and moral deviationists. But they did not.

As to unemployment, demoralizing as this factor may be, its counterpart is no insurance against crime. This is documented by the disconcerting fact that in 1964 employees stole more from their employers than thieves stole from society.

The Real Cause of Crime

All this deepens the suspicion that the cause of crime goes beyond mere social problems; much more so when objective study reveals that participants in crime are not confined to any economic, intellectual, or environmental level. Why is it that a great and affluent society, boasting of abundant food supplies, superlative education, a high employment rate, and high wages, has also to admit the distressing distinction of a record-breaking crime wave?

An anomaly of our times is that the nation recorded its highest crime rate in the same year the church registered its highest membership rate. Surely the moral force of the vast Christian community should have expressed itself in this national crisis. Why is it that the church's testimony was so feeble and its influence negligible? Is it possible that the church's salt is losing its savor? Its light becoming dim? Its distinctions between right and wrong, hazy and blurred?

There was a time when the pulpits of Christendom rang with the verities of Christian faith. By and large, the sermon diet fed Christians each Sunday morning constituted, among other Biblical truths, the creative power of God, the reality of sin, the atonement and saving grace of Christ, the Ten Commandments, the certainty of the judgment, the second coming of Christ, and life hereafter. One need not labor the point, that this diet produced staunch faith and character.

But is the same spiritual diet not being served from pulpits today? No. There is a resemblance in words and language, but the meaning differs. Churchmen reluctantly admit that far too often the Biblical vitality and substance of most sermons is boiled out in the seminary kettles of liberalism and higher criticism.

Whereas the terms Creation, the Fall, sin, Calvary, the resurrection,

the Holy Spirit, the judgment, the Second Coming, and the new earth mean one thing to the devout believer of the Bible, these same terms mean something entirely different within the frame of reference of neo-orthodoxy. Shot through by doubt and unbelief, devoid of faith and reality, permeated by an "easy believism," the devitalized diet is reflected in the lack of conviction and absence of Christian practice in the lives of those so fed.

As a specific example, modern Christianity largely neglects and ignores the moral law of God—the Ten Commandments. The influence of this neglect is disclosed in the moral condition of a society that, for the most part, rejects the moral standards of the Bible. Shorn of spiritual anchors and foundations, it is comparatively easy for individuals to reject the absolutes of the Ten Commandments for an easy relativism.

Relativism contends that nothing is really wrong in itself as long as it does not harm or offend the majority. After all, reasons the relativist, what a person does is his own affair, and if it is acceptable to the group, well and good. If it is not acceptable to the group—well, some people are different.

Broken Homes

How does this work out in practice? What is the effect upon others and society in general? Consider that, in addition to the depressing crime statistics compiled by the FBI, more than 200,000 husbands deserted their families in 1964, one out of every four marriages ended in divorce, and one out of every 20 births was illegitimate.

Consider also the three teen-agers recently arrested in a large city on charges of killing an elderly express clerk. They told police that they were "laughing fit to die" as they fired bullets into the old man. The teen-agers netted \$11 in the robbery-slaying.

By way of explanation, the youth admitted they were hopped up on "goofballs," the current nickname for barbiturates. Traffic in these drugs, along with amphetamine compounds known as pep pills, is now widespread. Unscrupulous operators have been pushing the sale of these dangerous drugs so effectively that Food and Drug Administration officials estimate four and a half billion doses are moving into the illicit market yearly.

Lust. Infidelity. Narcotics. Crime. Are these things right or wrong? If wrong, what authority declares so? If the Ten Commandments express the authority of God against such evil, why are not these commandments enunciated and their obedience required within the framework of the Christian gospel? On the other hand,

if the Ten Commandments are no longer binding, what authority remains for the enforcement of civil law?

Removing the Restraints of Law

It seems to us that those who teach people, directly or indirectly, to regard lightly the Ten Commandments of God sow disobedience, to reap disobedience. By removing the restraints imposed by divine law, they effectively remove the restraints of human law.

The situation demands a revival in the Christian pulpit, not only of the gospel verities, but also of the discipline of God. Failure to do this may well turn the civilized world into a horde of robbers and assassins, banishing peace and happiness from the earth. The blame for all this will be on the doorstep of the church.

Let it ever be understood that while obedience earns salvation for no man; obedience to the Ten Commandments in the power of the Holy Spirit is evidence of the new birth and the saving grace of Christ (Matt. 1:21; 1 John 5:1-3).

Throughout all ages God's rule of conduct for His people has been expressed in the Ten Commandments. Summing up the ten as an expression of love for God and man, Christ said: "On these two commandments hang all the law and the prophets" (Matt. 22:40). This is another way of saying that the moral law is the expression of the holy and eternal character of God, and of His will for man.

Under the new covenant the same Ten Commandments are written by the regenerating power of the Holy Spirit upon the fleshy tables of the heart (2 Cor. 3:3). The dedicated and committed Christian now possesses an inner compulsion and power to honor Christ by rendering obedience to His commandments. This is what Paul meant when he said: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

Magnifying God's Law

As the law of God is thus magnified in the pulpits of the land, men will sense anew the extreme sinfulness of sin and their desperate need of a Saviour. This will direct them to Calvary for the atoning grace that alone can pardon sin and make obedience possible. In this time of fearful moral collapse, when the cancerous growth of moral and ethical indifference is spreading throughout the nation, let the ministry of God arise and courageously point men, women, and youth to the law and the cross. What the law requires, the cross provides!

Those who dwell in the shadow of the cross will have no relish for dis-

obedience and lawlessness. For them there is no excusing or rationalizing of sin. The cross removed all excuses for sin by supplying the power to live victoriously over sin. Such people the prophet of God described as he looked down from the island of Patmos to our day and declared: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

Therefore, if we would honor God before men and exalt righteousness, let us permit the risen Christ to dwell in our hearts by faith and fulfill in our lives the will of God as expressed in the Ten Commandments. Here alone is moral security for the present and eternal life for the future. Said Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Thus spoke our blessed Lord. Let us heed His solemn words so that we "may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:8).

The Archeological History of Shechem

(Continued from page 3)

the site, because people coming from Shechem at that time are mentioned by Jeremiah (chapter 41:5), and because we found two poorly preserved occupational strata representing the seventh and fifth centuries B.C. Stratum VI, dated to the seventh century, showed that people had lived in the ruins of the earlier houses as far as they were still inhabitable without carrying out any appreciable amount of reconstruction work. In Stratum V, which represents the fifth century B.C., no architectural remains were found, but a coin and some pottery of that period came to light, among which was imported and imitated Greek pottery of the fifth century, which clearly showed that some people had lived there during that time.

At the time of Alexander the Great, Shechem experienced a great revival. This happened in the following way. After taking over the territory of Samaria and its capital city, Alexander appointed Andromachus as governor over the province of Samaria. While Alexander was in Egypt, Andromachus was killed by the Samaritans. Alexander then severely punished the city of Samaria, expelled its population, and gave the city to his Greek veteran soldiers. The expelled Samaritans moved to Shechem and made it their cultural and religious center. In this capacity it existed for another 200 years. From this period come four

archeological strata of occupation, in which a great mass of pottery, about 200 Hellenistic coins, and many other interesting objects were found.

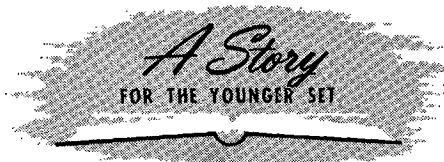
In New Testament Times

The city was finally destroyed by the Jewish king John Hyrcanus toward the end of the second century B.C. He pulled down the Samaritan temple on Mount Gerizim and forced the Samaritans to become Jews. From this catastrophe the city of Shechem never recovered. The settlement of later centuries at that site has never been more than a small village. Some remains of the Roman period near the spring were uncovered by Dr. Sellin, proving that the site was not completely without people during that time. It must have been the place, called Sychar in the New Testament, which lay adjacent to Jacob's well when Jesus had His memorable discussion about "living water" with a Samaritan woman (John 4).

In A.D. 72 the Emperor Vespasian authorized the building of a new city

replacing old Shechem. Built two miles west of the old site, in the center of the pass between the mountains Ebal and Gerizim, it received the name Neapolis, "New City." In the course of time this name became corrupted and is now Nablus, the name of the third largest city in the Jordan kingdom.

Gradually the actual site of Shechem was forgotten, and for centuries it was thought that the earlier city was covered by modern Nablus. The pick and hoe of the archeologist, who intermittently has worked at this site during the past 50 years, has resurrected ancient Shechem. It has once more brought to light the ruins of its former buildings and walls, and has reconstructed the history of a city that played such an important role in the stories of the Bible. Through this work a great amount of light has been shed on numerous texts, support has been provided for the Biblical chronology of a dark period, and Biblical history in general has been greatly elucidated.



A Broken Doll

By C. L. Paddock

ONE day Mark Twain's little girl broke her doll and ran crying to her daddy. He felt bad about it and tried to comfort her. "You shouldn't cry over a little thing like that," he said.

Turning her big, brown, tear-filled eyes up to her father's face, she said, "Daddy, what is a little thing?"

He could not answer her. For there are no little things, that is, things that are not important to boys and girls.

Some time ago our newspapers told about a man who walked all the way

Mark Twain's little girl ran crying to her daddy.

JEANIE MCCOY, ARTIST



from the Golden Gate in California to New York City. That was a long, long walk. Someone asked him what bothered him most on the long journey. "Was it the high mountains or the wide rivers?"

"The thing that troubled me most," the traveler replied, "and almost discouraged me, was the sand, the tiny grains of sand that got into my shoes." Just tiny grains of sand, and yet so important!

One quiet summer day a tall giant of a pine tree that had stood for hundreds of years fell to earth with a loud crash. People who examined the rings said it must be about 500 years old. For centuries it had stood through wind and storm and bad weather; and now, on a still, quiet summer day it crashed to earth. Why did it fall?

Tiny insects, some hard-working, busy beetles, had gotten into its heart, and thousands of them had eaten away the center—the fiber of the tree—and ruined this stately giant of the forest.

Those little beetles are just like the tiny sins that we harbor in our heart. They can ruin our life and spoil our character.

I went to the railroad station up in the Northwest one night to buy a ticket. "There will be no train east tonight," the ticket agent said. "There has been a blizzard on the slopes of the Rocky Mountains, and the passes are all blocked with snow. Trains cannot get through." The tiny snowflakes flutter gently to earth, but when enough of them fall and the wind blows them into deep drifts, they fill the mountain passes and stop even the giant locomotives.

There are no little things. A smile may help someone over a rough place in the road. A kind word may not cost much, but it will do so much for a discouraged traveler. A letter at the right time can be of so much help!



They Cannot Escape

By Beatrice S. Stout

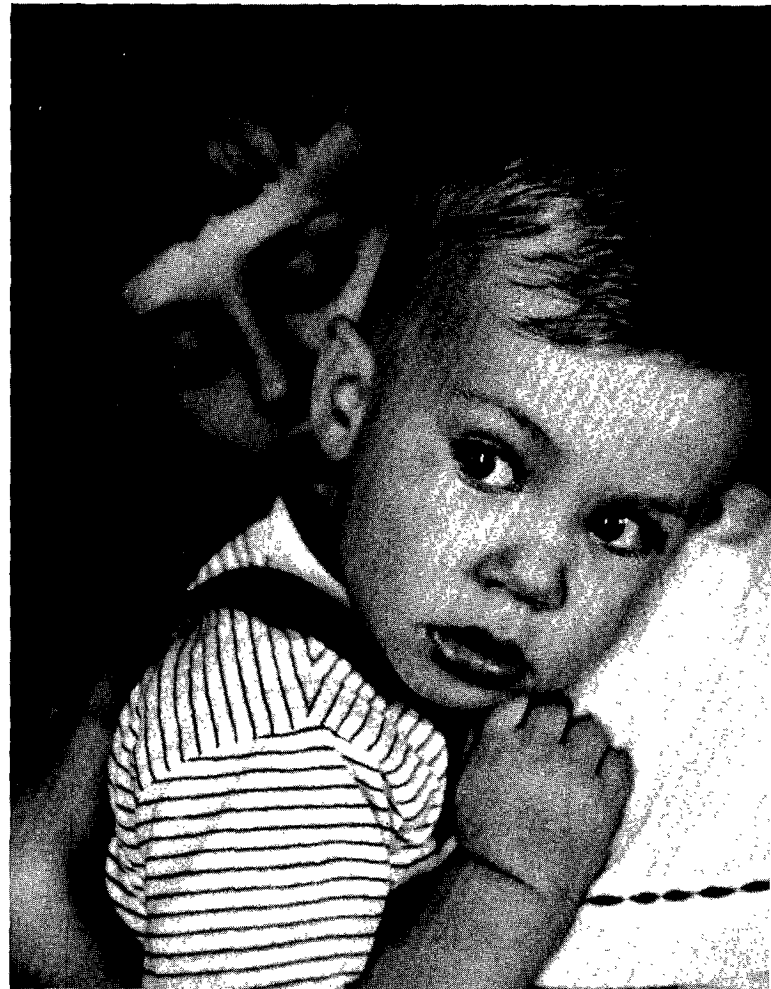
FATHER'S and mother's prayers brought me back. They seemed to entreat me—persistently, persuasively, as year followed year. Finally I could resist no longer. I gave up my job (I was working on the Sabbath) and accepted a position in our work, at half the salary. Now I am happy again in the faith."

The young woman who spoke these words had taken a step away from the church. However, she could not escape the prayers that ascended to the heavenly courts like sweet incense. It is an ordeal of fire for parents to watch their children stumble on the dark mountains of sin, yielding to Satan's subtle temptations. He had worked feverishly for this daughter's soul, but the father and mother outmatched his diligence, and his enchantments were broken like bubbles in the sun.

Their formula was simple: "The greatest victories . . . are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power."—*Gospel Workers*, p. 259. This kind of prayer is conquering: it has positive power—it is earnest, persevering, and constant. "When with earnestness and intensity we breathe a prayer in the name of Christ, there is in that very intensity a pledge from God that He is about to answer our prayer 'exceeding abundantly above all that we ask or think'."—*Christ's Object Lessons*, p. 147.

While children are small there are many avenues for influencing their lives. If they are to reach the sound,

There are many avenues for influencing children while they are small.



MAX THARPE

full stature of Christian maturity they must be equipped with the emotional security necessary for living in this complex world. By the foresight of parents, their feet are placed on the lowest rung of the ladder. As they climb higher and higher, they become living memorials of the generous, loving care of dedicated parents. "The natural heart is full of hatred to the truth, as it is to Jesus. Unless parents shall make it the first business of their lives to guide their children's feet into the path of righteousness from their earliest years, the wrong path will be chosen before the right."—*My Life Today*, p. 261.

Where does this kind of certainty come from? It comes by recognizing that there is something more important than oneself. Prayer and effort, effort and prayer, become a source of strength. Good intentions are not enough. "Courage, fortitude, faith,

and implicit trust in God's power to save do not come in a moment. These heavenly graces are acquired by the experience of years."—*Testimonies*, vol. 5, p. 213.

Never Limit God's Power

We must never limit God's power. "The prayers of Christian mothers are not disregarded by the Father of all. . . . He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the great day of final conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands."—Ellen G. White in *Review and Herald*, April 23, 1889.

The season for sowing comes to an end all too soon. When children leave home we have but one main recourse left for influencing their decisions. We turn instinctively to the limitless, inexhaustible power of Heaven. Do

we know the joy, the all-pervasive confidence, gained from daily conversation with God? "Did not our heart burn within us?" questioned the two disciples who talked with Jesus on the way to Emmaus. Do we talk to God "with an uncovered heart"? This kind of communion makes the heart sing and imparts power that prevails with those about us. Pray by the inspiration of the Holy Spirit.

Have you ever spent a day in court? There is a quiet stir as the judge enters with dignity. Everyone stands to his feet respectfully. The judge takes his seat, and a day of trial begins. The court trial will be far more thrilling when the case of your child comes up in the heavenly court. Earthly judges make mistakes, but here we find a Judge of justice and mercy who will not err.

"The life work performed on earth is acknowledged in the heavenly courts as work well done. With joy unutterable, parents see the crown, the robe, the harp, given to their children. . . . The seed sown with tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed."—Ellen G. White in *Signs of the Times*, July 1, 1886.

God has the answer to our need. God hears the humble, trusting heart. He is on our side, and we may rest our whole weight on Him. "You do not need a great faith, but faith in a great God," said Hudson Taylor.

"But all through the mountains,
thunder-riven,

And up from the rocky steep,
There rose a cry to the gate of
heaven,

'Rejoice, I have found My
sheep!'

And the angels sang around the
throne,

'Rejoice, for the Lord brings back
His own!'

The Book for Every Day

By Ernest Lloyd

Bartholdi's Statue of Liberty Enlightening the World stands serenely on Bedloe's Island, which commands the approach to New York Harbor. It holds aloft a great torch, which is brilliantly lighted at night. The statue was made in portions many years ago in Paris, and was a gift of the French people to America. The separate pieces were quite different, each from the others, and strange in shape. It was only when all were brought together, each in its right place, that the complete design was apparent. The omission of even one piece would have left the work imperfect.

So it is with the Holy Bible. We may not always see the purpose of this portion or that, but each has its place. The whole is a magnificent statue of the light of God which is to enlighten the world, bringing

—The Art of Living..... when



you're

young

by Miriam Hood

On Being Popular

SOME people can't be popular, no matter how hard they try!" This emphatic declaration, made by a friend of mine the other day, has come to mind several times since. I believe it's worth discussing, because popular is something everyone would like to be—right?

I'm wondering how you'd define *popularity*. When you're young, being popular undoubtedly has a great deal to do with the telephone ringing all evening, several invitations to all social events, an almost visible air of happy, uncomplicated self-confidence. I also suspect that popularity in this connotation bears no small relationship to the opposite sex.

Extended beyond these rather narrow limits, "popularity" can mean that certain people are elected to positions of leadership by their peer group, year after year, time after time. They're sought after as "social lions," lesser personalities seeming to operate on the theory that just the mere presence of the popular ones is a guarantee of the success of the social occasion.

If you're sometimes baffled by the phenomenon known as popularity, comfort yourself with the thought that professional people who study various aspects of human behaviour are baffled too. There just isn't so clear and distinct a pattern for it as you might expect. I've observed students closely for years, with the hope of compiling a list of qualities possessed by all who are popular, as we've defined popularity, but it isn't that simple. All the students possess some of the qualities I've listed; none possess all of them.

Perhaps we ought to spend some time pinpointing and discussing the more obvious character traits of popular people, but that will have to be the subject of another column.

In answer to the implied question, "Can just anyone be popular, if he tries hard enough?" I may surprise you by answering "No!" There really does seem to be a special kind of magic that is the unique possession of a few. It's the magic of inspiring confidence in others; it's the magic of uncomplicated

self-confidence, of a kind of social chemistry that keeps the popular person in constant demand.

There are, of course, formulas for social success, all of them good and all of them effective, but I don't think that moderate social success is quite the same as being popular.

Although not everyone can achieve the pinnacle of popularity, everyone, without exception, can be well liked, and can have several friends in whom he reposes utmost confidence. If "several" sounds limited, let me remind you that few people ever acquire more than that number in a lifetime. Acquaintances? By the score. Friends? By the "one." And that's a fact of life.

You can be well liked if you like others, if you're neat, clean, willing to listen to others' viewpoints, and possess a truly kind heart. I realize that I'm making some pretty broad generalizations. How do you truly "like" others if you don't "like" yourself? How do you conquer habits of personal slovenliness? How do you weed out unkind thoughts?

It's a part of the total picture of your living relationship to God. I think if Christ is your Pattern, if He is your personal Saviour, you ought to see those qualities in yourself which caused Him to consider you worth while enough to die for. You can like yourself—and others. You can weed out unkind thoughts by dwelling on the love of God, and making Jesus' life on earth, His interpersonal relationship, your example. As for cleanliness—take yourself (and a bar of soap) in hand!

Even if reaching the peak of popularity is beyond the power of some, each person has a unique role to fill in life. If we do our best—whether we have one talent or ten—we shall find happiness, and will merit the Master's "Well done."

hope and peace and freedom of soul to all who are willing to walk in its light.

How thankful we should be that we still have access to the Book that brought hope, assurance, and strength to our fathers and mothers in other years! It is the same Book. It is a Book that lives! Its messages fit the needs of every people, of every situation, of every day. The words of our Lord in the books of Matthew, Mark, Luke, and John constitute a rich treasury of comfort and peace and hope for everyday living. As we

read again and again His wonderful words of life, and as we accept and walk in His ways, a better understanding of His plans and purposes for us, individually, will bless our lives and impart to us the same spirit of courage and victory that lived in Him.

Like the pillar of fire that led the children of Israel by night, the Bible is God's guiding light for us in our march through these perplexing and confusing days of human history. May nothing keep us from spending some time each day with the Book of Light.



Let's Grow Up . . . in Faith

From their youngest years, children use expressions such as "When I grow up," or "When I'm big." They look forward to the time when they will be treated as equals in the adult world. They put a high evaluation on physical maturity.

Unfortunately many people who reach maturity physically remain children spiritually. They still offer the "Now I lay me down to sleep" type of prayer. They still have childish concepts of God. They still have a faith that is too weak to endure trials.

In a recent issue of *Redbook* magazine, a young mother recounts the shattering personal experience that revealed the inadequacy of her stunted faith and forced her to grow up spiritually. Of her outlook previous to this experience, she confesses that ever since she was a child she had "an unshakable belief that if I prayed long and sincerely and was 'good' enough, everything would turn out just as I wished." "My faith, ridiculous as it seems, was based solely on the fact that it never rained for the Sunday-school picnic." At the age of seven when she needed a few cents with which to celebrate her mother's birthday, she found a purse containing 54 cents. From that time on she expected a miraculous, simple, "found purse" solution for every problem.

Business Failure

All went well for many years. Nothing arose to challenge her fair-weather faith. But then, several years after she was married, her husband "went to the wall" financially in a business venture. In succeeding months they were besieged with dunning letters, telephone calls, summonses, liens, and personal visits from their creditors. Her husband, unwilling to "let down" those who had backed him financially, refused to go into bankruptcy, but vowed to repay his obligations even if it took a lifetime. The prospect of scrimping, doing without, and counting every penny for years and years filled the wife with despair. She lay awake at night, asking the age-old questions, "Why us, God? What have we done to deserve this?" For two years she remained in this frantic state of mind.

One day she felt she could hold on no longer. Throwing herself on a bed she was changing, she cried uncontrollably. As she cried she prayed. Suddenly she realized that her prayer no longer demanded a "found purse" solution for her problem. She prayed, "Please, God, help me to *accept* this burden and to make the best of it." Instead of demanding a means of escape, she prayed for strength to meet the problem. Instead of feeling that God was merely a cosmic agency to help her achieve her personal goals, she saw Him as a deeply interested, all-powerful, all-wise Father and partner who offers to share the burdens of life, and provide grace and strength for the challenges, disappointments, and trials of human existence. Leaving behind her childish approach to God and life, she advanced toward maturity in faith.

Like this anonymous housewife, all who profess Christ should grow spiritually. Wrote the apostle Paul: "That we henceforth be no more children, . . . but speaking the truth in love, may *grow up* into him in all things, which is the head, even Christ" (Eph. 4:14, 15). Of his own experience Paul commented in 1 Corinthians 13:11:

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Doubtless, as with the *Redbook* author, the apostle's growth was aided by hardship and trials.

Mature faith is not achieved in a day. It comes slowly and gradually. Sometimes it comes painfully. But whatever it costs it is worth the price. A continued state of immaturity is as unsatisfactory and pathetic in the spiritual realm as it is in the physical. Thus a personal tragedy even of monumental proportions is not without its advantages if it replaces our fair-weather faith with one that enables us to endure "unto the end."

K. H. W.

Perfection in Christ—3

"Justified by faith," a man is at "peace with God through our Lord Jesus Christ" (Rom. 5:1). He has turned his back on a life motivated by sin, and set out on a new life dedicated to the pursuit of righteousness. Born again, he purposes to "grow in the grace, and knowledge of our Lord and Savior Jesus Christ" until he attains "to mature manhood, to the measure of the stature of the fullness of Christ"—to perfection in Christ (2 Peter 3:18; Eph. 4:13, R.S.V.). Justification became an accomplished fact in his experience the instant he accepted God's gift of grace, but the process of sanctification requires a lifetime. "True sanctification is a daily work, continuing as long as life shall last."—*The Sanctified Life*, p. 10.

Justification is being set free from the guilt of sins committed, and being reconciled to God. Sanctification is the process of being delivered from the sinful nature that leads a person to commit sin, the process by which a person who has already been justified by faith and is at peace with God, is transformed in character and restored to the state of sinless perfection in which man was created in the beginning. It is the process of learning to apply right principles to every thought, word, and action, in every situation that may arise.

What is the key to this process of growth to Christian maturity? "Christ in you" is the Christian's "hope of glory"—Christ "at work in you, both to will and to work for his good pleasure" (Phil. 2:13, R.S.V.; Col. 1:27). "The will must be placed on the side of God's will."—*Thoughts From the Mount of Blessing*, p. 142. Instead of being conformed ever more closely to this world, the Christian is transformed into the likeness of Christ by the renewal of his mind. This enables him to know the will of God, moment by moment in every situation of life, and to choose "what is good and acceptable and perfect" with God (Rom. 12:2, R.S.V.). The master key to sanctification—to ultimate perfection in Christ—is thus the *renewing of the mind*, a change of attitude toward God's revealed will. "In the renewed heart there will be a fixed principle to obey the will of God, because there is a love for what is just, and good, and holy."—*Testimonies*, vol. 2, p. 488.

This is the ideal to which a person commits his life upon accepting Christ. But those who accept this ideal as their own soon discover that it is not attained by a single act of the will or by one strenuous effort. The

process of achieving perfection in Christ requires a battle and a march today, and another battle and a march tomorrow—every tomorrow, as long as life shall last. It is necessary to run with patience and persistence the race that has been set before us, looking unto Jesus. Of this we shall say more next week.

R. F. C.

From the Editor's Mailbag

(We conclude, here, our answer to the brother who was troubled by what he read in a pamphlet about the General Conference tampering with Mrs. White's writings.)

Now let me go on to a broader consideration of your question, "How much more of Mrs. White's writings have been changed that we do not know about?" I presume you mean since her death.

To answer that question with certainty, I must give you a little more history. When Mrs. White died in 1915 her last will and testament revealed that all of her writings, both published and unpublished, were to be legally and forever placed in the hands of a board of trustees, self-perpetuating. She named the personnel of that board. Since her death, therefore, the board of trustees of the White Estate has been the sole owners of all her literary properties. To them was committed the task not only of caring for these properties but of seeking to give to them wide and ever-larger circulation. Particularly were they instructed that from time to time they should publish books drawn from her unpublished manuscripts. Nowhere in her will did she give to that board any authority to revamp or revise her writings, nor has that board ever attempted to do so. I think I ought to know because for long years I have been a member of that board. My predecessor in the REVIEW editorship, F. M. Wilcox, was a member of that board from its creation in 1915 and often talked with me about the subject through the long years it was my privilege to assist him on the REVIEW.

We have always considered it one of our prime duties as a board of trustees to see that there is no meddling with Mrs. White's writings, no Uzzah in action trying mistakenly to steady the ark. Not once is there an instance of our revamping or revising any of Mrs. White's writings so that they mean differently from what they meant before.

I might mention, in passing, that the board of trustees works in the closest fellowship with the leadership of the movement. We often consult with them, especially on the matter of releasing manuscripts thus far unpublished. Ever since 1933 the trustees have worked on the plan of releasing nothing except by mutual agreement with the General Conference. The trustees believe that there is a difference between guarding Mrs. White's literary properties and broadcasting them.

You state that in other pamphlets you have read, the authors often quote from old REVIEW AND HERALDS and letters of Ellen G. White. You would like to know whether there is any way to verify if these quotes are correct. You ask, "Are all these letters and REVIEWS on file at the General Conference? Are copies of these available?"

Everything that Mrs. White wrote for the REVIEW AND HERALD has been photographically reproduced and is available from your Book and Bible House in six large bound volumes. Copies of all the letters she has written since the day of the typewriter and carbon paper are on file at the White Estate. The Estate stands ready always to verify whether a purported letter in circulation is indeed a genuine letter, or whether, as in some instances, it is a garbled version of a letter, or in still other instances where there is no record of such a letter in the Estate files.

You close with this question: "Sister White says that we should not belong to any labor union or any union,

for that matter, yet our medical doctors belong to the American Medical Association. How do they justify this?" I cannot believe that any fair reading of Mrs. White's warnings against labor unions "or any union, for that matter," can rightly be understood to mean that our medical doctors should have no membership in the county medical society, the State medical society, or the American Medical Association. We do know as a fact that Mrs. White, at the very beginning of our whole medical program at Loma Linda, declared that our young doctors should be trained so as to be able to pass any examinations and stand up favorably with any medical doctors. In other words, that they should qualify as M.D.'s. I think that indicates Mrs. White's general attitude toward our doctors' meeting certain standards and standing up alongside others who practice. And how do they keep themselves abreast of medical things? Here is part of the answer:

What is one of the chief purposes of the American Medical Association or any of its subsections? Well, I have attended a number of their great annual meetings. There you find an amazing exhibit of all the developments in medicine and surgery over the preceding year. Indeed, I do not see how a doctor could hope to keep abreast of the times and provide you, my brother, with the best in advancing medicine, if he did not keep close to an organization such as the A.M.A. At its annual conventions not only are there exhibits of what modern medicine is doing but there are also lectures of the highest scientific value, given daily in every branch of medicine.

The American Medical Association also seeks to hold up all of its membership to the highest medical code, both scientifically and ethically. That's another of its main objectives. I have read the code that the A.M.A. sets before its doctors. I can approve of every section of it. Then it seeks also, through one of its departments, the bureau of investigation, to expose medical frauds. You and I, my brother, are protected by the exposure of frauds. In doing this the A.M.A. often works closely with certain divisions of the Federal Food and Drug Administration, which, for example, rather recently exposed the dangers that are in the drug thalidomide. And so I might go on. I am sure that you can see that such an organization is a vastly different thing from a labor union.

I'm glad you wrote to me. You wrote in a spirit of inquiry, wanting to know the facts. That is so much better than when a person who has heard some critical things about the movement instantly writes to me in denunciation, without seeking first to verify the charges. Let me put you on your guard against a certain type of literature—it may be a pamphlet, it may be a mimeographed sheet, it may be a book—that would seek to destroy faith in the Advent Movement. Those who wrote the pamphlet you mention surely must have known that Mrs. White herself made the changes in the 1911 edition of *The Great Controversy*. That fact is commonly known. But to mention the fact would have destroyed their whole indictment. If by remote chance they did not know that fact, why did they hasten to write out of the fullness of their ignorance? They might easily have learned all the facts by writing a simple letter of inquiry and spending five cents for a postage stamp.

Remember, the prophet John warned us against the varied attacks of those who would destroy God's message and movement in the world: "And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12: 17).

Be of good courage, my brother. Let us all walk joyously together along the road toward heaven.

F. D. N.

Reports From Far and Near

Progress Amid Problems in Great Britain

The work of the Seventh-day Adventist Church in Great Britain has never been easy, nor has growth been spectacular. But since the message was first preached in 1878 in Southampton, the membership of ten has grown to 10,314. During that time, many faithful souls have gone to their rest, awaiting the call of the Life-giver, and many have migrated to other lands, so the present total is but a portion of the number won to the cause of Jesus since Brethren William Ings and J. N. Loughborough gathered out the first company of believers. The first baptism of believers into the Advent faith occurred on February 8, 1880, when J. N. Loughborough immersed six persons at Southampton, England.

From that small beginning, a continuous program of evangelism has been sustained, despite the upheavals caused by two world wars. It is interesting to see the increasing momentum of membership growth as we compare the quadrenniums since 1930.

	Baptisms	Net gains
1930-1933	1,555	493
1934-1937	1,897	719
1938-1941	1,597	198
1942-1945	1,399	417
1946-1949	1,376	121
1950-1953	1,777	764
1954-1957	2,035	995
1958-1961	2,130	1,310
1962-1964 (three years)	1,341	753

The first church erected by Seventh-day Adventists in England was at Ulceby in 1889. Seven years later Southampton had its church building. Both of these properties are still functioning as Seventh-day Adventist churches. For some 60 years thereafter, only 41 churches were erected by the denomination, the total cost of these amounting to £74,690 (about \$210,000).

Between 1950 and 1964 an additional 54 churches were either built or bought throughout the union, representing an investment by the church of £382,071 (\$1 million plus). This has given stability to our membership and dignity to our message and has removed the stigma from the movement of being a fly-by-night sect.

Notable among the properties purchased during this period is the New Gallery Centre, 123 Regent Street, London. This was formerly a well-known cinema, and its conversion to an evangelistic center received wide publicity. Among the evangelists who have served with distinction in the London Center

By J. A. McMillan
President, British Union

are G. E. Vandeman, R. A. Anderson, H. M. S. Richards, E. J. Folkenberg, R. M. Kranz, K. Lacey, and A. C. Fearing.

Keeping pace with the steady growth in membership has been the growth in financial stability. In 1930, the total tithe income was £24,653. In 1964 it reached £261,450. In 1930 the per capita was less than £6; in 1964 it was £24. Similar growth may be reported in Sabbath school offerings, Ingathering, and other

contributions. In 1930 the total missions offerings amounted to £15,510; in 1964, £120,000. The Ingathering rose from £4,656 in 1930 to £86,000 in 1964. These figures indicate that the Lord has blessed both His people and His cause.

We face the future with courage—courage founded on the conviction that the God of battles will ever lead us forward to greater victories and that the Advent message will triumph gloriously. The Lord established the movement, and no earthly power or circumstances can overthrow that which God blesses. May we be among the called, chosen, and faithful, who follow the Lamb whithersoever He leads, until we join the blood-washed throng on the sea of glass.



Union College Begins Seventy-fifth Anniversary Celebration

On February 7 a re-enactment of the locating of the site of Union College in Lincoln, Nebraska, took place. The group representing the original locating committee arrived in a 1900 vintage railroad car and were met by city officials. They then made their way across the campus and through the snow to mark the spot for the building of the Administration Building.

Radio, television, and the newspapers covered the ceremony and were especially interested in the fact that 856 missionaries have graduated from Union. The committee, left to right, are: Attorney Asa Christensen, City Councilman John Mason, Instructor R. M. Hillier, Prof. E. N. Dick, Elder James Pogue, Acting Mayor Emmett Junge.

The re-enactment program marked the beginning of a year-long celebration of the seventy-fifth anniversary of Union College.

D. W. HOLBROOK

Friendly Hearts and Open Doors in Belgrade, Yugoslavia

By Winifred Crager Wild

"No, Mr. Lorencin, we cannot give you permission to leave your bed. Your condition is too serious. You must stay absolutely quiet."

"But, Doctor, you don't understand. This afternoon both my son and my son-in-law are to be ordained to the gospel ministry. I must be there." So the doctor consented.

With nearly 3,000 Adventists and friends from all over Serbia and Yugoslavian Macedonia who were attending the weekend meetings at the close of the annual South Yugoslavian Conference session in Belgrade, Anton Lorencin, union president, participated in the service as seven young men were ordained. That made a total of 22 ordinations in the union in one month. Indeed a record!

Long before Sabbath school all the 1,000 seats in the church were taken. The 1,000 members are organized into two distinct congregations that usually meet at different times. But on this occasion the large youth room downstairs and the Sabbath school rooms, as well as chairs in the patio, were occupied. Loud-speakers carried the message if not the view to the people.

After the lesson study a group of juniors presented an outstanding children's program. In verse and song they told the gospel story from Genesis to Revelation.

The sermon was delivered by W. A. Wild, secretary of the Southern European Division. He also had spoken at the Friday evening vesper service to a packed church as the sun set, and had represented the division at the conference session during the week.

A young people's meeting followed the ordination service Sabbath afternoon. All standing room was occupied in the large church, and even the patio was crowded. Poems written by Seventh-day Adventists were woven between the instrumental numbers and presentations by the large choirs that participated. With several able directors and Mrs. Carol Lorencin at the organ, while different capable pianists accompanied the majestically arranged scores, we had a foretaste of what heaven will be like when redeemed mortals will praise God with heart and voice for their redemption.

To produce such beautiful renditions the young people spend every night of the week but one at the church either for choir practice, preparation of programs, social activities, or meetings for the public in which they participate. This explains to a great extent their unity and the assurance with which they present their parts on the programs.

John and Carol Lorencin (who met at Newbold College in England) will be missed by the many young people in Belgrade, where he has been in charge of one of the churches. At the session he was called to Novi Sad to be secretary of the departments.

During the week a well-organized conference session had been carried on under



Pastor-Patient Relationship Course at Kettering Hospital

A nine-week course in pastor-patient relationships was launched on January 18 at the Charles F. Kettering Memorial Hospital to help ministers in their work for the sick. Seven Ohio Conference pastors enrolled. The three-point program, sponsored jointly by the hospital's office of pastoral services and office of medical education, included visitation at the bedside, medical lectures, and a study of major hospital departments and their role in total patient care.

Heading the program were Albert E. Brendel, Jr. (second from left), director of pastoral services, and Dr. Elvin C. Hedrick (right), director of medical education, shown explaining a patient's chart to the class of ministers. Leading out in the study of hospital departments were Drs. Ross Seasley, Glenn Bylsma, Dale Putnam, Theodore Hirsch, and Vernon Luthas.

"Dr. Hedrick and I look at this initial course as one of several to follow later this year," Elder Brendel points out, adding that he hopes to include interested ministers from other denominations. "Already several clergymen from other churches in the Kettering area have inquired concerning such a possibility," he said.

NORMAN SPUEHLER

the leadership of Radomir Dedic, who was re-elected president, and secretary-treasurer Ivanko Ilijev. Ziva Lazic, departmental secretary, was called to fill the same post in the newly organized Southwest Conference, with headquarters in Sarajevo. Milovan Bogomirovic was chosen in his place.

On Tuesday and Wednesday meetings were held for the workers and their wives. Programs were presented on our health message and child evangelism, and a course in the art of Christian storytelling was given by Mrs. W. A. Wild. About 50 ministers' wives attended the discussion classes planned for them in the four conferences. The enthusiasm for Sabbath school visual material was so high after the workshop in Belgrade that Sister Smaragda Kostic, leader of the children's division in Belgrade, started gathering children and youth once a week to make material for some of the smaller churches and groups not able to send a representative to the meetings. While I cannot read the Serbian verses, I was thrilled to receive a poem about Jelena, a flannel-

graph girl, telling what she does during the week and what she does on Sabbath. Miss Kostic had designed all the necessary accessories. They had already made 20 sets of "Jelena" besides other things they copied for others.

Sunday Well Planned

At each of the four conference sessions in Yugoslavia, Sunday was planned for well in advance. Young people flocked to the appointed place to take part in the outing, games, and fellowship that such an occasion affords. Three hundred in Belgrade alone, who had come from all over the conference, enjoyed the outdoor picnic.

On Sunday evening another important event took place. Four of the young men of the 30 students in our seminary at Rakovica, six miles from Belgrade, graduated under the direction of Dragisa Stojcevic. Each graduate was from a different section of Yugoslavia and each was looking forward to his ministerial internship. All have had rich experiences with God. This school had also produced one

of the young men who was ordained in Belgrade the day before. He had been the first graduate of the school ten years ago.

Monday morning we packed our car and headed westward for Bern and home. We had spent four intensive but fascinating weeks in the Yugoslavian Union. We were leaving the six confederated republics forming the united Yugoslavia, where not only a new conference had been added to the three already existing but 22 newly ordained ministers were ready to broaden their scope of service.

Opening Up New Work in Central Kalimantan

By B. Malinkas, Departmental Secretary
West Indonesia Union Mission

Several large tribes in Indonesia have never heard the three angels' messages. One of these is the Daya tribe in Central Kalimantan (Central Borneo). About 50 years ago Protestant missionaries won many of these people to Christianity, but their conversion was in name only, for they still worship big trees and big stones, and they keep several jars in their homes as a place of abode for the spirits.

For several years our Kalimantan Mission president planned to open work among this tribe, but because of lack of funds and workers, this plan was delayed. Last year the Far Eastern Division appropriated sufficient money to this mission to evangelize this tribe. With the agreement of the union committee, the local mission asked me to start the program, so I went to Bandjarmasin, the capital city of South Kalimantan Province. From there, M. A. Sumual, the president of the mission, and I traveled for four days up the Kahajan River on a small motorboat. We had to take our own food and water.

Along this river is a very dense jungle. Monkeys and orangutans gathered on

the riverbank to observe us as we floated along. Several large pythons swam across in front of the boat.

After four days we arrived in the town where we planned to open work. The name of the town is Palangkaraja, capital city of Central Kalimantan Province, with a population of about 2,500. It was built nine years ago. We tried to find a building in which to hold meetings. The town had a theater that was not in use because films were unavailable and there was no electricity. We approached the owner of the building and asked whether he would rent it to us for 30 nights.

He agreed, but the rent he wanted was twice the amount of our entire budget for the effort. We tried to bargain, finally explaining that our meetings would be religious, not secular. He hesitated a moment, then suddenly handed us a key, saying, "If they are religious meetings, take this key and use the building without payment."

On July 27 we began the meetings. Six hundred people attended the first night. During the 30 nights of the meetings we met 16 baptized Seventh-day Adventists who worshiped on Sabbaths in their own houses, and did not know that there were other Adventists in town.

At the close of the meetings, 29 souls surrendered to God, among them 20 Dayas. August 23 we baptized seven, among them four Dayas. During the seven weeks we were in Palangkaraja the governor gave us a property on which to erect a church building. Also the governor promised us a gift of Rp.250,000 each year until the building is completed.

Along the Kahajan River, from Palangkaraja up to near the border of North Borneo, there are about 40 villages. The only way to reach them is by canoe or small motorboat. Hitherto few of the people have received any medical treatment. Now a 27 h.p. outboard motorboat is being used as a floating clinic. One nurse and a Bible instructor run the boat, visiting the villages. During the day they treat the sick and at night they hold

evangelistic meetings using Hope for Today films.

In the eastern part of this province, Elder Sumual has baptized more than 30 persons from the Daya tribe. In this mission their baptismal goal is 70. To date they have baptized more than 50 persons, 90 per cent of whom are young people.

We solicit your prayers for this newly opened work among the Daya people in the interior of Kalimantan.



► Union College was host to more than 90 academy students from the Northern and Central unions for a choral clinic, February 11-14.

► Oregon Conference elementary schools gave special promotion to the valentine offering for Faith for Today. The 41 students in the Coquille school saved the coins they might have spent on valentine cards for their friends and placed them in a large valentine for Christ. Surpassing all expectations, because the economy of the area is still suffering from the winter's floods, the offering amounted to \$31.02.

► Each week the La Sierra College Christian Collegiate League sponsors religious program teams that present programs for MV, vespers, Sabbath school, and worship services at Adventist churches in the area. More than 100 students plan and execute programs the 15 teams present at local churches. The teams, directed by Curtis Church and Vesta Santini, are part of the Share Your Faith activities of the league.

► Students of Armona Union Academy in central California, under the guidance of J. D. Marshall and Warren Minder, held meetings in the Hanford church three nights weekly from March 5 to 26. Speakers were Bruce Schmidt, Sandy Collins, Bernie Coleman, and Kathy Raney. John Collins served as master of ceremonies.

► Ed Boyatt, junior theology major from Vancouver, Washington, is the Walla Walla College summer student missionary to British Guiana. Diare Hilde, student nurse from Marysville, Washington, is the student missionary nurse, and will spend her time in a Central American country.

► About 55 students participated in the National Forensic Speech Meet held at Champion Academy the last part of January. Several schools of the area were represented. Champion Academy students receiving superior rating were: Gary Gryte, Kay Werner, Carol Roberts, Linda Tucker, and Harold Vickery. Those with excellent ratings were: Barbara Bradley, Carol Siebenlist, Brent Balmer, Wanda Linde, David Sample, Jim Scriven, and Jim Boshell.



Members of the newly organized church in Palangkaraja, Central Borneo.

► All 254 students and 100 per cent of the faculty at Gem State Academy, Caldwell, Idaho, have joined the academy chapter of the American Temperance Society again this school year. The 1964-1965 temperance membership campaign was headed by the following A.T.S. chapter officers: Fred Lambert, president; Linda Carroll, vice-president; Elaine Taysom, secretary-treasurer. They were assisted by four team captains for each class. Leading the freshmen were Sharon Maas, Steve Schmechel, Verla Rollins, and Clinton Schultz. The sophomores were led by Bill Dodge, Shirley Payne, Cookie Cook, and Don Wells. Dennis Kamilos, Mary Munsey, Gloria Walker, and Roland Morrison were junior captains. Judy Schwartz, Dot Haynes, Darryl Priestler, and Dave Trunkey captained the seniors. Byron Bradley is the enthusiastic A.T.S. chapter sponsor.



The Brazilian who purchased *The Great Controversy* from a bartender holds the volume. To date, 20 souls have been baptized as a result of the interest created by the book. At right, Pastor Severino Pimentel.

A Book, a Murder, a Baptism in Brazil

By Merlin Kretschmar, President Bahia-Sergipe Mission

One afternoon in a small interior town in the state of Bahia, Brazil, a man with a book under his arm made his way down a dusty street to the nearest bar. Dirty and unkempt, he had the reputation of being a confirmed alcoholic—always looking for another drink.

Entering the bar, he approached the bartender and offered to trade the volume for *cachassa* (a potent alcoholic

beverage made from sugar cane). The bartender, impressed by the excellent binding and well-illustrated pages of the book, finally agreed to trade a bottle of *cachassa* for the volume. The alcoholic handed over the copy of *The Great Controversy* and eagerly gulped down the burning liquor—then staggered out into the street.

Not long afterward, when the alcohol had fully taken effect, the man encountered a person whom he considered his enemy. In the drunken brawl that followed, the alcoholic killed the other man. He was apprehended by the police and put into prison.

The bartender, hearing of these happenings, put on display the religious book that had indirectly figured in the murder. Among the many who examined the volume was a man who determined to read it, for he was greatly impressed and intrigued by the pictures and the chapter headings. He purchased *The Great Controversy* (at a profit to the bartender, of course) and began to read, soon becoming fascinated with the message of a crucified, risen, and soon-coming Saviour.

Noting the many Bible texts used, the man purchased a Bible to enable him to compare the references in the book, as well as to study further. Convinced of the truth he had found, he began to keep the Sabbath, and energetically presented his new-found beliefs to others.

Although up to that time there were no other Seventh-day Adventists in that town, our pastor for that district, Severino Pimentel, got word that 21 people were keeping the Sabbath as a result of this man's preaching. He investigated further, then studied carefully with the interested ones. Twenty persons have been baptized to date, and another 15 are studying. The group are now enthusiastically talking of a little chapel. What great results from one book!

First Converts at Bouaké, Ivory Coast

By Lindsay Thomas, Jr., Teacher Ivory Coast Training College

Seven persons were baptized in the populous city of Bouaké, Ivory Coast, January 16. All were members of baptismal classes organized at the beginning of this school year by faculty members of our Ivory Coast Training College.

The significance of this baptism is four-fold: (1) It was the first baptism on this campus within the past two school years; (2) it was witnessed by some 800 students; (3) the seven baptized members have now become part of a nucleus that very shortly will become the first Seventh-day Adventist church ever organized at Bouaké, the second largest city in the Ivory Coast; (4) it was the first baptism conducted by our new director, P. E. Giddings, a missionary of many years' experience in West Africa.

One of the newly baptized students is already being tested for his faith. This young man, a former devout Moslem from the northern part of the country, began his first schooling about three and a half years ago at our institution at Bouaké.

Having been deprived of an education by his father during the first 20 years of his life, he began his education rather late. During his first three years here the Holy Spirit wooed him continuously. He was not disobedient to the call of the Spirit, and consequently decided to be baptized.

Immediately after his baptism he was given an ultimatum by his family—either renounce his faith or return home to keep the family's sheep in some far-away isolated field. This would mean total banishment, such as John experienced on the Isle of Patmos. This student has been baptized by water; he must now be baptized by fire.

Dear fellow believer, will you fervently and earnestly pray that God will give this student strength to remain true to his new faith?

New Nursing Program Approved at Madison

By Doris E. Noble
Public Relations Director



Mrs. Watson

A new nursing program that will utilize Madison Hospital as its major learning experience for students has been approved by the Tennessee State Board of Nursing. This program, directed by the division of nursing at Southern Missionary College,

Collegedale, Tennessee, will begin in September, 1965. It carries a two-year Associate of Science degree. Students also may write State Board examinations to become licensed as registered nurses.

The first calendar year will be spent at Southern Missionary College where the students will use a number of hospital and medical facilities in Chattanooga. The second year will be taken on the Madison Hospital extension campus. Southern Missionary College is planning a new dormitory for Madison, which will incorporate the necessary educational facilities.

Mrs. Del LaVerne Watson, associate chairman of the division of nursing at SMC, is in charge of the nursing program as it pertains to Madison Hospital. She has a Master's degree in Nursing Administration from the University of Colorado, and has taken further work in nursing school administration at the University of Washington. Four to six instructors will work with her in this new associate degree program. All will have Master's degrees in their fields.

A "Vacation" Selling Books in the Congo

By Josué Kilongozi, Minister

Kaunda André, a fellow worker in the Congo Union, and I decided to spend our vacation selling books. Before starting we prayed that God would open the

way before us to go some place where, we could bring the light of truth to the people. In answer to this prayer the way opened for us to go to Luluabourg, in the province of Kasai.

The accountant from the union came to take us to the station, but first he prayed for us and our families. When we boarded the train we found a good compartment where we could store our many pieces of heavy luggage filled with books. We started right away selling books. Then we went on to all the other compartments. Eventually we reached the one occupied by the train master. He also bought two books.

For two days we worked hard selling books and giving out papers and Voice of Prophecy cards. The literature stirred quite an interest on the train. The third day was the Sabbath, so we rested and prayed. Near the close of the Sabbath our train pulled into Luluabourg. From our compartment we could see soldiers and secret police patrolling the station and the platform.

The police boarded the train, and asked, "Who are you with all that heavy luggage like this?" We answered that we were Adventist workers. Other passengers who had merchandise to sell were held by the police.

As we reached the door to get off, a policeman demanded our passes. He became belligerent and said we could not pass with so many heavy valises. However, when we told him that we were church pastors he quickly asked the people in line ahead of us to please give way and let us pass.

We were perplexed as to where we should go once we were out of the train, but by kind providence we met our Pastor Levy, who is the doctor at the station, and he showed us where to go and how to get a taxi.

The next day we went to the minister of mines to get a visitor's permit. He gave it to us, then looked at our good books and became so interested he bought more than 3,000 francs' worth. His deputy bought 2,000 francs' worth.

Then we went to the constable to get a permit to stay in the township. God helped us. The constable gave us a written permit and bought one of our books.

Messengers of God, Not Politicians

Before starting to work we prayed that God would go before us each day. We gave out Voice of Prophecy cards along the street and in the houses till a crowd began following us to see what we were doing. They began accusing us of being politicians. They thought we were trying to start a new party. One man even asked for a membership card so he could be one of the first in Luluabourg to belong to it.

We answered that we were not politicians, but messengers of God trying to bring light to the people by means of the books we were selling. We are members of the heavenly party, not of the parties of this world. Everywhere we went crowds followed us, asking for Voice of Prophecy cards. Thus in a few days all our cards were gone.

We went to call on the minister of the interior. We saw his guard standing out-

side, and sold him a book. When the minister came out he asked, "What are you doing and what do you want here?" We answered by showing him our books, saying they were good for him and his family.

He did not buy any, but asked, "Are you trading illegally in diamonds? Do you come from Senegal?" We answered quietly and respectfully that we were not the kind of people he thought we were. Then he asked his policeman, "Who do you think these men are?" The policeman answered, "Truly, to look on their faces and to see their smile, they appear to be men of God."

That same day we called on the commissioner of police. As we came near the door one policeman said to the other,



"Mother Reynolds" Still Active

Mrs. Marie Hansen, of Healdsburg, California, is still active in her ninety-third year. She lends a hand with the feeding of patients and keeps the linen mended for the Good Hope Sanitarium and Nursing Home, operated by her son-in-law and daughter, Mr. and Mrs. S. C. Pritchard. In her spare time she sews little-girl dresses for the Dorcas.

Mrs. Hansen (Marie Reynolds until a late marriage changed her name) taught sewing and home economics in Adventist schools for many years—at Pacific Union College beginning in 1917, then at Hawaiian Mission Academy, then at La Sierra College until 1941, with an interval of five years in the 1930's when she was a teacher and dean of women at the St. Helena Sanitarium and Hospital. By hundreds of former students she is remembered with love and respect as "Mother Reynolds."

Mrs. Hansen's daughter, Elsie, spent 16 years in Peru, where she and her husband, Stephen C. Pritchard, were missionaries. Her son is Dr. Keld J. Reynolds who before his recent retirement was a vice-president of Loma Linda University.

R. J. BORROWDALE
Pastor, Healdsburg Church, California

"Make haste, open the door and let the commissioner from Elisabethville enter. Our commissioner is looking for him."

At first the commissioner thought we were spies, but later bought 2,275 francs' worth of books.

Then we went to the office of the mayor, who received us graciously and bought 3,225 francs' worth of books. The Catholic monsignor also bought one.

Next we went to the director of information. We had sold one of his workers a copy of *Who Will Rule the World?* Therefore, this worker introduced us to the director. When he saw our bulging brief cases he asked whether we were journalists who had come to broadcast information on their radio. We said, "No, we are bringing news from the Word of God." We showed him page 48, where six great world figures are pictured and the question is asked, "Who will dominate the world?" When they saw this they thought it was a political book and very many bought it to help them in their radio propaganda.

Home in Safety

Fighting broke out in the territory between us and home while we were in Luluabourg, and our brethren feared that we could not return because the populace of Kamina, where one changes trains, had fled to the forest. In one village, soldiers entered the cars and shouted, "Get out, get out, all of you unworthy people!" In spite of this we made friends with them later. We told them that although they thrust us out of our rooms, "we have your good at heart and are praying for the soldiers who defend our country." When they heard this they welcomed us and a priest back into the compartments, and we arrived home without mishap.

By the help of God, who showed His love and goodness to all the people we met, we sold 275 books, worth 134,300 francs. In two weeks we worked 203 hours. Now is the time for all of us to carry the light of the Word of God to our brothers in this world of darkness. O book evangelists, the call is for you to go from city to city, from house to house, from door to door! God will bless you abundantly.

Condensed News

Biennial Report of Sierra Leone Mission

Eighty-one delegates gathered at Bo, Sierra Leone, for the mission constituency meeting, January 27 to 30. Present also were representatives from the Northern European Division and the West African Union.

A spirit of fellowship and confidence in the future was felt among the delegates as they listened to the reports from districts, schools, institutions, and the departmental secretaries.

In the period 1963-1964, 136 ministers and teachers won and baptized 692 souls compared with 567 souls baptized by 87

in 1961-1962. The increase in membership has been $33\frac{1}{3}$ per cent. In 1962 we had 12 schools with 69 teachers and 2,084 pupils; we now have 23 schools with 110 teachers and 3,137 pupils.

The increase in Sabbath school membership was 28 per cent, the increase in tithe 23 per cent, and Ingathering 103 per cent.

It was a special joy to listen to the report from Masanga Leprosarium which the mission took over on January 1 of this year. The leprosy hospital with 220 beds is the only hospital that treats this disease in Sierra Leone, where it is estimated that there are 80,000 to 100,000 lepers. The mission, assisted by the union, will open another secondary school at Yele in September, 1965.

As this was the sixtieth anniversary of the beginning of our work in Sierra Leone, we were pleased to receive a cable from Sir Albert Margai, Prime Minister of Sierra Leone, wishing us God's blessing in our work.

We in Sierra Leone face the future with confidence. Our prayer is that God will "send forth labourers into his harvest" and that we will be able financially to meet the calls and needs.

BORGE SCHANTZ CHRISTENSEN
President, Sierra Leone Mission

Home Missionary Council in Trans-Africa Division

"Now is the accepted time" was the theme and all-prevailing thought of the home missionary secretaries' council which met in Salisbury, January 4 to 6. Coordinated evangelism in every phase of denominational endeavor was studied. From Kenya, Tanzania, Congo, Malawi, Zambia, Rhodesia, and South Africa groups I and II, our union home missionary secretaries came to learn from, and to contribute to, a well-planned and successful council, under the leadership of T. M. Ashlock, Trans-Africa Division home missionary secretary.

We are fortunate to have with us W. R. Beach, secretary of the General Conference.

This council was one of the most challenging and beneficial I have ever attended. I believe all our divisions need this type of meeting every two years to give inspiration to our departmental leaders and provide new but down to earth suggestions on how to improve the work; also to give us greater vision.

The spiritual tone of the council was high. May the soul-saving endeavors of our members in every field throughout the division receive new impetus because of this council.

G. M. ELLSTROM
Home Missionary Secretary
Congo Union

Massachusetts Pathfinders Take Survival Trip

Under the direction of M. C. Sawvel, youth leader and associate pastor of the South Lancaster village church, 22 Pathfinders and officers left on the morning of December 31, 1964, for a four-

day pack-and-survival trip in the White Mountains of New Hampshire. This group was only a small part of the newly organized club of over 200 Pathfinders at South Lancaster, Massachusetts.

After checking in at the ranger station they traveled west to the Passaconaway National Forest campground. A headquarters camp was selected not far from the base of Mt. Passaconaway. Three other campsites were selected nearby for the two units of boys and one unit of girls. Sites were chosen close to the water, fuel, and shelter facilities. The shelters were erected of poles, evergreen boughs, and logs. Some snow was used to help winterize the rustic homes. Large reflectors of logs and rocks served to reflect the heat of the fires into the survival shelters.



By H. M. TIPPETT

ONE of Atlanta's rare book collectors used to impose a strange condition on those few friends he allowed to borrow his books. He believed that reading a book ought to make a reader think, and that what he thought, penciled in the margins, added to the intrinsic value of the book. Until they agreed to make such marginal observations, he refused to lend any book they might desire.

One woman borrowed one of his volumes, but when she saw how elegant was its binding and how beautiful its format, she wavered and resolutely refrained from making a note. It was returned to its owner in mint condition, much to his annoyance. His biographer said he never lent her another book.

Perhaps this bibliophile's conviction that a book that isn't worth writing in isn't worth reading can be defended. Take the Bible, for instance. How common it is for every lover of its sacred pages to underscore words and texts, write notes in the margins, use colored markings for emphasis, and otherwise make significant its import to their hearts.

Why, then, should it be considered a defacement or ruination of a book on our personal library shelves to make penciled observations in it of those things that have moved our hearts or ministered to our aspirations? Perhaps we should have a special shelf for books we wish to mark, and keep those we just want to look pretty by themselves.

If you really want to start such a shelf, you might begin with a book that just came to our desk this week, *Success Secrets for Pastors** by John Rhodes. This is a veritable storehouse of concrete, workable ideas and methods for busy pastors and evangelists, or for any local church leader. For problems in administration, procedures

Each camp was self-governing and under the guidance of one or two counselors. The boys and girls with the counselors worked together in teams to learn the techniques of survival. Extended hikes were taken including one to the top of Mt. Passaconaway. Each night warmth and comfort for sleeping were improved as campers learned the vital lessons necessary for survival.

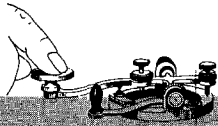
The hardy group on this first survival trip were Mr. and Mrs. Jack Roberts, Mr. and Mrs. Alfred Cochrane, Meredith Corkum, Daniel Fickett, Richard Berry, Lincoln Fickett, Paul Mallory, Charles Ponte, Micke Sawvel, David Seymour, David Cook, Donald Sawvel, Alan Knowles, Larry Curtis, Norman Clark, Fred Williamson, Patty Price, Keturah Martin, Esther Martin, and Elder Sawvel.

in evangelism, methods in counseling, ideas in promotion of campaigns and public relations, it affords a fresh and vigorous approach to every need. It is full of graphic material in the form of model cards, charts, certificates, and check sheets, all reduced to page size. The margins are wide and the blank pages between sections ample for personal notes. 160 pages. \$5.50.

Mrs. Goldie Down has written several interesting books for us, but none surpasses her latest volume, *21,000 Miles of Adventure*.* This delightful narrative of a journey that she and her husband and four children took from Patna, India, to London and back is one of the most informative and entertaining travel books I've ever read. Places mentioned on their journey include familiar Bible names—Ur of the Chaldees, Edom, Decapolis, Sodom, the well of Samaria, and many others. You will marvel at what road hazards they ran, what fearful predicaments they surmounted, what problems in language, sustenance, and road guidance they encountered and solved as they crossed 22 international boundaries on this eight-month journey in a car and homemade "caravan." 432 pages. \$4.95.

Girl babies in tribal Africa have been dispensable for generations. Little Furaha was one whom Providence saved through a series of remarkable and exciting episodes that make up this delightful book for juniors, *Furaha, Child of the Jungle*,* by Oliver Jacques, whose previous books for children have been so much enjoyed. How the hearts of our children will go out in pity for this forlorn little girl who spent frightening days and lonely nights trapped in her crude cage in the haunted "place of the spirits," and then her wonderful deliverance from a Mohammedan relative one wild night when it seemed the devils had won. Illustrated with 10 two-color pictures drawn from living models. 96 pages. \$4.75.

* From the presses of the Pacific Press, the Southern Publishing Association, and the Review and Herald Publishing Association, respectively.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The executive committee of the Southern New England Conference has voted to sponsor two additional young men as ministerial interns at Andrews University. They are Jerry J. Johnson and William A. Haynor.

► A medical self-help course was held in the schoolroom of the Rochester, New Hampshire, church as a community project. Clarence Johnson, pastor, believes this is the first time a church in the Northern New England Conference has done this. The course was conducted by Mrs. June Story, of the Rochester church, who has taught first-aid classes for the American Red Cross for the past 12 years. The ten who graduated will receive certificates from the public health and civil defense departments.

► During the past few months, the floor space in the Southern New England Book and Bible House, South Lancaster, Massachusetts, has been expanded from 950 square feet to 2,450 square feet. R. L. Walin, manager of the Book and Bible House, served as builder of the project. During 1964 sales amounted to \$195,000, and since literature evangelists' sales are up over the previous year, all indications are that 1965 will be another good year.

► One of the newest Seventh-day Adventist institutions, Ad-A-Day Company, Inc., with its affiliated companies, in Taunton, Massachusetts, enjoyed a profitable year. In July of 1964, the company was presented as a gift to the Atlantic Union Conference by Mr. and Mrs. Carroll N. Cross, owners and originators of this calendar-manufacturing business, who have now retired and are living in Maitland, Florida. Recently E. R. Cross, a brother of Carroll N. Cross, was appointed director of sales. He was formerly sales manager of the Western Division, with offices in San Bernardino, California. The program has been strengthened also by the recent addition of Robert M. Eldridge, who has served for many years as an artist with our publishing houses. He will be a salesman for the Carcross Division of the company. His initials, RME, will be recognized by readers of *The Sabbath School Worker* who have enjoyed his religious cartoons in that paper for many years.



Canadian Union

Reported by
Evelyn M. Bowles

► Jack Martz, recently employed by the Georgia-Cumberland Conference, has joined the working force of the Alberta

Conference as home missionary and Sabbath school secretary. He replaces Louis Shipowick, now serving in the Far Eastern Division.

► The membership of the Beaver Valley church in British Columbia has entered enthusiastically into the lending library missionary project. Each member of the church has purchased seven missionary books and is distributing them on the lending basis.

► F. W. Baker, who has served in the Canadian field for more than 11 years as Missionary Volunteer and educational secretary in various conferences, most recently in the British Columbia Conference, has accepted a call to the Oregon Conference.

► Ed Skoretz of the Ontario-Quebec Conference has opened a series of evangelistic meetings at Millbrook, Ontario, 25 miles southwest of Peterborough. This city has no Seventh-day Adventists residing in the community. Students from Kingsway College are assisting, and the interest of those who are attending is encouraging.

► Monte W. Myers of Oshawa, Ontario, recently joined the staff of the Maracle Press, Limited, in Oshawa, and will serve as plant manager. He began his career in 1934 in the Canadian Watchman Press, now known as Kingsway Publishing Association, of which Maracle Press is an integral part. In 1947 he was en-

gaged by the Graphic Arts Association to teach printing in the Ryerson Institute of Technology in Toronto, Ontario, which is now a trade school. From 1950 to 1965 he was employed by General Printers, Limited, in Oshawa, first as pressroom superintendent and from 1951 to 1965 as plant manager.



Central Union

Reported by
Mrs. Clara Anderson

► Erwin Garcia is the new pastor for the Scottsbluff, Nebraska, Spanish church. Santiago Castanon, the former pastor, has accepted a call to Puerto Rico in the Inter-American Division.

► According to Frank O. Salt, administrator of Shawnee Mission Hospital, in Shawnee Mission, Kansas, a one-story addition has been started. This ASI institution has a bed capacity of 65 and with the addition will be increased by 70 beds. Completion of the new wing is expected by November.

► The new church in Casper, Wyoming, was officially opened the weekend of February 12-14. W. W. Fordham, president of the Central States Conference, was the guest speaker for the weekend services. Tom Carter is pastor.

Manila Sanitarium Awarded Diploma of Merit

In ceremonies climaxing Philippine National Clean-up Week, the wife of the Secretary of Health presented to Dr. G. C. Ekvall, medical director of Manila Sanitarium and Hospital, and Mrs. C. A. Mathay, personnel director, a diploma of merit. The award was given to the Manila Sanitarium and Hospital for being one of the cleanest private hospitals in the Philippines. The selection was based on entries submitted by the eight health regions into which the country was divided. A special committee from each region made on-the-spot inspections to determine the cleanest private hospital in each region.

Manila Sanitarium rated first among 125 private hospitals in Region III, which comprises 12 provinces and eight cities in the center of the Philippines; and second among 237 private hospitals in the country as a whole.

FIDELA SENSON HECHANOVA





San Diego Bible School Graduates 209

Hundreds packed the Thirty-first Street church in San Diego, California, to witness the first graduation exercises for students completing the 32-lesson course of the Family Bible School. Flowers, 209 diplomas, and white Bibles wrapped in white with gold ribbon, decked the edge of the platform.

L. W. Hallsted, director of lay activities for the Southeastern California Conference, delivered the commencement address to the 209 graduates (shown above) shortly after the welcome address by R. E. Berry, associate director of the Family Bible School.

A free Bible, bookmark, and graduation certificate were handed to each graduate as he marched across the front of the auditorium and received a handshake from the directors of the school. Special awards were presented to persons who had not missed a single question in the entire course, and to all church members who enrolled ten or more of the 209 graduates.

The enrollment is increasing rapidly. Nearly 400 are endeavoring to be ready for the next graduation this year.

It was very encouraging that out of the 209 graduates, 152 have expressed in writing their desire to unite with the Seventh-day Adventist church in their area.

E. C. WARD, *Pastor*



Columbia Union

Reported by
Don A. Roth

► Reuben Beck, formerly Book and Bible House manager of the Nebraska Conference, is the new Ohio Conference Book and Bible House manager. He takes the place vacated by Paul M. Weichert, now in the Potomac Conference in a similar capacity.

► The new pastor of the Canton district in the Ohio Conference is Boston Raith, formerly of the Newark district. He takes the place of Harold Heath who responded to a call to the Texas Conference.

► Investment at the Takoma Park, Maryland, church in the Potomac Conference reached \$7,207.49 in 1964, a record-breaking amount for this church.

► Open-heart surgery will soon become part of the medical program of the new Charles F. Kettering Memorial Hospital in Kettering, Ohio, according to George Nelson, administrator. The cost of the program for the first year will be between \$50,000 and \$75,000.

► Edmund M. Peterson, MV secretary of the Columbia Union Conference, has announced that a bi-union Youth Congress will be held April 21-24, 1965, in Convention Hall, Atlantic City, New Jersey. Delegates will come from all local conferences and institutions of the Atlantic Union and Columbia Union conferences.

► Despite a week off for the annual institute, literature evangelists of the Columbia Union Conference recorded sales of nearly \$100,000 for the month of January, reports Bruce M. Wickwire, union conference publishing secretary.

► R. I. Gainer, treasurer of the Sligo church in the Potomac Conference for the past three years, has been appointed new assistant treasurer of the Potomac Conference.

► The speaker for the ninth annual series of the H. M. S. Richards Lecture-ship on Preaching was Wilber Alexander, of Andrews University. He spoke to more than 150 ministers of the Columbia Union Conference at Columbia Union College, Takoma Park, Maryland.

► The 1965 Ingathering caroling program proved to be the greatest ever con-

ducted by the Weirton, West Virginia, church. More than 90 per cent of the 48 members participated in the campaign, enabling the church to reach \$75 per capita—a Triple Vanguard church. Fourteen members, about one third of the membership, received Jasper Wayne awards for raising \$130 each.



Lake Union

Reported by
Mrs. Mildred Wade

► The Pioneer Memorial church and Andrews University are making plans for the erection of a new elementary school building. The church pastor, J. H. Rhoads, states that a 16-classroom unit with a multipurpose room is needed, land for which has been supplied by the university. On February 7 the church launched a campaign to raise their share of \$150,000. In a 30-member canvass \$152,798 was pledged by March 3.

► At the recent Illinois workers' meeting, V. W. Esquilla of the home missionary department reported that the 1965 Ingathering campaign was the most successful in the history of the Illinois Conference. The total raised was \$185,024, which gave the conference a per capita of \$26.32 by December 26. He paid special tribute to the Hinsdale church, which has just over a thousand members, for raising the largest amount of any one church in the Lake Union and second in North America.

► Two women evangelists from Finland, Elsa Luukkanen and Aino Lehtuluoto, spoke every Sabbath morning in the Chicago Swedish church during the month of March. These women became evangelists during the Finnish-Russian war after most of the men were drafted into military service. Since that time they have continued to labor as a team, accompanying their gospel songs by guitars, as the Finnish people do.

► The Home and School Association of the Shiloh church in Chicago honored one of their veteran teachers, Mrs. Christine Walton Thompson, in a "This Is Your Life" program. Mrs. Thompson has served as a teacher for 35 years, giving inspiration to many who have come under her influence. She has one daughter, Mrs. Carolyn Palmer, who also is a teacher.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The spring meetings in Alaska which are held instead of camp meeting were held March 19 to April 7. Visiting ministers were W. J. Hackett, union conference president; B. M. Preston, union Sabbath school secretary; and A. J. Gordon, Montana Conference president. Services were held at Ketchikan, Gildersleeve and Vank Island, Sitka, Juneau, Fairbanks, Anchorage, Dillingham, and Aleknagik.

► R. W. Heinrich has recently transferred from the Texico Conference to the Upper Columbia Conference where he is serving as district pastor. He is located in Orofino, Idaho.

► The manager of the periodical department of the Pacific Press, A. R. Mazat, was a recent visitor to the campus of Mount Ellis Academy in Montana. He attended a meeting of the conference workers, and also spoke to the academy students in assembly.

► Russell Webb, missionary leader of the church in Kosmos, Washington, headed a coordinated thrust of personal evangelism in the town of Morton to prepare for the public evangelistic crusade which began March 27. Lester Rasmussen, Centralia pastor; Ralph McGann, Chehalis pastor; and Paul E. Moore, Kosmos-Yelm pastor, made up the evangelistic team. Previously no work had been done in Morton, the largest town in eastern Lewis County, but now a lot has been purchased and the erection of a church building will begin soon. The members of the Kosmos church will meet in the new building in Morton.

► Evangelism is the key word in the Idaho Conference. At present efforts are in progress in Burns, Homedale, Nampa, Rupert, and Weiser. Starting soon meetings will be held in Boise, La Grande, and Ontario.

► An Ingathering total of \$11,810.66 for Alaska indicates another productive year despite the severe winter. Mr. and Mrs. Nils Ambjornsen and their three children worked in subzero temperatures in Anchorage the last nine nights before Christmas and raised over \$1,000.

► Walter Streiffing baptized 57 candidates at the close of the series of meetings in McMinnville, Oregon, in which he and the churches of his district were joined by the Knowles-Hiner evangelistic team. During March the team was in Salem at the Marion Hotel; since April 2 they have been in Vancouver; and next they will hold a crusade in the new church in Forest Grove.

► Richard G. Duro, Upper Columbia Book and Bible House manager from 1956-1965, has been asked to serve in the new capacity of associate counselor in the department of stewardship, working with Wayne Massengill.



Northern Union

Reported by
L. H. Netteburg

► The Custer, South Dakota, church has purchased a government surplus apartment building which has been placed on the back of the church lot. They are remodeling this building to serve as the Custer welfare relief center.

► Don Houghton, Iowa district pastor, appeared on KRNT-TV's "People's Press Conference" on Tuesday, February 9, to answer questions relative to the proposed Sunday-closing law for Iowa.

Brother Houghton took the opposition viewpoint, with a State senator also on the telecast taking the supporting side.

► Radio station WOI, Ames, Iowa, is carrying the program "Your Story Hour" each Sunday at 8:00 A.M.

► The religious liberty offering of the Albia, Iowa, church was \$600, an average of \$7 per member.



Pacific Union

Reported by
Mrs. Margaret Follett

► In January, Elder and Mrs. Harold Keehnel arrived in the Northern California Conference from Georgia. Elder Keehnel is a singing evangelist and has been assisting Ralph Larson, conference evangelist, with meetings in Stockton since his arrival.

► Paul C. Heubach, pastor of the Loma Linda University church, was guest speaker at the recent quarterly meeting of the Southeastern California Conference ministers' wives fellowship. At the February 14 meeting, Elder Heubach's topic was "So You Are a Minister's Wife."

► Dr. Frederick G. Hoyt, associate professor of history, has been selected by the La Sierra College administration and board to be adviser to the LSC Year Abroad program at Collonges, France, for the 1965-1966 school year.

► Dr. Lawrence E. Mobley, a member of the La Sierra College English department faculty for the past 12 years, has been appointed acting head of the department, announces Richard B. Lewis, academic dean.

► Lowell Jordan, manager of the Sheyenne River Academy farm and dairy for the past five years, became manager of

Faith Rewarded in Germany

In the Central European Division, books sold by literature evangelists are mailed directly to the customers from our Hamburg Publishing House. On an average, about 10 per cent of the packages are returned to the publishing house by customers who have changed their minds.

Recently one literature evangelist in Germany decided to exercise unusual faith. Knowing how many books he had sold during November and December of 1964, and the expected profits, he decided to pay tithe on the full amount in advance. He paid this tithe before the books were mailed from the publishing house to the customers.

To his happy surprise, instead of 10 per cent of the packages being returned from his customers, only three books were returned—about 1 per cent. He felt that God opened the windows of heaven and poured out a rich blessing, as promised through the prophet Malachi.

D. A. MC ADAMS
Associate Secretary
GC Publishing Department

the Monterey Bay Academy farm and dairy on March 1.

► W. C. Webb, a Fresno, California, pastor, is conducting the spring Week of Prayer at Armona Union Academy, April 5 to 9.

NOTICE

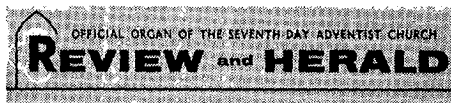
Special Constituency Meeting Andrews University

The board of trustees of Andrews University on January 31, 1965, voted to call a special meeting of the constituency of Andrews University on May 18, 1965, at ten o'clock in the chapel of Seminary Hall on the campus at Berrien Springs, Michigan. All constituent members of the university are urged to be present for this official meeting called for the purpose of amending the Bylaws, Article III, Section 1, having to do with the membership of the board of trustees.

R. R. FIGUHR, *Chairman*
J. D. SMITH, *Vice-Chairman*
RICHARD HAMMILL, *Secretary*

Church Calendar

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



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

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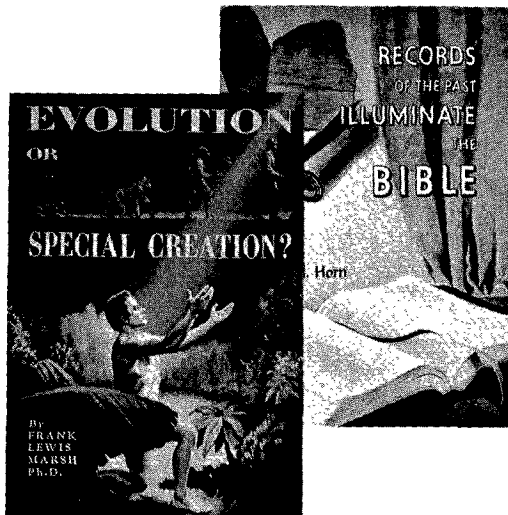
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- God and the Future**
by Arthur S. Maxwell
- How to Read the Bible**
by Arthur S. Maxwell
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News of Note

First Five-Day Plan in Middle East

The first Five-Day Plan to be held in the Middle East Division was conducted in Amman, capital of Jordan, in March. Leading out in the pilot program were Dr. Herschel Lamp, division medical secretary, and Anees Haddad, division temperance secretary. Eighty smokers enrolled.

Excellent publicity was given to the plan by the news media. Newspaper coverage throughout Jordan expressed appreciation to the Adventists for their endeavor to aid smokers in giving up tobacco. Interviews were arranged with our brethren who on March 11 had opportunity to explain the purpose of the program on a radio broadcast.

At this writing we do not have a report on the results of the plan, but we hope for good success. If the community reaction is favorable, doubtless the program will be in demand throughout the field.

R. A. WILCOX

Baptisms Increase Sharply in Central Pacific Union

R. W. Taylor, president of the Central Pacific Union, gave the following report at a recent meeting of the Australasian Division committee:

The Central Pacific Union Mission cares for the people of hundreds of islands scattered over 10 million square miles of the South Pacific, from New

Caledonia to Pitcairn and from the Gilbert Islands to Tahiti. There are ten major language areas and seven national flags. The people range from the black Melanesians of New Hebrides to the fair-skinned Polynesians of Tahiti and Rarotonga. Our work began in the territory of this union more than 75 years ago with the arrival of John I. Tay on Pitcairn Island. The first baptism was conducted on the island on December 6, 1890. Having been in contact with various missions for more than a century, the people were often said to be 'case hardened.' Today we thank God that we are seeing a major breakthrough, as increasing numbers of these people become literate and study the Bible for themselves.

"The average annual baptismal total over the past seven years has been in the five hundreds, but last year we reached 964. Today is a day of opportunity. Doors once closed now stand open. To keep pace with the demand for ever-increasing numbers of national pastors, teachers, and other workers, we must now provide added dormitory facilities at Fulton Missionary College, where we are still rejoicing over the improvements made possible by the 1963 Thirteenth Sabbath Offering.

"In many cases our prayers for reapers have been answered by our laymen and youth who, in a way not previously thought possible, are helping gather in the precious sheaves. When God calls the roll on the better shore there will surely be a good response from these isles who have so long waited for His law."

A. F. TARR

misguided in permitting social action to become a "substitute religion." Saying that Christians cannot make a distinction between first- and second-class citizens, Dr. Read added that he is "not of the school of thought that says the church should be talking about nothing else except the race issue." "When social action is used as a replacement for Christian convictions, I hesitate to go alone," he said. "Social action is legitimate and necessary for the Christian if it flows out of Christian gospel. But if a man has lost a strong belief in the gospel and uses social action as a substitute religion, then I don't go along with it."

ANNAPOLIS, Md.—State grants to church-related colleges that are not designed to "advance" or "suppress" religion are legal under church-state separation provisions of the U.S. and Maryland's constitutions, the Anne Arundel County Circuit Court ruled here. Judge O. Bowie Duckett declared that the Maryland Legislature "was in no way concerned with religion" in appropriating \$2.5 million for academic and housing facilities at two Protestant and two Catholic colleges in the State.

Ingathering Passes \$8 Million for 1964

For the first time our world Ingathering total has passed the \$8 million mark. The figures for the last two years reveal splendid gains in the overseas fields, as well as progress in the North American Division.

	1963	1964	1965
Overseas	\$2,378,541.84	\$2,569,274.52	(Not yet in)
N. America	5,608,171.01	5,724,266.68	\$5,933,789.47
Total	\$7,986,712.85	\$8,293,541.20	

Although not all the reports from overseas fields are in for 1965, those that have reached us indicate the greatest Ingathering campaign in history. The year 1965 could bring us close to the \$9 million mark. God's people are responding to His call to "arise, shine."

ADLAI ALBERT ESTEB

Excellent Prospects in Korea

"There are excellent prospects for a wonderful year in Korea. We had almost 4,000 baptisms in this field during 1964 and expect to baptize more than 6,000 during 1965. Courage is good. Please pray for the work in Korea." This inspiring word is direct from A. E. Gibb, secretary of the Far Eastern Division, who has been helping with meetings in the Land of the Morning Calm.

Our church membership in the Korean Union has passed the 25,000 mark, with more than 200 organized churches. A considerable part of the responsibility for the exceptional growth in Korea is a Sabbath school membership of 95,000 in more than 700 Sabbath schools, and an additional 522 branch Sabbath schools.

The witness of the remnant church to the everlasting gospel in Korea and other lands of earth dispels the darkness and hastens the return of our Lord.

DUANE S. JOHNSON

Sabbath School Gains in Istanbul and Teheran

In recent correspondence D. L. Chappell, Sabbath school secretary for the Middle East Division, writes as follows: "I was pleased to learn that already the Sabbath school offering in Istanbul had increased more than 50 per cent over the average amount being given each week last year. Also the workers assured me that they would give new emphasis to the Investment program this year.

"I have just received word from Turkey that the Sabbath school in Istanbul has started three new branch Sabbath schools since January 1 of 1965. Also I learned that some new branch Sabbath schools have started in Teheran since the first of this year. We hope to have a good report for you at the end of the first quarter."

G. R. NASH



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

NEW YORK—Local congregations of the Lutheran Church in America will be encouraged by the denomination's Commission on Stewardship to stop raising money through bazaars, card parties, games of chance, dinners, and sales of products. A booklet in preparation by the commission will advise local churches that synods, congregations, and members should "encourage Christian giving through offerings for the Lutheran Church in America because of the present needs which exist in the apportionment of receipts for the church."

RICHMOND, Va.—Dr. David H. C. Read, minister of the National Radio Pulpit and pastor of New York's Madison Avenue Presbyterian church, fears that some groups of Christians may be