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The Age of the SHRUG

By W. R. BEACH

[Condensation of a sermon given in the Sligo church, Sabbath, January 30, 1965.—Eds.]



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RUSSELL HARLAN, ARTIST

"Is it nothing to you, all ye that pass by?" Lamentations 1:12

WHAT a poignant appeal against man's indifference is voiced by the ancient prophet. For centuries this anguished cry has been lifted from its original setting in the Old Testament, and applied to the spectacle of the suffering Christ on the cross. It runs, you will remember, like a theme through the passion music of Good Friday. "Is it nothing to you, all ye that pass by?"

There were those, certainly, who witnessed this infamous event with an attitude of nonchalant unconcern. They cared nothing that the foulest of deaths had been dealt unjustly to the noblest and best of men. The sight of torture and agony left them unmoved. They saw the

Christ suffer. They saw Him die. Then they went home to dinner, and put the whole unpleasant business out of their minds. They persuaded themselves that it was none of their concern.

What indifference! . . . None of the evil forces that drove the nails and pierced the Master's heart on Calvary wounded Him more deeply than the sheer indifference of people who passed by with a shrug. These were not bad people, who would exert themselves to oppose Him; they were just indifferent people, who saw the love in His eyes, the agony of His heart. Then they yawned, and shrugged their shoulders as if to say, "We couldn't care less."
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The Church of the Holy Sepulcher.

More Light on

The Authenticity of the Holy Sepulcher

*A new discovery
points the way to
the answer to an
old problem.*

By
SIEGFRIED H. HORN

*The 1964 Shechem
Expedition—5*

TWO articles in the REVIEW AND HERALD for January 16 and 23, 1964, discussed the site of the crucifixion in some detail. These articles dealt first with the Church of the Holy Sepulcher, the traditional site of the crucifixion and resurrection, and also with the sites called Gordon's Calvary and the Garden Tomb, which are considered by some Protestants as the authentic places of crucifixion and resurrection. It was pointed out that no absolute certainty with regard to the authenticity of any of the proposed sites can be obtained, but that the Holy Sepulcher, considered at least since the fourth century A.D. as the place where Jesus was crucified and raised to a new life, has more evidence in its favor than any other proposed site.

Since most readers will not have access to these earlier articles, a brief summary of the arguments that favor the Church of the Holy Sepulcher may be in order. When Constantine the Great began to favor Christianity he decided to erect permanent monuments in the form of churches on sites that had played important roles in the life of Jesus. One of these monumental churches was to be built at the site where Jesus had been crucified, buried, and resurrected. It was strange that the Christians of Jerusalem in Constantine's time pointed to a place in the heart of their city, where a Roman temple stood, as the site of these events. When this temple was removed, to everyone's surprise a rock-hewn tomb came to light, which was then naturally considered to be the one in which Christ had lain. A church was therefore built around this tomb, and although the building erected by Constantine was destroyed long ago, it has repeatedly been rebuilt. Today a magnificent structure known as the Church of the Holy Sepulcher stands at that place.

Why This Site Was Chosen

Already in the fourth century it seemed incredible to many people that a site in the heart of Jerusalem could be the place of Christ's crucifixion, because the Biblical records unanimously placed the crucifixion outside the city. To counteract this doubt a legend was created to prove to the credulous Christians of that time the site chosen for the erection of the Holy Sepulcher was correct. It was claimed that Queen Helena, Constantine's mother, in her search for the site of Christ's crucifixion

found three crosses. A sick man placed on one of the crosses was healed. This seemed to be proof that the miracle-producing cross was the one on which Christ had hung. The church historian Eusebius, bishop of Caesarea in Palestine, who lived at the time when the first Church of the Holy Sepulcher was built and who describes the circumstances of its erection, says nothing about the discovery of crosses. In fact, this legendary story did not make an appearance until almost a century later, to suppress the constantly voiced doubts about the authenticity of the site of the Holy Sepulcher.

Scholars have repeatedly pointed out that one cannot lightly dismiss the fact that the fourth-century Christians living in Jerusalem claimed that Christ had been crucified at a site which at that time seemed to have all evidence against its authenticity. They have asked: Would the Christians of Constantine's time not have looked for a site somewhere outside of Jerusalem's walls, if no true tradition about the correct site had existed at that time? It has also been pointed out that, with the exception of a few brief periods, Christians had lived in that city ever since the Christian church was founded at Pentecost, and that it is unlikely that they would have forgotten a site as important as the one where the death and resurrection of their Saviour had taken place.

Archeological Testimony

Having briefly summarized the arguments of tradition, it is necessary to deal with the most pertinent question: Is there any archeological evidence to prove that the site of the Holy Sepulcher lay outside the city in Christ's time, or inside, as it did in the fourth century and as it does today? If it can be proved that the site lay inside the city of Jerusalem during Christ's life, the traditional site cannot possibly be correct. On the other hand, if it can be proved that the site lay outside the walls of Jerusalem when Christ was crucified, it would still not prove the accuracy of the tradition, but would certainly strengthen it.

In answer to these questions it must be admitted that archeological evidence of an indisputable nature with regard to the course of the walls of Jerusalem in Christ's time is extremely difficult to obtain. The area in which the Holy Sepulcher is situated is thickly built up, and archeological work has hardly been possible there. In a few places short stretches of ancient walls have indeed come to light during the course of building operations, but they are unconnected and have not been of such a nature as to give irrefutable answers to the important question as to which course the ancient city walls took in the days of Christ. Archeologists have been able to ascertain with reasonable certainty the course of the eastern, southern, and western city walls of Christ's day. But they have not been able to determine with accuracy the northern limits of the city, which is crucial for the location of the site of the crucifixion.

The Jewish historian Josephus, our main authority for the description of Jerusalem of that time, says that before the reign of King Agrippa I there were two walls in the north (*Wars of the Jews*, v. 4. 2). He says that the first wall began at Herod's palace, now the citadel, and ended in the western wall of the Temple enclosure. The approximate course of this first wall can therefore be established with reasonable certainty, and it can be tied in with a few wall stumps that have accidentally been

found in the course of building operations. In the accompanying sketch the well-established walls in the east, south, and west are shown by solid black lines, and that of the first northern wall by two thin parallel lines.

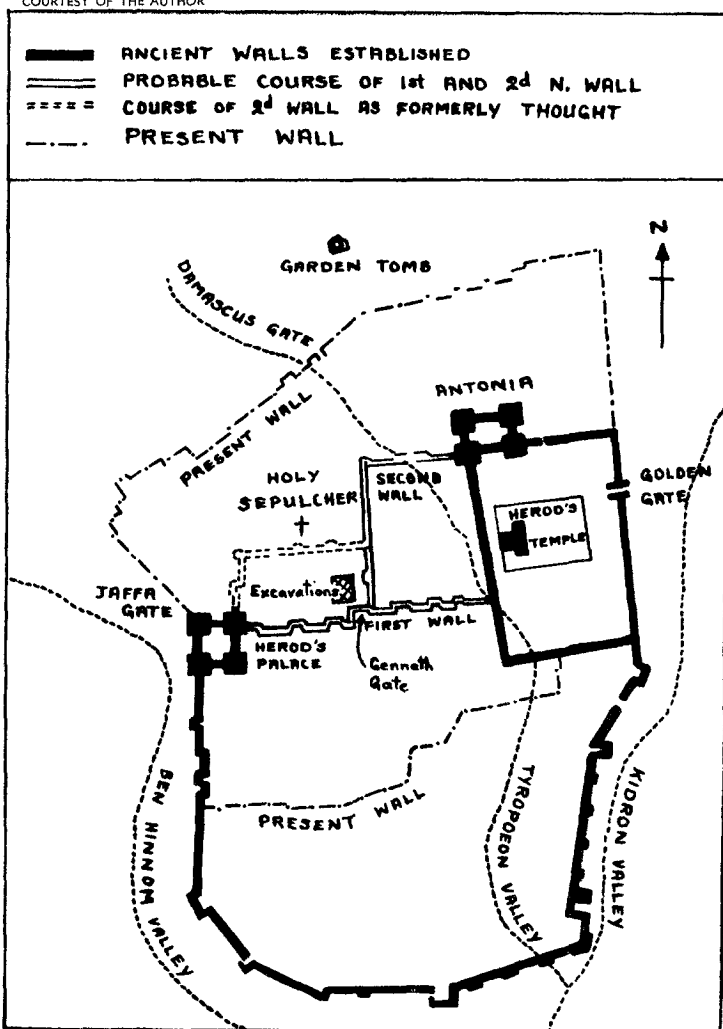
With regard to the second wall, Josephus tells us that it began at the Gennath Gate, or "Garden Gate," in the first wall and ended at the Antonia, a fortress outside the northwestern corner of the Temple area. We have no idea where the Gennath Gate lay, but most scholars think that it was the gate leading to the garden belonging to Herod's western palace—in spite of the fact that Josephus placed it in the first northern wall. In the sketch accompanying my earlier article the hypothetical course of the second wall was drawn according to the view of most archeologists who had dealt with this subject. It took account of a few discovered wall sectors, and left the site of the Holy Sepulcher outside the city. Its course is indicated by a broken line in the sketch accompanying this present article.

Since the earlier article was written evidence has come to light which makes it possible to be somewhat more specific about the course of the second northern wall. A few years ago the demolition of a large old building provided an unusual opportunity for excavations in the vicinity of the Holy Sepulcher. This old building was situated just south of the Lutheran Church of the Redeemer, in the block bordering on the south side of the Church of the Holy Sepulcher. The British School of Archaeology in Jerusalem used the unusual opportunity to conduct excavations

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Jerusalem and its walls in the time of Jesus.

COURTESY OF THE AUTHOR



WE MENTIONED in the opening article of this series that the Nottingham Conference on Faith and Order was unique in that the views of the conservative Evangelical churches on the ecumenical movement were considered for the first time. Never before has the British Council of Churches, or even the World Council of Churches, faced the criticisms of the conservative Evangelicals in the open forum of an ecumenical gathering. Even so, Dr. A. T. Houghton, who had been invited to speak for the conservative Evangelicals, tended to underestimate their criticisms in order to justify his own missionary society's decision to integrate with the World Council of Churches at New Delhi in 1961.

In his address Dr. Houghton first drew attention to an article in the *Ecumenical Review* entitled "The Conservative Evangelicals and the World Council of Churches," in which the writer, Dr. Eugene Smith, listed a number of reasons why these Christian groups are distrustful of its present trends. "They fear deeply," said Dr. Smith, "that we subordinate truth to unity." This, he asserted, is borne out by the willingness on the part of the World Council of Churches "to receive into membership churches of such a wide spectrum of theological persuasion," churches that are prepared "to ordain 'modernist' clergy" who have doubts even "as to the deity of Christ and the authority of Scripture." This, Dr. Smith asserts, is a "major source of distrust for the conservative Evangelicals." It makes them "skeptical about the real meaning of the theological statements issued by the World Council of Churches," and arouses "fear" of "a latent universalism in 'World Council theology,' which would be quite unacceptable to them."

Significantly, the second speaker of the evening, Dr. John Huxtable, who had undertaken the defense of the ecumenical movement against its critics, underlined the liberalism complained of when he accused the conservative Evangelicals of a "particular understanding of the nature, authority, and inspiration of Holy Scripture, a particular doctrine of the atonement made by our Saviour for our sins, which has a predominantly if not exclusively substitutionary emphasis, an individualistic doctrine of



GUARDIAN JOURNAL

Delegates to Faith and Order Conference leaving one of the sessions.

Why Churches Stay

the Holy Spirit, and a special emphasis on one way of understanding the Second Advent.

"You do not go far in controversy, for example, on the conservative Evangelical doctrine of the atonement," said Dr. Huxtable, "without being warned against contradicting or setting aside 'the Word.'"

It is indeed because this Bible standard is regarded as too "narrow" by so many of the spokesmen of the ecumenical movement, that conservative Evangelicals cannot but be critical of it.

Lack of Emphasis on Personal Experience

Next on Dr. Smith's list of Evangelical criticisms cited by Dr. Houghton is the fact that "the necessity for a personal spiritual experience" finds little "prominence in ecumenical thinking." In the ecumenical movement the "oneness" of the church is thought of as "the restoration of visible unity to churches at present divided by doctrine and culture and race, by ecclesiastical organization and tradition, whereas Evangelicals believe that the fundamental unity of Christ's church is in the experience of the new birth by the Holy Spirit."

Dr. Huxtable had something to say about this also. He described the Evangelicals' "unity in the Spirit" as a "discarnate unity," and accused the

conservative Evangelicals of regarding "visible corporate unity" as "an optional extra for the gregarious among the sanctified." But this criticism is quite unjust. Evangelicals believe as much as Dr. Huxtable does that the visible unity of the church is a "goal to be attained," but they do not believe that it is synonymous with the total "unity of the churches," some of which they believe to be in grave apostasy. They believe in the "unity of the church," but not in the "unity of the churches."

As an Anglican, Dr. Houghton did not elaborate on the very basic objection of many conservative Evangelicals to the episcopal and sacerdotal emphasis on the part of many of the churches associated with the reunion movement, but he did admit that the only kind of episcopacy that could ever be acceptable to them would be the one the apostle Paul envisages in 2 Timothy 2:2: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

"It is the 'apostles' doctrine,'" said Dr. Houghton, "that must be handed down unimpaired through the whole church, and not a divinely appointed order of ministry."

But while it was unfortunate that the case for the conservative Evangelicals lacked some emphasis in these

respects, by reason of its being presented by one who himself was already within the ecumenical movement, this was to a considerable degree rectified by Derek Murray, of the Baptist Theological College in Glasgow, who was asked to explain why the Baptist Union of Scotland, which has hitherto been associated with the World Council of Churches, has recently withdrawn its affiliation from that body. This gave him the opportunity to underscore some of the dangers that Dr. Houghton had only mildly stated.

Why the Scottish Baptists Withdrew

Like Dr. Houghton, Mr. Murray listed among his church's fears for the

These moves included "the calling together of the Second Vatican Council and its progress so far, the setting up of the Secretariat for Promoting Christian Unity, the immense ecumenical literature now being put out by Roman theologians, the new atmosphere of friendship which has been created, and perhaps above all, the schema on ecumenism now being debated in the Vatican Council."

"All of these," said Dr. Moorman, "have taken the ecumenical movement into a new dimension, and the categories and horizons within which we were living and working three or four years ago have now disappeared."

"The world knows that that half of Christendom which owes allegiance to the See of Rome has, in recent years, become very much aware of the need for Christian unity, and is anxious to play its part in the attainment of that goal. What the world is asking now is: What is the other half of Christendom going to do about it? And I believe that this Conference will be largely judged on what response it makes to the challenge which has been offered to us."

"One question hangs over this Conference," he concluded, "one question which, sooner or later we shall have to face—and that is: Do we or do we not believe that it is God's will that *all* should be *one*?"

Dr. Moorman's remarks—not originally on the agenda—provided the most emphatic answer of the evening to the question "Why churches stay out."

"Be Ye Separate"

In its beginnings the ecumenical movement was predominantly a Protestant movement, but a powerful "Catholic" pressure group in the Anglican Church has been active in it from the start. As a consequence of the undermining of the Protestant witness by modernism, the social gospel, and other factors, the movement has increasingly developed what one commentator at New Delhi called a "Catholic tilt." Today, the "Catholic" forces are largely in command, and are determined to lead the non-Roman churches into a Catholic "unity" if not full organic "union" with Rome.

This is the major reason why so many conservative Evangelicals have stayed out of the ecumenical movement. It explains why, as time goes on, more Evangelicals already within the movement will, like the Baptist Union of Scotland, hear the call of God to "come out from among them, and be ye separate," in order that they may render an unfettered witness to the truth of the gospel as they see it.

(Continued next week)

Out

By
W. L. Emerson

ecumenical movement: fear that witness to the truth of Scripture would be compromised, concern at the "dilution of Biblical truth" by "nominalism" and liberal thought, and lack of emphasis upon "individual conversion and personal holiness." To these he added points that Dr. Houghton did not stress: "fear of liturgy and sacerdotalism," by which he meant the noticeable trend toward the Roman Catholic doctrines of episcopacy and the sacraments, and fear of the logical climax of this trend, "that unity is leading to Rome."

Another unplanned but dramatic speech underscoring this last point came from Dr. J. R. H. Moorman, bishop of Ripon, who was on his way to the third session of the Vatican Council as an Anglican observer. He urged the Nottingham Conference to raise its sights beyond non-Roman reunion, and to press forward to the union of "all" the churches, including Rome.

The Counterplea for Rome

Presenting, with the permission of the chairman, a document entitled "The Unity We Seek," Dr. Moorman said that the dictionary definition of "unity" is "oneness, wholeness, completeness, in other words, that *all* may be *one*." In view of this he directed the attention of the conference "to certain very remarkable moves which have taken place during the last four years" in "the ecumenical movement in the Roman Catholic Church."

Fellowship of Prayer

"My Cup Runneth Over"

"The son I asked prayer for is doing marvelously, continually growing spiritually and getting good grades. The daughter is studying the Bible on her own. Pray that her heart will be opened to the truth. My youngest daughter who has always been such a blessing is able to go on with her schooling. It looked impossible financially for her to go on and for us to keep the boy in college, but the good Lord heard our prayers and opened a way. Truly my cup runneth over."—Mrs. K., of Texas.

"I wrote some years back asking you to pray with me for my oldest son, who was an alcoholic. I am sure you did. He has left off drinking, though he still smokes. Will you please pray with me that he will leave off smoking? I have a younger son who drinks. Please pray for him."—Name withheld by request.

"About a year and a half ago I wrote you, asking you to pray for my son, who at that time was drinking a lot and smoking. He married a Catholic girl about that time. I am now writing to thank you for your prayers. He has stopped drinking and smoking and has started back to our church, and his wife goes with him every Sabbath. She has begun to study the Faith for Today Bible lessons, and is learning things she never knew before. . . . Please pray for my husband that he will be given the desire to surrender his heart to God. May God bless you always. Thank you again."—Mrs. P., of Ohio.

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

The Authenticity of the Holy Sepulcher

(Continued from page 3)

at this building site under the direction of Dr. Kathleen Kenyon, one of the most experienced Palestinian archeologists.

The New Evidence

The site, indicated on the accompanying sketch as a cross-hatched area, lies about 45 yards north of the presumed line of the first northern wall. The debris lay 50 feet thick above bedrock. Most of it consisted of a fill made in the second century A.D., during the reign of the Emperor Hadrian, who ordered the city of Jerusalem rebuilt and renamed Aelia Capitolina.

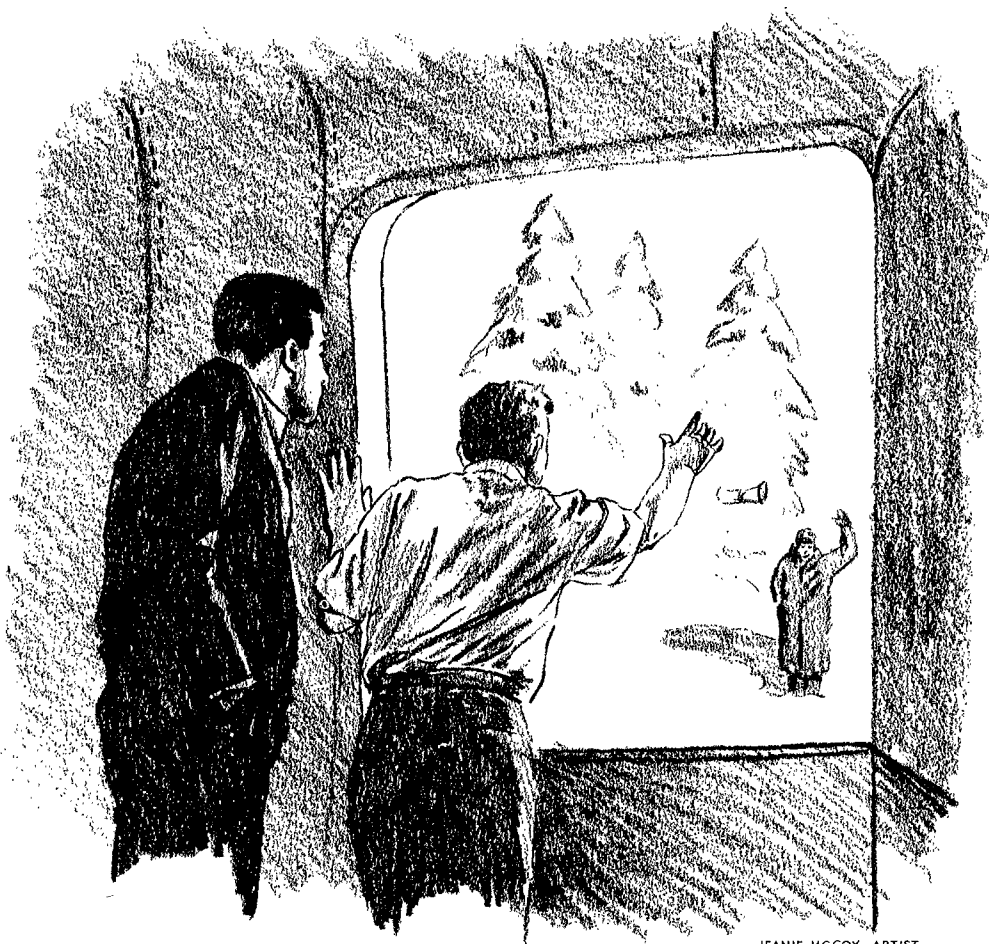
Dr. Kenyon found the site had been used as a quarry in the seventh century B.C. Then it lay unused until, some 800 years later, the fill already mentioned was inserted. This evidence led her to the following conclusion:

"Since the site excavated lies between the line of the first wall and the Church of the Holy Sepulcher, this site also must have been outside the walls. The only possible line for the second wall of those hitherto suggested is that running north from a gate Gennath in the center of the first wall."—*The Biblical Archaeologist*, vol. 27 (1964), p. 50.

A more technical discussion of the same subject is found in an article Miss Kenyon published in the *Palestine Exploration Quarterly* (vol. 96 [1964], pp. 14-16).

In view of this new evidence, the hypothetical course of the second northern wall has been altered slightly—as on the accompanying sketch—compared with the sketch published in connection with the earlier article. For the first time we have archeological proof that a site lying south of, and adjacent to, the Church of the Holy Sepulcher lay outside the inhabited area of Jerusalem until the second century of the Christian Era, and therefore, also, during the time of Christ.

One must admit that this new archeological evidence strongly supports those who believe that the site of the Church of the Holy Sepulcher was chosen in the fourth century according to an authentic tradition. It still does not prove that the site is authentic, but at least it proves that the site lay outside the inhabited city in the time of Christ, and that it therefore could very well have been the place of our Lord's crucifixion and resurrection.



The newsie threw the roll of papers to a little old man.

A Story FOR THE YOUNGER SET

I Was Mistaken

By C. L. Paddock

I WAS not only mistaken, I was embarrassed.

I had been riding for two days on the train. We were winding our way westward through beautiful mountains. It had been snowing for two days, and there were a good many inches of white, pretty snow everywhere.

Right after breakfast I bought a newspaper to find out what was happening in the world. I read it, then folded it carefully and laid it on the seat in front of me.

The news agent who had sold it to me for ten cents, noticed it and asked, "Through with your paper, Mister?"

I felt sure he wanted to sell it to someone else and make another dime, so I was not very happy about giving it to him, but I said, "Yes, I'm through with it."

He went through the whole train picking up papers and magazines and came back with quite a pile of them on his arm. "He's not satisfied with making one profit," I said to myself, "now he's going to sell those papers again." To me that

seemed a cheap, almost dishonest, thing to do.

In a little while he came through the train with the papers and magazines all tied up in a neat roll. Something said to me, "You were wrong about that man."

I followed him to the back of our coach. He opened the top half of the side door, and peered down the track, as if looking for somebody or something.

I was looking over his shoulder now. About a half mile down the track was a little cabin not far from the track. Someone was out in front of the house. As we got opposite the house the newsie threw the roll of papers to a little old man, stooped and bent, clothed in a warm overcoat, who was out waiting for the train to pass. He waved and waved as if to say, "Thanks so much for thinking of me, for bringing this joy to my house."

I said to the newsie, "Do you do this often?"

"Yes," he said, with the most pleasant, happy expression on his face, "every trip I bring him papers. He lives out here, miles from other people. It doesn't cost me anything, but it does put some joy into my heart. I love to do it."

I felt I should apologize, but he did not know what I had thought about him, and fortunately I had not told anyone. Here was a man trying to help someone, and I was accusing him of being small, mean, and selfish. I was ashamed. I was embarrassed. And I said to myself, "Next time, don't be so quick. You don't know what is in people's hearts. Think good things about them and be safe."

Another aspect of
the "no law" argument—

God's Other Laws

By Ernest L. Place

FREQUENTLY conversation with those not of our faith leads to a discussion of the "no law" argument, and the usual texts are cited in an attempt to prove that God's holy law, the Ten Commandments, has been abolished. Reference is made to Christ's "new commandment . . . , That ye love one another," as supplanting the supposedly abolished Decalogue.

But God has other laws, which are likewise immutable. He might have written out these many laws, as He did the Decalogue, but He chose instead to build their principles into Creation and leave them there for men to "discover." One of these is the law of gravitation. It did not come into being suddenly, when Newton proclaimed in 1687: "Every particle of matter in the universe attracts every other particle with a force which is proportional to the product of their masses and which varies inversely as the squares of their distances apart." It had been there all the time! How feeble would be man's effort to abolish or repeal this law. This, and other laws, the Creator has set in operation to govern His universe. And they are all immutable. In 1507 Copernicus observed and formulated the law by which the planets revolve around the sun. In 1609 and 1619 Kepler formulated the laws of planetary motion. In 1590 Galileo discovered the speed of falling bodies, and in 1675 Roemer found the velocity of light. In 1661 Boyle distinguished between elements and compounds. In 1791 Galvani formulated the law of electric currents, and in 1833 Faraday wrote on the laws of electrolysis.

We might list many more such laws, including the more recent discovery of the laws of atomic fission. "God has laws that He has instituted, but they are only the servants through which He effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God."—ELLEN G. WHITE, *Review and Herald*, Nov. 8, 1898.

"Everything in nature, from the mote in the sunbeam to the worlds on high, is under law. And upon

obedience to these laws the order and harmony of the natural world depend."—*Thoughts From the Mount of Blessing*, p. 48.

"The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that His law is changeless and eternal. Though they may pass away, the divine precepts shall endure. 'It is easier for heaven and earth to pass, than one tittle of the law to fail.' The system of types that pointed to Jesus as the Lamb of God was to be abolished at His death; but the precepts of the Decalogue are as immutable as the throne of God."—*The Desire of Ages*, p. 308.

All recognize the immutable laws by which God governs His universe. Why are many so ready to accept the fallacy that God has abolished the law that embodies His will for man—whom He made in His own image? To say that He did so would be as unreasonable as to say that He has set aside the law of gravitation, or any of the other great laws that govern His universe. All His laws are changeless.

There was a great body of statutes and ordinances that had to do with the sanctuary service, the theme of which was the future sacrifice of the Saviour. These laws obviously became ineffective when Jesus, the One to whom they pointed, died on the cross. To mark their termination the veil of the Temple was rent from top to bottom by a divine hand.

This body of law, shadowy in nature, is entirely distinct from God's great moral law. To understand the plan of salvation it is essential that we differentiate between these two laws—the ceremonial and the moral.

Prophecy tells of a power that would arise, thinking "to change times and laws." But God's unchangeable laws cannot be changed by ecclesiastical powers, or by political or court action. Man may set aside or repeal laws that he makes, but the sun will rise tomorrow morning at a certain hour, minute, and second, regardless of what man may decree to the contrary.

Years ago I witnessed a total eclipse of the sun at Gloucester, Massachusetts. At the moment predicted,

the shadow of the moon began to creep over the sun. Similarly, astronomers predict a total eclipse of the sun in Los Angeles on August 12, 2045, and that Venus will make a transit of the sun's disk at a certain hour on June 8, 2004. All eclipses for the next year, the next century, or the next millennium can be foretold precisely. Why? Because God's laws are unerring and unchangeable.

All heavenly bodies move with infinite precision along their appointed paths. In its orbit around the sun, our earth travels for 365 days, 6 hours, 9 minutes, and 9.6 seconds. The moon completes its orbit around the earth once every month, or to be more precise, in just 29 days, 12 hours, 44 minutes, and 2.78 seconds. At the Elgin watch factory in Illinois are two master clocks that are used for regulating fine watches. In turn, these clocks are regulated by the stars.

Halley's comet appeared in 1835, then disappeared into space beyond the reach of the most powerful telescopes. But astronomers, reading God's precision timepiece, followed it in calculation and knew it would appear again 75 years later. It returned in 1910, right on time. As a boy I saw it in Connecticut, night after night, its long, spectacular tail streaming across the evening sky. Then it disappeared into space for another 75 years.

Astronomers noticed an unexplained gravitational pull tugging at the planet Neptune, and predicted that another planet would be found at a certain point in the heaven. Searching the heavens one night through a telescope, Clyde Tombaugh, a 24-year-old Kansas farm boy, spotted this new planet. The news was flashed to astronomers all over the world, and as they peered through their telescopes they too saw this farthest outpost of our solar system—Pluto. We are amazed at the undeviating laws that govern the movement of the spheres out there in infinite space.

We are told that the 200-inch telescope on Mount Palomar in southern California has discovered no end to God's great universe. As it reaches farther and farther into space, galaxy after galaxy comes into view, but still there is no sign of an end. God's universe is infinite and His laws immutable.

It would seem that Jesus' remark about its being easier for heaven and earth to pass than for one tittle of the law to fail means that it would be easier for the fixed and eternal laws that govern the planets, the stars, and the galaxies to fail than for God's great moral law to fail. In permanence and immutability the Decalogue surpasses all these other laws.

ACTIONS OF GENERAL INTEREST

Spring Meeting of the General Conference Committee

April 13, 14, 1965

HUMAN RELATIONS

[See also editorial, page 12]

WHEREAS, The Seventh-day Adventist Church in its Autumn Council of 1961 took action rededicating our denomination to the basic principles contained in the following representative statement by Ellen G. White: "No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. . . . In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood."—*Christ's Object Lessons*, p. 386.

WHEREAS, It is our belief and conviction that all persons should be given full and equal opportunity within the church to develop the knowledge and skills needed in the building up of that church, and that all service and positions of leadership on all levels of church activity should be open on the basis of qualifications without regard to race; therefore,

We recommend, That the following principles and practices be adopted and carried out in our churches and institutions:

1. Membership and office in all churches and on all levels must be available to anyone who qualifies, without regard to race.

2. In our educational institutions there should be no racial bias in the employment of teachers or other personnel nor in the admission of students.

3. Hospitals and rest homes should make no racial distinction in admitting patients or in making their facilities available to physicians, interns, residents, nurses, and administrators who meet the professional standards of the institution.

It is further recommended that these recommendations be given very serious consideration and that every effort be put forth to implement them as rapidly as is consistently possible.

The Age of the Shrug

(Continued from page 1)

This Jerusalem scene is so meaningful—and typical. As of old, the Christian cause today has many declared enemies in the world. Half of the earth's population embraces an anti-God philosophy of life, which, despite "peaceful coexistence," intends eventually to "bury" the Bible way of life. There is brute force and savage violence abroad in the earth. Across the six continents mobs rage and destroy.

The cables out of Africa in recent weeks carried ugly truths that were

TEMPERANCE WORK

Inasmuch as the International Commission for the Prevention of Alcoholism and the National Committees affiliated with it, as well as the Institute of Scientific Studies, were organized as nonsectarian organizations and have carried on their work as such; and

Inasmuch as there is now a need for a definite denominational program, both in the fields of alcoholism and smoking;

We recommend, 1. That a denominationally sponsored program under the leadership of our Temperance Department be initiated, for the purpose of educating our own people, as well as non-Adventists, in the evils of the use of alcohol and tobacco, and of training qualified denominational temperance workers.

Further, That a letter of clarification be sent to the fields relative to the relationship of our churches to the above-named nonsectarian organizations.

2. That, while carrying on our own denominational program, we encourage our workers and people to cooperate as fully as is consistently possible with reputable temperance organizations, as has been our historic practice, emphasizing at the same time that our first obligation and loyalty are to support and promote the temperance program as organized by our church and directed by our Temperance Department.

NURSING EDUCATION

WHEREAS, The Medical Department presented a report indicating that approximately half of our Seventh-day Adventist nurses are employed outside of our denominational institutions, and

WHEREAS, It is felt that long-range plans should be laid for the development of leadership training in each institution, and it has been suggested that a nurse be employed at the General Conference office for the purpose of recruiting nurses to meet denominational needs,

We recommend, That a committee be set

translated into uglier headlines. Stanleyville in one short week became a killing ground—a smear of blood across the continent and across the decade. The Congo is a lovely land, but it became a dark hell where ignorant men savagely slaughtered missionaries, Europeans, and fellow Africans. In some areas, the implacable young *simbas* (rebel "lions," often only ten to 12 years old) practiced massacre as other children learn to fly kites. In Elisabethville, Christiane Marcotte (aged 15) wandered in bewilderment. She had lost her family in the upcountry delirium of savagery. Said she, "I am crying in my heart today. We have come from hell. The

up by the Officers to study the education and recruitment of nurses with the suggestion that emphasis be placed on this work at the union conference and local conference levels coordinated by the Medical Department of the General Conference; and that the committee report to the 1965 Autumn Council.

SMOKERS DIAL PLAN

The Smokers Dial Plan, whereby an interested individual can dial a telephone number and receive a short recorded message presenting the basic principles of how one can overcome the smoking habit, has been used successfully in Denver, Seattle, Chicago, and a number of other places. The cost is nominal, only \$1.00 per day for each instrument leased. In view of the favorable reaction to this plan, and the benefits which it brings to the public,

We recommend, That the union conferences in North America give favorable consideration to initiating the Smokers Dial Plan, which makes it possible to help many smokers, some of whom cannot participate in the Five-Day-Plan to Stop Smoking.

MEDICAL SCHOOL GRADUATES

In the practice of medicine, certain trends are apparent, such as the trend away from individual practice toward a group practice of specialists, leading many of the medical school graduates to seek to prepare for such a practice by securing specialty qualifications. This complicates the conference-assistance program and tends to concentrate the graduates in large centers, especially in the West. In view of this situation, it was

Voted, To ask the Officers to set up a representative committee, supplementing the present Medical Internship Committee with further field representatives, to consider the present trends and problems relating to the distribution of Loma Linda Medical School graduates and to bring to the Autumn Council any recommendation they might find necessary.

dead walk in my sleep. I shall never forget the shooting."

Yes, savagery and brute force are enemies of the Christian cause. In so many areas of earth the awful gloom is filled with sick, hungry, sad-faced men and women. A. Leonard Griffith dramatized this enemy of mankind:

"Suppose, as you sat down to your dinner, the doorbell rang. You opened the door, and there before you, ragged and disease-ravaged, with pinched faces, stood the world's hungry in single file, each begging for a crust of bread. How far do you think the line would reach? Beginning at your front door, the line would con-

tinue out of sight, over continent and ocean, around the world—25,000 miles—and return to the place where it started; and it would do this, circling the globe not once, not five times, but 25, with no one in this line but hungry, suffering humanity.

“Should you decide to set out by car and prove these figures, you might drive ten hours a day, averaging 50 miles an hour, and it would take at least three and one-half years to cover the present line.”

Such is the endless line of the world's hungry and diseased. But there is also the challenge of an unfinished spiritual task. In city and country, in forest and desert and plain, countless millions still wander in sin.

It is well that we visualize the task, particularly in the more populous areas of earth. The Saigon delta is one of them. There live more than 5,000 people on every square mile. The majority of them dig their subsistence out of the land, in the midst of turmoil, strife, and overt fighting. In the Los Angeles metropolitan area barely 4,000 people live on the same amount of space, and none is dependent upon the land for his subsistence.

There are so many such areas—those of Southern Asia, for instance, with its teeming cities and unnumbered villages. There are both green and asphalt jungles. Truly the gospel summons brings God's cause face to face with tough enemies and a colossal undertaking.

Yet, God's cause never has been daunted by enemies or by the magnitude of its task. Christianity thrives on persecution. The efforts of agnostics are like barnyard fertilizer, making the gospel seed grow. What really paralyzes the church's outreach is the choking atmosphere of moral inertia, spiritual apathy, lackadaisical indifference—people who really do not care one way or the other. Such shrug their shoulders and pass by while the world's need remains untended.

Adventists Care

The core of the everlasting gospel is *care*; and Seventh-day Adventists were concerned with the welfare of people from the start—not just because “care” is good for the parish, but because it is the God-centered way of life.

There was first the Chicago Medical Center; then the Battle Creek Sanitarium. Since then, hundreds of mission and medical centers have been established around the world. Typical is the Rangoon Hospital. At the dedicatory service some years ago U Nu, then prime minister, said: “You Adventists seem to care.”

In the Luzon hills in the Philippines, is a little Adventist hospital. It is situated on the bay where Gen-

eral MacArthur “returned.” The Filipino doctor there was invited to assume what could be considered larger responsibilities in a more important institution. Said he, “I cannot go. I care about all the poor people in my area entrusted to me.”

On a Brazilian river, the São Francisco, L. C. Scofield and family served the medical and spiritual needs of many thousands of dear people. The time for a much-needed furlough had come and there was no replacement in sight. “You can't leave these people to disease and everlasting death!” exclaimed Brother Scofield. He cares, and continues to serve.

Christ walked the city streets, and His eyes flamed with anger as He beheld evil and corruption that were so commonplace that men had ceased even to notice them. He moved among the multitudes, looked into the tired, homely faces, and His compassionate heart went out as to sheep without a shepherd. He sobbed at the sight of suffering. He wept over the city that rejected Him. A publican needing to recover his self-respect, a murderer his heart, a blind man his sight, a rich man worried about his soul, or a fisherman worried about his luck, a leper crying “Unclean!” or a woman who had sinned—He cared for them all. He went right on caring until

caring finally took Him to the cross.

And so must it be with us—with youthful trainees. The greatest hour in service is where lies the greatest need, the greatest possibility of care.

In a church of Rome, a priest was preaching on the subject “What God Has Done for Man.” Toward the end of his sermon the priest stepped down from the pulpit and went over to the altar. Silently he took a candle and held it up to the crucifix, to the thorn-crowned head, to the feet locked with a nail, to the wounded side, and the rent hands. Then he turned to the congregation and said, “This is what God has done for man.”

The story of what God in Christ did for man was told with great earnestness to a group of dormitory boys at Walla Walla College. At the close of the meeting one of them said, “If these things be so, and they are, the world must know about it.”

That was 42 years ago. Since then that young man and his comrades have been letting the world know about it, and the world still must know about it. The same work must be finished.

Today, as never before, we must tend the wicks of compassion in our hearts, for a world beckons to us for a message of succor.

“Is it nothing to you, all ye that pass by?”

The Literature of the Advent Press

The great messages of the Seventh-day Adventist Movement, which we find ourselves constrained to proclaim in these last days of human history, are the culmination of gospel achievements wrought through the centuries since our Lord sent His disciples forth to teach all nations.

Ministers, medical workers, teachers, and evangelists herald the full-orbed truth for the hour from the public forum, in hall and tent and temple. But our platform workers can reach only a comparative few of the masses of men and women who must hear the truth for these times. How then shall the saving message be carried to a universal audience and receive a hearing commensurate with its unquestioned importance?

Let us thank the Lord for that mighty agent of His will—the printed page of truth. Let us thank Him for the loyal partnership of Christian printers and their collaborators, the Christian editors and their helpers, who prepare the message-filled material for publication. And let us thank Him for the noble army of colporteurs and the faithful home missionary members of our churches who are all making possible the widening distribution of our truth-filled publications to the homes of the people in every land.

And what of radio and television? They are important, highly important,

but they do not diminish the need for circulation of our literature. Rather, *they add to it*. The radio and television multiply the preacher's voice many times, and these unique agencies do great things for God, but it is quite essential that the interested ones everywhere be supplied with the truth in printed and permanent form, so that in the quiet of their homes they may read and ponder the precious pages of truth. Thus the “speaking leaves” deeply impress the hearts of all seekers for light.

Without the printed medium the Advent Movement would lack a great ally indeed. No forward program in the realm of the church can thrive without the aid of the press. Let us thank the Lord for a literature of righteousness. Its influence is increasingly felt in every land. Let us support it heartily. Let us make more *personal* use of it in our daily witnessing, and aid even more in its distribution by our church members everywhere. Your example and mine will encourage others to attempt more in this all-important witnessing work.

Blessings upon our literature producers and distributors in every section of the globe! Strength to their arms, courage to their hearts, and joy to their souls as they advance under the leadership of the Holy Spirit.

ERNEST LLOYD



Child Discipline-

With Love

By Vinnie Ruffo

MUSTERING all the forces of her lachrymal glands, my five-year-old opened her mouth and sobbed. And her little body shook.

"What's the matter, Laurie?" I couldn't determine what had triggered the tempestuous deluge.

With her mouth still at its widest angle, she managed these words: "You didn't [sob] talk nicely to me." More wails and sobs followed.

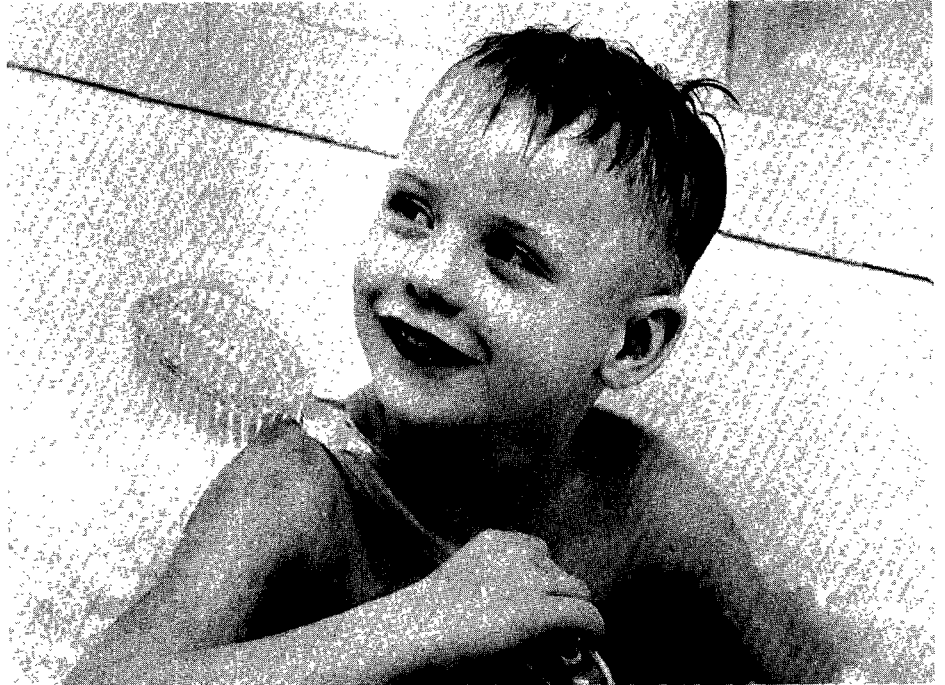
Suddenly, two little arms were held out to me. "Mommy, I love you—you're [sob] the best mommy in the world."

Touched by the revelation that she still loved me, I wiped the heavy moisture from her little face and hugged her tightly. A chain of rebuking thoughts strangled my mind.

But all I had done was to reprimand her. I had said, "Laurie, take that dirty toy out of your mouth!" The dirty little toy was a broken four-inch truck that had seen many days of action in the mud piles around the house.

Then it came through to me that she didn't mind being reprimanded, but that it was the way I said it. The look on my face (I recalled the disgust I felt—why couldn't they keep germ-laden junk out of their mouths?) and the tone of my voice were quite firm, but where was the kindness?

The self-analysis that followed this little episode did much to reveal to me the serious flaws in my job of child



CLEANLINESS BUREAU

"Oh, no, I wouldn't want potatoes growing in my ears!"

discipline. I was often guilty of uttering words to my children that surely crushed their fragile feelings. Oh, I was sorry afterward. On my knees I asked God for forgiveness. To think that my children, my own flesh and blood, should hear the harsh, acid words that sometimes passed my lips because of their childish deficiencies. Like the times I discovered seven-year-old Joey taking a bath without a piece of soap or washcloth.

All I could say was, "Isn't that being a little stupid, taking a bath without soap or washcloth? And don't just sit there, get your whole body wet!" Oh, the lack of patience that went with the words!

Another time when Paul, age eight, spilled coloring paint on my freshly waxed floor, I exploded with "Don't you have any sense? Can't you do anything but create more work around the house?" Afterward, overcome with remorse, before the sun had set, I told him I was sorry for losing my temper. Turning a serious boyish face to me, he asked, "Well, Mommy, who are you going to listen to, Satan or Jesus?" I turned away, shocked.

Days passed. I was plagued with the wrongness of my words toward my children. I, who was a trained school-teacher and a Sabbath school teacher!

Then on my knees I went beyond simply asking for forgiveness for my sin. I decided to pray that God would soften my children's hearts—make them tender and obedient. No dramatic change came about in the children. Joey still jumped into the tub without soap or washcloth. And there was still dirt behind the little ears, unless I came to the rescue.

"God," I prayed, "what is wrong? I've prayed for them. Soften their hearts, subdue their minds, that they may listen and learn life correctly." I even cried. Nothing much happened.

Jacob wrestled with the angel. I wrestled with my sin of impatience with my children. Discouraged beyond belief, one evening I prayed, "O God, if I can't be a good mother, if my children cannot grow up remembering only sweet, kind words from my lips, take away my privilege of motherhood." Even I did not fully comprehend what I was praying for.

And I struggled daily. Every morning I told myself that this day, this very day, I would say only kind words to my children—not one unkind word would escape my lips. And I failed. Again and again.

On my bedside table lay a little book that I read each morning for

meditation. The author was Ellen G. White. One morning I turned a page and read, "Kind words are as dew and gentle showers to the soul." I had also read that if parents would consecrate themselves to God . . . a transformation would take place in their households.

Consecrate yourself to God. Well, hadn't I done that? Then came light. Pray for God to subdue your own heart. Ah, here was a new slant. What was wrong with my heart? Wasn't I the Christian parent doing her best to guide and direct her children? Wasn't I doing my best? Maybe so, but I needed to pray that God would soften my hard, cold heart.

Then I Prayed for Myself

So I prayed, "God, not only soften the hearts of my children but subdue my own heart. I see now my heart is cold, stony ground. My righteousness before my children is truly as filthy rags. If the blame lies in me, melt this coarse soil." I remembered the words of David, and each day they escaped my own lips: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord." The words of my mouth. That was it! By myself I was helpless in Satan's grasp. But with God's help I could change.

I pleaded on my knees, "Create in me a new heart. Don't let me be lost to the enemy of souls."

The change came. Gradually. First of all, I lowered my voice when reprimanding my children. From the book *Child Guidance* came my help. "Let not one word of fretfulness, harshness, or passion escape your lips."—Page 219. "Parents, every time you lose self-control and speak and act impatiently, you sin against God. The recording angel writes every impatient, unguarded word spoken before them, carelessly or in jest; every word that is not chaste and elevated, he marks as a spot against your Christian character. Speak kindly to your children. Remember how sensitive you are, how little you can bear to be blamed, and do not lay upon them that which you cannot bear; for they are weaker than you and cannot endure as much."—Page 217.

After I made myself speak calmly to the children, disciplining was easier, no matter what they had done. If I spoke in a collected, calm voice, help came from Heaven. The proper words came out of my mouth. I found I was able to say to Joey, "Now come on, Joey, if you don't get those ears cleaned you'll have a whole vegetable garden growing in your ears." And I found I could even smile.

Wonder of wonders, Joey's face would break into a mischievous grin.

"Oh, no, I wouldn't want potatoes growing in my ears!" and with amazing energy he proceeded to scrub every particle of soil from his ears. Now he had the cleanest ears on the block!

What joy to have my children respond to my gentle words, where before, the harsh words had only served to harden their little hearts. I found myself smiling more, and playing games with the rules of obedience with them. And many times my little ones came to me and placed their arms around me. Joey said often, "Mommy, I don't ever want to make you angry. Today I'm going to do all I can to help you, cause I like to see you happy."

The boys became more conscientious about keeping their room cleaned. They were eager now to please me because I had kind, loving words for them. Little bouquets of flowers became frequent gifts from my children. Oh, the reward of watching my words!

The struggle was hard, almost invincible, it seemed, but when I searched my heart and found that I was the real culprit and not the children, when I prayed for myself and was willing to believe God's promise, then victory was mine.

On my bookshelves are several books on child psychology. The one that never collects dust is *Child Guidance* by Ellen G. White. Because the author was guided by the Creator of parent and child alike, its counsel has helped me achieve the victory of child discipline—with love.

Grumblers

By Garnet M. Manring

SPRING is here! But from my window I see big snowflakes whirling as thick as the feathers of a snowy egret caught in a whirlwind. It is spring, but the weather does not know it. My heart yearns for the warm, sweet days, and I am tempted to grumble about the snow and its beauty.

This has been a month of snow for the whole country. It is also a time when wildlife suffers, perhaps even unto death. Instead of grumbling, I can find pleasure in helping to care for these little creatures of the wild. A few scraps of bread, some suet, some wild bird seed, even table scraps, may mean life to these little creatures.

This morning I heard "Bobwhite! Bobwhite!" from the vicinity of my bird feeder. I looked, and there sat a quail, eating his breakfast and saying, "Thank you" in his own fashion. The snow had driven him into the city in search of food and to my par-

ticular feeder. He seldom ventures away from open farmland, but here he was, helping me to forget my own yearning for spring.

Long ago the children of Israel murmured against Moses and Aaron in the wilderness. They were hungry for the many delicious foods they had left behind in Egypt. They grumbled, "Would to God we had died in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

Then God sent this grumbling through a miracle; He sent them manna from heaven. But they did not stop grumbling. God had told them about Sabbath, and to convince them of its sacredness He performed another miracle. He gave them enough each Friday for two days and none on the Sabbath. And still they grumbled, lusting for the fleshpots of Egypt. So God sent still another miracle in the form of quail. The people gorged themselves, and then tragedy struck—the plague.

As I read about the grumbings of the children of Israel, I think of my own problems as an Adventist in a divided home. As a result of my not eating unclean flesh food, my husband now seems uncertain about doing so. He will not permit me to use the health foods, but more and more he brings home the clean meats, of which he is not very fond. It is a test for me to have to smell the cooking aromas when I am hungry. To some it may seem a small thing, but it is not easy for me, on our infinitesimal budget. I must make coffee also, and this also is a temptation. But with God's help I must overcome these desires. I do not grumble, but sometimes I ask God, "Why?"

When we join the remnant church we may be tempted to grumble and sigh for the things we have left behind. What if the Lord were to grant us our desires, to our own undoing, in order to lead us back to Him?

In the beginning God said, "Behold, I have given you every herb bearing seed, which is on the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Let us eat and be thankful for the good things God has given us to enjoy, never sighing for the old ways we have left behind.

I thanked God for the little wild bird that led me to reflect on these things. He wants me to trust Him to fill all my needs. I thank Him for the snow that sent the bird to my feeding station with beauty, a song, and a blessing for me in the form of spiritual food.



Unity in the Faith

For a number of years, now, and at an ever-increasing tempo, there has been a strong ferment in the political and social world. Every land has experienced it, from Africa to America. People long oppressed, people long left in ignorance, and people stirred to new ideas about the dignity of man have increasingly made their presence felt. In fact, nothing short of a revolution has taken place in mid-twentieth century. And this revolution has frequently been marked by bloodshed. Sorrowfully we must add that even in America violence has too often been a factor.

One of the most distinctive features of this revolution, at least in America, has been what are called Freedom Marches. And even more striking has been the fact that in the forefront of some such marches have been clergymen of various persuasions. Unquestionably the churches have been involved. Sometimes they have made wide-sweeping pronouncements for release to the public press. In fact, such pronouncements and acts have been a part of the present over-all concept of many churchmen that one of the chief functions of the church is to reform the social order. This is known as the social gospel, and has increasingly marked our day, as personal evangelism to save men's souls has departed. Against the emphasis on the social gospel we, in common with all conservative religious groups, have consistently raised our voices, and rightly so.

Now our attitude toward the social gospel has not prevented us from a sympathetic concern for those underprivileged, either in body or in spirit, but it has led us to a more quiet and distinctively Adventist approach to the problem revealed by Freedom Marches and the like.

Another feature of Adventism has also affected our course, and that is our noncombatant attitude—an attitude that has revealed itself not only in relation to outright war on the battlefield but also to labor wars, strikes, and the like. We have ever felt that we can best reveal true Christianity, and thus best advance the Advent cause, by taking the more quiet and perhaps indirect approach to problems that so often arouse human passions.

We received a letter some time ago from a fervent reader who asked us where all the Adventist ministers were when a certain Freedom March was held—a march that included a number of clergy. We replied that we could not say just where *all* our ministers were at the time, but we did know that many of them were in the hard and dangerous places of the earth preaching the gospel to primitive, depressed peoples, seeking thus to lift them to higher levels. Other thousands of our ministers in the homeland were busy visiting the sick and afflicted and preaching the glad messages of the soon coming of Christ. Preaching the "everlasting gospel" is our great assignment from Heaven.

Standing Committee Produces Good Results

At the same time we have been striving quietly and continuously within our own ranks to work toward unity of the spirit in the bond of peace, for the Advent Movement includes many races and peoples. And we truly believe that the good hand of our God has been upon us. Here at headquarters our representative committee on Human Relations has been busy for quite some time

seeking to solve problems of race relations in terms of the gospel. The record clearly shows progress over the years, even though some may have sincerely felt that the progress has not been fast enough. But no one has ever yet found a better protection against explosion, a surer way to maintain unity, than to move measuredly in dealing with difficult matters, where sincere men may hold widely divergent views. Even the Advent people, preparing to meet their God, are sorely handicapped with the frailties of finite approaches to age-old problems.

But the rate of speed is not so important as the direction in which one travels. And, we repeat, we believe all will agree that real and constructive progress has been made over the years, including right here in the homeland, birthplace of the Advent Movement. Perhaps more progress still remains to be made, for we have not yet reached Paradise. But we believe that the resolution voted at the recent spring meeting of the General Conference Committee in Washington, D.C. (see p. 8), sets forth clearly and explicitly the principles on which can be built an increasing unity of the spirit in the bond of peace for all who call themselves Adventists, no matter of what race or color. We rejoice in this resolution, which was unanimously voted. We believe it crystallizes a viewpoint that has steadily been shaping itself in our ranks. And best of all, it is a crystallization reached without fanfare or without the too-often militant and passionate exchanges that have marked the attempts of so many people to resolve this difficult problem.

As has been true in earlier times, when long-held, divergent viewpoints have created problems and tensions, even so today the way out of the problem has been by Christian patience and forbearance, and a sincere, sympathetic endeavor to understand differing viewpoints. A continued display of these rare Christian graces is vital to the full activation of this resolution, which, we might add, was especially prepared for North America.

If ever there was need for unity it is now when the whole world is being shaken apart. Our only hope of finishing gloriously our work for God is by unity. Here may be applied the thrice-repeated words of Sister White: "Press together, press together, press together."—*Selected Messages*, book 2, p. 374.

F. D. N.

[The editorial "Religious Side of Evolution—2," which normally would have appeared here, will be published next week.—Ed.]

A Bishop Warns His People

When Pope John XXIII opened the windows of the Roman Catholic Church to let in fresh air, he probably did not foresee that the winds of change would blow hard enough to move some of the furniture in the room and startle some of its occupants. Evidence is mounting, however, that conservative Catholic clerics are troubled by what is happening in some aspects of church life. They feel that somebody needs to "blow the whistle" on people who are disseminating dangerous ideas within the church. They even consider a few Catholic publications unfit for Catholic consumption.

Recently Bishop Bernard J. Topel, of the Spokane, Washington, diocese, stated in a pastoral letter: "There are being printed today Catholic publications that

should not be found in Catholic homes. I repeat, there are being printed today Catholic publications that should not be found in Catholic homes. Perhaps a sufficiently educated Catholic of mature faith may be able to read them without harm to himself, but he is the exception." The bishop noted that it is a "sad day" when it becomes necessary to warn the church members against "Catholic publications," but that that day has come.

Commenting on the bishop's remarks, *America*, a Jesuit weekly, stated that "the bishop charges that certain publications have 1) attacked bishops and the Pope, 2) downgraded the teaching function of the Church, exercised by the bishops, and 3) misled readers by open and popular speculation on problems whose discussion should appear only in responsible theological journals, thus causing confusion that results in erroneous consciences."

Status Quo or Truth?

If Bishop Topel feels that the doctrinal status quo of the Roman Church must remain unchanged, then perhaps he has reason to be alarmed by the stimulating and enlightening discussions now being published in some Catholic journals. If, on the other hand, he is interested in advancing the cause of truth, he might do better to encourage intensive discussion of current religious issues. He might also restudy the lessons of the Reformation and note that false teachings, stubbornly defended, may become the *cause célèbre* that eventually touches off a revolt against the church itself.

We think it is encouraging that large numbers of Catholics are scrutinizing beliefs that have long received unthinking acceptance. These people are doubtless God's children. Their attitudes and actions lend support to the statement of Ellen G. White that "notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion."—*The Great Controversy*, p. 390. Let us pray that these earnest souls will continue their search for truth until they share the joys of fellowship in the remnant church.

K. H. W.

"Toward Sodom"

In the light of subsequent tragic events, perhaps one of the most plaintive texts in the Bible is Genesis 13:12: "Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." The Revised Standard Version says Lot "moved his tent as far as Sodom."

What a mistake this good man made! "In Sodom there was mirth and revelry, feasting and drunkenness. The vilest and most brutal passions were unrestrained. The people openly defied God and His law, and delighted in deeds of violence."—*Patriarchs and Prophets*, p. 157. This was the environment Lot chose for his family. Did he not realize that the evil influences, the false values, the sinful pleasures of Sodom, would inevitably imperil the souls of his dear ones?

Ancient Sodom is gone, but all that it symbolized exists today in ever more appealing and dazzling forms. And too many parents are still pitching their tent "toward Sodom." One step at a time, they are getting closer to the world—to its attitudes, its standards, its pleasures. And day by day their children are watching, and learning, and following.

Lot's experience has been recorded for our benefit. Are we profiting by its important lessons?

K. H. W.

Perfection in Christ—5

This week we turn to a practical problem that perhaps troubles more sincere Christians than any other.

By Bible definition a "perfect" Christian is a person wholly committed to Christ and who aspires by His grace to complete victory over the world, the flesh, and the devil. He ardently longs and labors to be ready to meet his Lord in joy and peace, but an honest appraisal of his life leads to the sometimes disturbing realization that he is still far from the goal of absolute, sinless perfection despite his firm faith, his worthy intentions, and his best efforts to emulate the pattern set before him. He still makes mistakes, not because he chooses to do so or because he doesn't care, but seemingly in spite of himself. In spirit he is ever so willing, but the flesh proves to be weak beyond words! Not for a moment would he deliberately consent to sin, nor does he, indeed, have any relish for it; but succeeds, ever and anon, in tripping him up.

Does this continuing disparity between aspiration and attainment mean that he has not been truly converted, that he is not entitled to wear the glorious robe of Christ's righteousness, that he is ineligible for Heaven's seal of approval, that he may be refused admission to the eternal kingdom? Why is he not enjoying the vibrant spiritual health for which he longs, and which he feels should be possible? A person in perplexity about this aspect of Christian experience needs to understand what perfection in Christ is and how it becomes a reality in the life. This will protect him against discouragement on the one hand and against extreme and fanciful ideas about perfection on the other.

An Important Distinction

In the first place, it is essential to distinguish between relative perfection as a present possession and absolute perfection as a goal to be reached at the end of life's journey. The Scriptures speak of a state of perfection to which every sincere Christian can attain instantly, by an intelligent act of the will *now* (1 Cor. 2:6; Phil. 3:15). This may be described as a perfection of one's attitude toward God and toward God's will as it is presently understood and as it may yet be revealed. It is the state of perfection a person enjoys when, having experienced justification by faith, he is at peace with God through our Lord Jesus Christ (Rom. 5:1). He has resolutely renounced the world, the flesh, and the devil, and is wholly committed to a new life in Christ Jesus. He still makes mistakes, but he has learned how to come boldly to the throne of grace to obtain mercy and to find grace to help in time of need (Heb. 4:16). In a continuing process, divine grace makes the righteousness of Christ *his* righteousness. He is perfect in Christ, not by virtue of any supposed good works of his own but by virtue of Christ's forgiveness of past mistakes, and by virtue of the grace Christ imparts moment by moment for gaining the victory over his sinful tendencies. *He is perfect*, not because he never makes mistakes but because, in spite of his mistakes, he is covered by the perfect righteousness of Christ (Eph. 1:6).

As a "perfect" Christian, however, a person in this state realizes that he has not yet attained to absolute perfection in the sense that he never makes mistakes. But, turning his back on past mistakes and straining for the prize of sinless perfection that lies at the end of the way along which he walks hand in hand with Christ, he unites his own best efforts with those of Christ at work in him to will and to do of God's good pleasure, and presses steadily on toward the lofty goal of sinlessness (Phil. 2:13; 3:12-14).

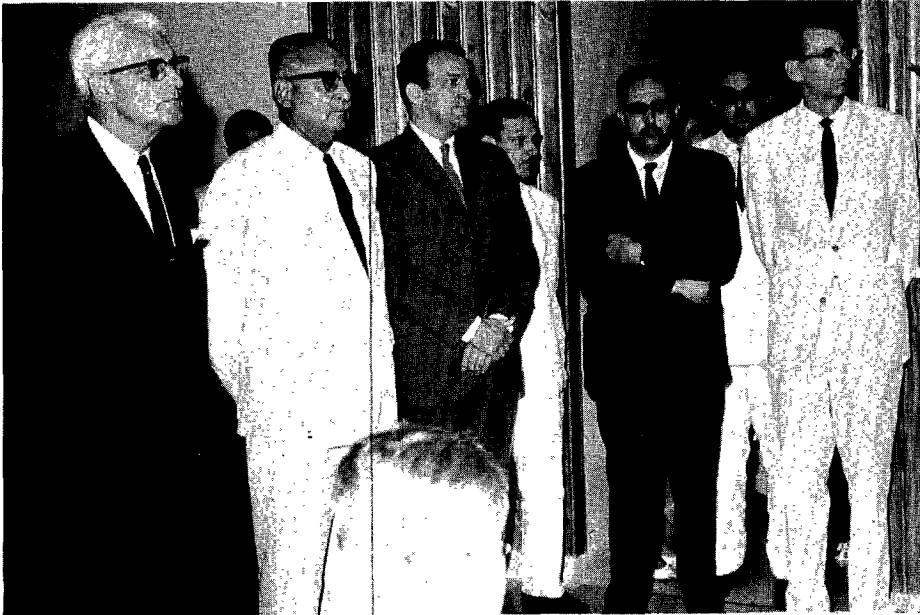
Next week we will review the Spirit of Prophecy counsel on this vital subject.

R. F. C.

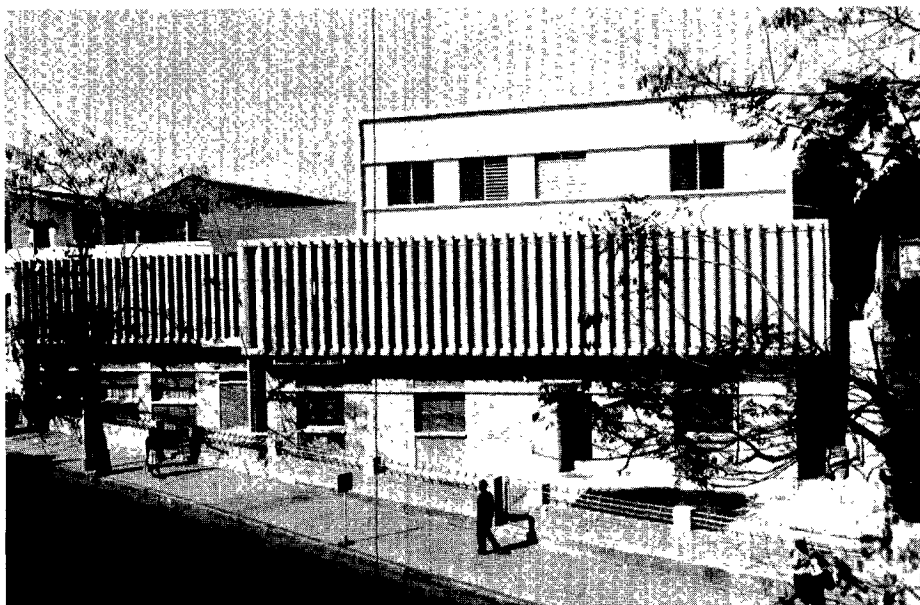
Reports From Far and Near

PARAGUAY SDA SANITARIUM INAUGURATES NEW WING

By Ira E. Bailie, M.D.
Medical Director



Listening to the speech by Pastor Benoni Cayrus at the inauguration of the new wing of the Paraguay Sanitarium are, left to right: U.S. Ambassador William P. Snow; Minister of Public Health, Dr. González Torres; Regional Director of UNICEF, Dr. Christianson; administrator of the sanitarium, Eduardo Gimenez; director, Dr. Ira E. Bailie.



Paraguay Adventist Sanitarium. The front of the original building was completely remodeled.

The new wing of the Paraguay Adventist Sanitarium was inaugurated on Sunday morning, November 29, 1964, and was followed by an open house for the visitors. Among the influential guests who participated in the ceremonies were the United States Ambassador to Paraguay, William P. Snow, and the Paraguayan Minister of Public Health, Dr. Dionisio González Torres, as personal representative of the President of the Republic. The new wing provides increased and modernized outpatient, laboratory, X-ray, and physiotherapy facilities, and increases the bed capacity from 12 to 25 beds, and six bassinets.

Promptly at 9:00 A.M. Ambassador Snow and Dr. González Torres untied the ribbon to the new entrance. Pastor Benoni Cayrus, president of the Paraguay Mission, emphasized in his speech the combined spiritual-physical needs of man and the Adventist concept of treating the whole man. He also made it clear that priests and pastors of all faiths are welcome to minister to the spiritual needs of their members in our hospital.

In his speech Ambassador Snow said, in part: "I congratulate you of the Adventist mission for having conceived this improvement and for having completed it despite the difficulties and obstacles that always exist in this type of project. I first met Adventist medical missionaries in Peru more than 20 years ago. One was an obstetrician working among the Indians of the Altiplano (high mountain plains) near Cuzco. Another was in the province of Beni in Bolivia. They also had a school near Lima where they taught manual arts to the children of poor families. Years later when we arrived in the Far East in 1959, I found a clean, modern hospital in Rangoon, which was the center of Adventist labor in that part of the world. According to general opinion, it was the best hospital in the country.

"Seventh-day Adventists are among the pioneers in the field of medical missions. Their school of medicine in California, center and source of this activity, has international reputation for its excellence. There is none better. . . .

"In closing my remarks, permit me to renew my congratulations to the director and to his popular wife, Mrs. Bailie, and to his fellow workers on the inauguration

of these new facilities. I am convinced that you are realizing an irreplaceable and greatly esteemed labor here in the service of God and in favor of the well-being of humanity. Your labors merit not only the moral support but also the material contribution of the community."

Dr. González Torres, speaking in behalf of President Stroessner and the Paraguayan Government, expressed satisfaction for the sizable contribution of private organizations to the health and welfare of the country, and promised the Government's continued approval of such activities.

Ricardo D'Argenio, pastor of the Asunción Central church, offered the dedicatory prayer. The guests and visitors were then taken on a tour of the institution. The writer served as master of ceremonies for the services.

Kettering Hospital in Ohio Celebrates First Anniversary

By George B. Nelson
Administrator

Brief ceremonies conducted in the hospital auditorium on March 2 marked the first anniversary of the Charles F. Kettering Memorial Hospital in Dayton, Ohio. Eugene W. Kettering, son of the late inventor and philanthropist for whom the hospital is named, paid tribute to the hospital staff. "I hope," declared Kettering, "that each of us here today will live to see the time when our hospital will earn the prominence of nationwide and perhaps international recognition. Together, we can make this dream come true."

Francis W. Wernick, vice-chairman of the board of trustees, spoke for the board chairman, Neal C. Wilson, who was unable to attend. Elder Wernick lauded the sponsors and staff members for their contributions toward a "superior program of physical and spiritual healing" for the Dayton community.

Administrator George B. Nelson summarized the activities of the hospital during the previous 12 months. Some 17,400 patients received medical attention from March 3, 1964, to midnight of March 2, 1965. Of these, 7,170 were inpatients, 5,589 emergency patients, and 4,647 outpatients. Ninety-six babies were born in the new obstetrical unit, which opened on January 18 of this year.

The 400-bed, \$15-million medical and educational facility opened its doors to patients on March 3, 1964. At that time, 400 employees were on hand to provide services for a potential of 200 patients. The medical staff numbered 316. At the end of the first year of operation, beds available numbered 305, the medical staff had increased to 422, and employees, both full time and part time, numbered 780.

When the hospital opened, only two patient floors were ready for service. On January 18, 1965, the third patient floor began to accept obstetrical patients, and three weeks later the south wing of that same floor with its 41 medical beds began



Board Meeting at Porter Hospital

Porter Memorial Hospital's general and executive board met recently at the Denver, Colorado, institution. The session was held on the eve of the hospital's thirty-fifth anniversary. Guests were T. K. Gleichman, M.D. (bow tie, center), chief of staff; and (seated, left to right) Mrs. Charles Russell, director of nursing; Mrs. Elda Williams, director of volunteers; Mrs. Fran Bovee, last year's auxiliary president. Seated between R. H. Nightingale (center), chairman of the board, and O. T. Moline, administrator (right), is Jack Eachon, Jr., president of the Civic Advisory Council.

A. W. VANDEMAN, Director
Public Relations for Development

receiving patients. Currently, construction of the 95-bed O. Lee Harrison Memorial Pavilion nears completion on the top floor. "We anticipate," reported Mr. Nelson, "that by early summer we will be able to offer services of our complete complement of 400 beds to the community."

Volunteer orientation programs have paved the way for 300 civic-minded women in communities surrounding the hospital to take their place in key assignments throughout the institution. Having been exposed to a series of lectures and demonstrations of virtually all facets of the hospital's operation, they are now numbered among our important ambassadors throughout the Dayton area.

In harmony with its objective to become a center for health education, Kettering Memorial Hospital successfully sponsored a Five-Day Plan to Stop Smoking last September. Many of the more than 650 enrollees are still actively campaigning among friends in an effort to get them to participate in small follow-up clinics to be conducted regularly under sponsorship of the hospital's department of pastoral services.

The Joseph B. Coolidge Memorial

Program in Open-Heart Surgery, which will be in operation by early summer, represents a joint effort of two Dayton area hospitals, the 800-bed Miami Valley Hospital and Kettering Memorial. Diagnostic testing will be conducted at Miami Valley, and surgery will be performed at Kettering.

The rapid influx of Seventh-day Adventists into the new work force of the hospital caused the organization of a new congregation now numbering more than 360 members.

Although it is difficult to measure accurately the acceptance and influence of this distinctly Seventh-day Adventist medical center, letters addressed to the hospital by grateful patients give reason for gratitude. Quoting from a letter received recently by a member of the hospital's pastoral staff, from a former patient, we read: "I have a new and added respect for the Seventh-day Adventist Church and also the way they operate hospitals. The way in which you presented your views, without pressing them on others of another church, was very effective. This world is in great need of tolerance and love, and you are helping in this cause."

Bowed heads mark the rededication prayer offered by Francis W. Wernick, president of the Ohio Conference, at the observance of the first anniversary of the Charles F. Kettering Memorial Hospital. Standing at Elder Wernick's left is four-year-old Melinda Powell, first pediatric patient to be admitted to the hospital when it opened March 3, 1964.





Deacons in Umuchi about whom Larsen writes in the article below. Left to right: Mateo Mamani, Pedro Huanca, Jose Condori.

My Memories of Three Chiefs in the Andean Highland

By B. A. Larsen, *Retired Missionary*

The greatest joy for a Christian is to see souls saved as a result of his efforts. For the missionary this joy is especially great as he sees souls converted from superstition and unbelief to live a new life, the Christ life.

In Umuchi, in the Andean highlands, we had many examples of what God can do to change men's hearts and lives. Three faithful deacons, although not the result of our own efforts, were living proof of what the Spirit of God is doing among the poor sin-bound lives of the Andean highland Indians.

One of these deacons was Pedro Huanca, chief of the valley before the gospel came. He was the one who led out in all the festivities—he was the first in the dances, the drinking, the fights, and the sinning. At all weddings, funerals, and other important occasions he was a necessary and unfailing guest. At these he performed the traditional ceremonies. All feared him and his rod—the sign of his authority as chief. His life was entirely heathen and worldly.

Now he is a Christian. It was a hard struggle for Chief Huanca to turn from his old life of sin and gain the victory over his many bad habits. But God gave him power, and he obtained complete victory. He was the first in Umuchi to accept the message of salvation and to be baptized. Since then he has never tasted a drop of liquor. He has not danced, chewed coca, beaten his wife, or done any of the sins that characterized his life before. But he has retained his position as chief. He is still the leader whom everybody respects and honors.

Now, instead of leading out in the dances and in all the wickedness, he leads out in doing good. He leads souls to Christ. Often he came to the mission station to buy Bibles and tracts, which he then went out and sold, at the same time teaching the people the Word of God.

In tithing he also became a real example to his people. Ever since his baptism he has paid a faithful tithe on his earnings, but one year he paid tithe on the value of all his land and possessions. This was a real sacrifice, but he wanted to be right with God.

There was something great, something godly, about this dear old chief-deacon as I remember him. I respected him and looked up to him as I would to any of the Lord's servants in the homeland. I believe he will be one of those who in heaven will "shine as the stars for ever and ever." Just to win one soul like him, I feel I would gladly give my whole life.

Another Deacon

Jose Condori was the name of another of our deacons. He too was a good example of what the gospel can do to recreate

human hearts. He was really thoroughly converted and lived very close to God. His life was a miracle, an example to all in Umuchi.

Often we longed to be with our Christian friends in the homeland, to be together with them and study the Word of God and pray with them. Jose's visits satisfied some of this longing, because whenever he came we talked about the Lord, about heaven, and about our preparation to be there. We enjoyed visiting with him just as much as if he were one of our friends or relatives in the homeland.

Often we visited him and his wife in their adobe house, or hut, which in cleanliness, order, and hospitality revealed the good that was in his and his wife's hearts. Also, the Bible soon was opened and we had the most blessed moments together with our dear Saviour. Many times on our long trips to our substations we would meet Brother Condori. It was usually on Friday evenings when he arrived to spend the Sabbath with us. On Sabbath he spoke to the believers, and although he was not able to read or write, his sincere testimony had an even greater influence than the sermon.

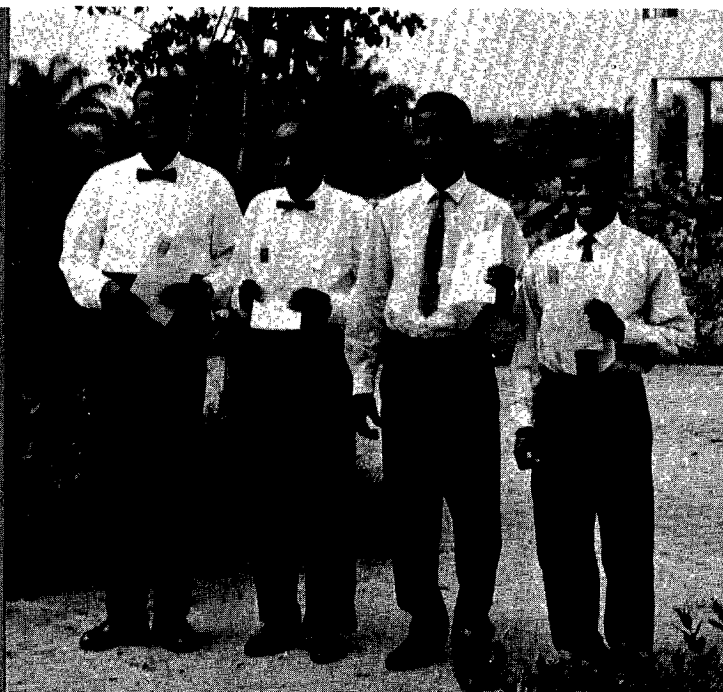
Then there was Mateo Mamani, the third of our deacons. Mateo was our nearest neighbor and the "grandfather" of the entire mission. He was always in the midst of mission-station activities, lending a helping hand and giving wise counsel. From the very beginning he had been with the missionaries in Umuchi, and he was one of the leaders in laying the foundation and helping to build the mission station.

It was also he who in the beginning had had the courage to destroy the *calvario*—the dancing place on a nearby hill, where offerings were made to the spirits and where heathen wind dances had taken place. The unconverted were furious at him for doing this and attempted several times to take his life, but God protected him. Never since has there been a *calvario* dancing place in Umuchi. All loved and honored good old Brother Mateo.

Zeal and Success in East Nigeria

In the eastern region of Nigeria four brethren (above) entered the harbor town of Barr Harcourt to prepare the town for an evangelistic effort. Under the guidance of the East Nigerian Mission home missionary secretary, in ten days these four laymen visited more than 5,000 homes and enrolled 3,785 interested persons in the Voice of Prophecy Bible Correspondence School. The East Nigerian Mission holds the distinction of being the fastest growing mission in the West African Union. In December of 1964 the baptized membership was 18,082.

MAURICE T. BATTLE
Home Missionary Secretary
West African Union Mission



We had many believers like these three old chiefs. What a joy it was to see such precious souls converted to Christ, soon to be gathered into heaven.



During 1964 the accomplishments of the literature evangelists in Korea made this sales graph inadequate. C. A. Williams (left), president of the Korean Union Mission, and R. C. Thomas, union publishing department secretary, watch as H. I. Kim, assistant union publishing secretary, fastens the ribbon on the ceiling, showing the final results of the work of the literature evangelists in 1964.

Sales Graph Inadequate for Korean Colporteurs

By R. C. Thomas, Publishing Secretary
Korean Union Mission

The literature evangelists of Korea put forth a special effort one month in 1963 in honor of the former union president, C. H. Davis. Sales reached an unbelievable 1.8 million won. In 1964 the literature evangelists made another special effort, this time in honor of their former union publishing department secretary, C. A. Williams, union president.

During the month in honor of Pastor Williams sales were 2,901,505 won (\$23,212), representing nearly 4 million pages of truth-laden literature. This was about three times an average month, and a gain of nearly 60 per cent over the record month in 1963.

The many books and magazines that made up these 4 million pages could tell some interesting stories. For example, one colporteur, 18 years old, froze her cheeks while working. One quiet young man sold 30 copies of one book to one man. A brilliant young university student began attending church.

The colporteurs put in 29,500 hours of witnessing for the Saviour, and made 127,000 contacts. When the results were posted on a graph at union headquarters, the ribbon had to be stretched up the wall and part way across the ceiling.

The Advent Message Enters the Island of Fernando Po

By Winifred C. Wild

The island of Fernando Po lies not far from the port city of Douala, Federal Republic of Cameroun in West Africa, and less than 400 miles from the equator. It belongs to Spain.

Three years ago a young Spanish couple, Mr. and Mrs. Jose Lopez, who had been missionaries in Tangiers, Morocco, offered to go to Santa Isabel, capital of the island of Fernando Po, and start work there. Brother Lopez is a *practicante*. (In Spain this is more than a graduate nurse—really a doctor's assistant.) Mrs. Lopez is a professional dressmaker. While he uses the medical work as an opening wedge, she holds dressmaking classes for the girls, and thus they make contact with the homes of the people, and break down prejudice.

In a letter received recently from Mrs. Lopez she says: "Our work is going along well, for which we thank God. The chapel is packed. If it were larger it would still be filled. Our members are very faithful in returning to God what is His due, which is a good 'thermometer.'

"I believe we will soon have 12 fiestas ('baptisms'). We rejoice to see realized the objective for which we came.

"A month ago we had the pleasure of a visit from the educational counselor (equivalent to the minister of education). He came in contact with us through the owner of the building where we have our chapel. He wished to see a celebration of the Lord's Supper. He was very moved as he witnessed it. Also he is reading *The Seventh Day*.

"We thank God that we have very good relations with the local government. We also know personally, with mutual pleasure it seems, the counselor of health. Each time he sees us he remarks about the church being full and asks when we are going to make him a 'bishop.' While

this of course is done in a slightly joking way, what is important is that the government knows that across the street from them is the Seventh-day Adventist church. It is no secret that the pastor and his wife get along with everybody. As you see we have good reason to thank God."

This young couple, energetic and consecrated to their task, have a vision and do not spare themselves in accomplishing what they feel called to do for the Lord. Their sociable and friendly manner wins friends for the truth.

May God continue to bless Pastor and Mrs. Jose Lopez in this interesting new field.



Glenn Sharman (right) chats with Paul Harvey (center), news analyst, and Desmond Doss at the Western Slope Youth Congress.

Youth Congress at Grand Junction, Colorado

By Dale Luke, Press Secretary

"For Christ and Country" was the theme of the Western Slope Youth Congress held at Grand Junction, Colorado, February 26 and 27. The posting of the colors by a uniformed guard of Pathfinders officially opened the weekend activities. Ted Graves, MV secretary of the Colorado Conference, led out in the consecration service Friday evening.

At Sabbath school Dr. Lloyd Mason, director of the Monument Valley Mission and Hospital, told of current happenings in Indian country. During the worship



The Spanish-language section of the church at Santa Isabela, capital of the island of Fernando Po. At far right is Mrs. Esther Lopez. In the picture are eight members of the baptismal class. There also is an English-language section of the church.



Zealous and successful Filipino evangelists pose with R. C. Williams (left), secretary of the ministerial association of the North Philippine Union; R. R. Figuhr (center), president of the General Conference; and T. C. Murdoch (right), president, North Philippine Union.

service more than 700 heard Paul De-Booy, Central Union MV secretary, challenge the youth to stand for Christ and country.

A youth leaders' round table began the afternoon activities. Music was provided by Campion Academy, Mile High Academy, the Westminster Bell Choir, the Mile High Academy concert band, and Intermountain Junior Academy.

Highlighting Sabbath afternoon was "The Presidential Citation" as told by Corporal Desmond T. Doss. Before telling his inspiring story, Corporal Doss awarded a good conduct medal to four members of the Prospector Pathfinders: Linda Dale Jennings, David Burishkin, Norma Kaufholtz, and David Dassenko. A former pastor of Grand Junction, Dwight Wallack, closed the Sabbath with sunset vespers.

Climaxing the weekend was the presentation by Paul Harvey, noted ABC news commentator and analyst of "Speaking of America," to a near-capacity audience at the Grand Junction High School auditorium.

Philippine Evangelists Highly Successful

By Todd C. Murdoch, *President North Philippine Union Mission*

The fires of evangelistic fervor burn brightly in the powerful preachers of the Philippines. In 1964 nine earnest soul winners, under the blessing of God, won 1,199 souls to the Advent message. This is an average of more than 133 souls each.

The work of God in these interesting islands has nothing to fear for the future while stouthearted soul winners such as these are rising in the ranks. During 1964, in the North Philippine Union alone, 3,350 people surrendered their idols and demonstrated to their friends and neighbors the transforming power of obedience to God's law. When all the records are gathered for the year, the combined number of baptisms for the three Philippine unions will be around 8,000 souls.

Truly, "in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones

that will yet shine forth amidst the darkness."—*Evangelism*, p. 707.

United evangelistic campaigns began again on January 10. July 10 has been designated as Baptism Day throughout the islands.

Every one of these campaigns is manned by national workers. What a joy this must bring to the hearts of former overseas missionaries to these islands and to church members back home who through the

Dial-a-Prayer in Syracuse, New York



The number of daily calls to Dial-a-Prayer, sponsored by the Syracuse, New York, SDA church, rocketed from 75 to 750 after a news item about it appeared in a local newspaper under the headline, "Dial 474-1154 for a Prayer." Some callers reported having to dial several times before they could get through.

Now in its second year of operation, Dial-a-Prayer is a two-minute tape recording consisting of a Scripture verse, a short sermonette, and a prayer. On special days such as Christmas and Easter it features a story for the children. On certain days an invitation is given to view Faith for Today, to listen to the Voice of Prophecy, or to ask for a piece of literature.

"We don't do this often enough to make people think we're just advertising," states Floyd Slocum, lay member who piloted the project. Mr. Slocum, assistant home missionary secretary, is shown making a new tape for Dial-a-Prayer. The tapes are changed two to three times a week.

MYRLE TABLER

years have sacrificed for missions. What a joy to know that those they helped to train are carrying to a conclusion the work so solidly begun by their willing sacrifice.



Elder and Mrs. Kenneth L. Vine and two children left Chicago, Illinois, March 24, for Lebanon, returning after furlough and leave of absence for study. Sister Vine's name before marriage was Betty Constance Jacques. Brother Vine will serve as Bible teacher in Middle East College, at Beirut.

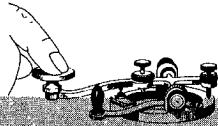
Harry R. Hooper left New York City for India, March 29, after a furlough. Sister Hooper and the two children will remain in the United States until after the close of the school year. Brother Hooper will resume his work as a teacher in Spicer Memorial College, at Poona.

W. R. BEACH



► Mark Finley has been selected as Student Association student missionary for the summer of 1965, R. L. Reynolds, president of Atlantic Union College, announced recently. He was selected from applications by a committee composed of students, faculty members, and administrators. Mark is a sophomore theology major and a history minor from Norwich, Connecticut. He will work on the *Luzeiro V*, a mission launch on the upper Amazon River with headquarters in Manaus, Brazil. The captain of the launch is Rodolfo Hein. The site was chosen in conjunction with the General Conference.

► A group of Atlantic Union College students solicited money recently for the Heart Fund. Participation in the Heart Fund Drive grew out of a feeling among students that the college should aid the community. The idea was promoted in the Student Association Senate where a community involvement committee was named. Richard Roy, Phillip Faudi, and David Spielman constitute this committee. The student participation in the drive was organized by the Heart Fund Committee of which Roberta Sprague, Thomas Stewart, William Rorick, George Babich, and Ruth Currie are members. Sheryl Walin, Student Association public relations secretary, was chairman of this committee. Solicitors were Walter Hasselbrack, Neva Milliman, Linda Pratt, Theodore Modell, and Dorothy Irish. Lois Beyeler and Robert Mills drove cars.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Wesley H. Baker has answered the call to serve in the Binghamton, New York, district. He comes to Binghamton from Andrews University, where he was taking advanced training. He has acted as student-pastor for two years and has had 11 years of teaching experience in elementary and intermediate schools. He also has assisted in evangelistic meetings during the summers.

► Stig Anderson reports that the West Lebanon, New Hampshire, church has launched Operation Fireside and ten young couples are now in training to give Bible studies. A reaping meeting is planned for the early part of June.

► The men of the Portland, Maine, church met Sunday evening, March 14, and organized as the Adventist Men. The officers are: Charles W. Pettengill, Sr., president; Paul Ellicott, vice-president; William Holt, treasurer; and Robert Tanguay, secretary. This new organization will specialize in going out in teams of two to give Bible studies and hold cottage meetings.

► Frank Nieb of Southern New England has been called to Northern New England as publishing secretary. Mr. Nieb, formerly assistant publishing secretary of Southern New England, takes the place of J. M. Bucy.

► On the weekend of February 20 and 21 more than 100 people attended the Pathfinder Staff Training Course held in South Lancaster, Massachusetts. John Hancock of the General Conference MV Department and L. E. Smart of the Atlantic Union Conference were among the instructors. Others were: Grant Tolles, Richard Austin, M. C. Sawvel, and Mrs. Phillip Weeks. The entire class was able to observe Elder Sawvel's own Pathfinder organization of more than 200 in actual session for a practical demonstration of procedure from opening to closing ceremonies. Those in attendance for this ten-hour course represented 16 church districts. At least five new Pathfinder Clubs will be organized in the near future, states Donald D. Lake, MV secretary of Southern New England Conference. This will make a total of 15 in the conference.



Canadian Union

Reported by
Evelyn M. Bowles

► R. H. Anderson of Portland, Oregon, has been appointed education and MV secretary of the British Columbia Conference while F. W. Baker, who formerly held that position, has taken over the

work in the Oregon Conference previously carried by Pastor Anderson.

► The British Columbia Conference is showing Faith for Today over 34 outlets. Recently the Okanagan Television system increased their outlets until they are now televising the program on 17 outlets from the United States border in the south to the mountains of Revelstoke in the north.

► The annual conference-sponsored fellowship for physicians and dentists in the British Columbia Conference was held in the Vancouver Central church on the evening of February 27.

► The Hungarian believers in Toronto, Ontario, were recently organized into a church. Four persons were baptized following a series of meetings conducted by C. J. Sohlmann, Hungarian evangelist from New York.

► The new Westminster Seventh-day Adventist church in Burnaby, British Columbia, was officially opened on February 20. The guest speaker was A. R. Mazat, circulation manager for *Signs of*

the Times from Mountain View, California. Among others who participated in the ceremony were the reeve of the Burnaby municipality and the architect who designed the building.

► Two successful nutrition schools have been completed—one in Calgary, Alberta, with Mrs. L. E. Dasher as director; the other in Victoria, British Columbia, with Mrs. Athol Piper, director. Both schools had an excellent attendance with good interest.

► It was 50 years ago that the Grandview church school at Armstrong, British Columbia, opened its doors. Today there stands in its place the newly constructed North Okanagan church school, a consolidated school for the Grandview and Vernon areas. On March 4, a special service was held to celebrate Open House for the new school and the fiftieth anniversary of the first school in that area. G. O. Adams, conference president, was the guest speaker. Many former students were present for the occasion; also C. O. Smith of Walla Walla College, who taught school at Grandview 50 years ago.

A 94-Year-Old Hoosier

Laura Carahoff, Riverview Drive, Madison, Indiana, celebrated her ninety-fourth birthday on February 21. Miss Carahoff has been a lifelong member of the Seventh-day Adventist Church. She has received the *Review* and *Herald* all her life and still reads each issue faithfully. As a young woman in the 1890's, she worked at the Battle Creek Sanitarium in the nursing department. She has had the privilege of hearing Ellen G. White speak on several occasions.

Miss Carahoff makes her home with her niece, Mrs. Chapin Crabtree, and is still able to do little chores about the house. She is eagerly waiting in these sunset years for the coming of Jesus.

CECILE FRIEDMAN



Columbia Union

Reported by
Don A. Roth

► Lottie Ziprick, administrative secretary to the president of Columbia Union College, has accepted a call to Loma Linda University. She left for her new post late in March.

► Mrs. Gertrude Honicker, of the Philadelphia First church, of the Pennsylvania Conference, has been named Press Secretary of the Year for the Columbia Union Conference. This is the third consecutive year that such an award has been made by the public relations office of the Union Conference.

► The band of Mount Vernon Academy, Mount Vernon, Ohio, accepted an invitation to play at the New York World's Fair on the opening day, April 21. The group then traveled to Atlantic City, New Jersey, for the Columbia-Atlantic Youth Congress.

► Merle E. Moore, of New York City, has been appointed stewardship secretary of the Potomac Conference.

► More than \$500 was given by the students of the Sligo Elementary School, Takoma Park, Maryland, for the Faith for Today television program.

► Dr. and Mrs. H. W. Vollmer conducted a nutrition school at the Takoma Park, Maryland, church April 11-15 in connection with a series on physical fitness by Dr. T. R. Flaiz, medical secretary of the General Conference, on Wednesday nights during April.

► Kenneth Berry, district pastor in the Ohio Conference, has been appointed

pastor of the Newark, Ohio, church. He replaces Boston Raith, now pastor at Canton, Ohio. Mrs. Berry is the elementary supervisor of the Ohio Conference.

► Newly appointed pastor of the Baltimore First church of the Chesapeake Conference is R. H. Wood, currently pastor of the Jacksonville, Florida, church in the Florida Conference. He takes the place vacated by Raymond Spencer, now pastor of the Spencerville, Maryland, church.



Lake Union

Reported by
Mrs. Mildred Wade

► A Chicagoland music festival was held February 19 and 20 in the David Paulson Auditorium at Hinsdale, Illinois. Sponsored by William Edsell, leader of the Illinois Conference youth, 49 musical numbers were presented to a capacity audience.

► Two teachers have been added to the SDA Seminary staff at Andrews University. Dr. Raoul Dederen, a visiting professor of theology, received a Ph.D. degree in historical theology from the University of Geneva, and has been serving as head of the department of theology in the SDA Seminary in Collonges, France. Edward W. Vick is serving as assistant professor of theology. He received a B.D. degree from the University of London and has just completed his dissertation for a Ph.D. degree from Vanderbilt University at Nashville, Tennessee. He has been teaching in the department of theology at Canadian Union College for several years.

► Roy Bellinger, Jr., whose home was in

Milwaukee, Wisconsin, has joined the ministerial forces of the Lake Region Conference. He attended Union and Oakwood colleges, and recently completed a course at Andrews University. He will be assistant pastor of the large Shiloh church in Chicago.

► About 75 physicians in Calhoun and neighboring counties of Michigan attended a heart council at the Battle Creek Health Center, March 2. The council was sponsored by the Calhoun County Medical Society, the Michigan Heart Association, and the Health Center. The three visiting lecturers were Dr. Wilhelm Raab, director of the University of Vermont's cardiovascular research unit; Dr. Francisco Grande, professor in the University of Minnesota's School of Public Health; and Dr. Willibald Nagler, associate professor of physical medicine at Cornell University.



North Pacific Union

Reported by
Mrs. Ione Morgan

► With the registration of 53 new students for the spring quarter, the cumulative enrollment at Walla Walla College is currently 1,571.

► Warren H. Dick, treasurer and assistant business manager of Upper Columbia Academy, at Spangle, Washington, since February, 1956, is the new secretary-treasurer of the Montana Conference, and manager of the Book and Bible House.

► Recent guest speakers at Mount Ellis Academy in Montana have included Wilma Leazer, R.N., dean of the school of

nursing of Walla Walla College, and Charles Allaway, leader of the Kalispell district, who conducted the Spring Week of Prayer.

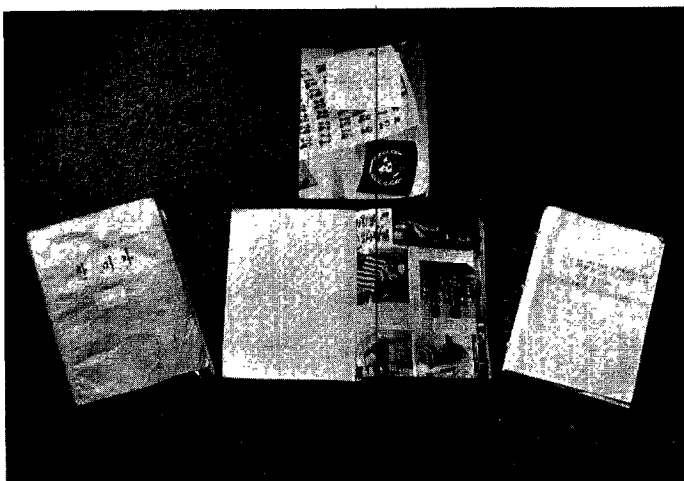
► One hundred thirty-five young musicians from four Portland-area schools met in their second annual music clinic at Hood View School near Boring, Oregon, February 25. George Chalker, traveling music instructor, and Principal Melvin Shaw were hosts.

► Members of the Oregon City, Oregon, church have outgrown the facilities of their old church. While building their new house of worship they are renting the facilities of the First Methodist church in Oregon City.

► As a result of an evangelistic series in Clarkston and Lewiston churches by Conference Evangelist Charles G. Edwards, five persons have come into the church, with a number of others preparing to join in the near future. P. L. Welklin is pastor of this district of the Upper Columbia Conference.

► J. N. Barnes, assistant professor of religion at Walla Walla College, has returned to the campus to resume teaching during the spring quarter after having been on leave during the winter quarter to complete the requirements for his Ph.D. degree at New York University. Dr. Barnes, who has made an intensive study of the Spirit of Prophecy and its revelations on the interrelationship which results in stress and anxiety, was awarded the Ph.D. degree March 18 after successfully defending his doctoral dissertation.

► Spring Week of Prayer speaker at Walla Walla College, March 26 to April 3, was William Loveless, pastor of the Sligo



Work for the Blind in Korea

George Munson, of the Korean Union Mission, reports that blind Seventh-day Adventists and friendly non-Adventists in Korea are very resourceful. Though they do not generally have access to Braille machines and other equipment and supplies, they make copies of important and useful items in Korean Braille. Shown are, at top, *Signs of the Times*; below, an SDA hymnal, a collection of favorite hymns, and a lesson of the Voice of Prophecy Bible course. The Christian Record is helping to pay for a series of Braille tracts and for protective white canes for blind Adventists.

C. G. CROSS, General Manager
Christian Record Braille Foundation



Village Leader in Korea Donates Lot

W. Y. Im (right) is a Korean literature evangelist. He sold two books and the *Signs* to K. C. Cho, who is the headman of his village. "I have been deeply impressed with the books I bought," related Mr. Cho. "I am studying the Voice of Prophecy Bible lessons now and would like to be baptized in the spring." There is no Adventist church in this village, but already Mr. Cho has given a desirable lot for a church and is looking forward to building soon. The two books that converted him are: *Child Guidance* and *Key to Life's Problems*.

ROBERT L. SHELDON, Manager
Korean Signs of the Times Publishing House

church in Takoma Park, Maryland. Elder Loveless, an alumnus of WWC, used the theme "Between Man and God."

► Robert M. Whitsett, Jr., instructor in physics at WWC, will be a participant in the third annual Relativity Conference, June 14 to July 2, at Arlington State College, Arlington, Texas.

► L. E. McClain, principal of Auburn Academy, has accepted a call to serve as dean of students of Loma Linda University, and will be leaving soon after the close of the current school year.



Northern Union

Reported by
L. H. Netteburg

► Flag Mountain MV Camp is the name chosen for the new MV camp in South Dakota. This name, which was submitted by Rita Olson, was chosen from 300 names sent in to the "Name the Camp" contest. The 87-acre camp is situated at the foot of 7,000-foot Flag Mountain, which is the third highest peak in the Black Hills of South Dakota.

► The Hamburg, Iowa, church conducts a branch Sabbath school in Clarinda once each month.

► The annual Northern Union Bible Quiz and Temperance Oratorical Contest were held this year at Maplewood Academy on Sabbath, February 20. Roberta Weikum and David Evans of Sheyenne River Academy scored the highest number of points in the Bible Quiz. Arla Zabolotney of Sheyenne River Academy was the winner of the Temperance Oratorical Contest.



Pacific Union

Reported by
Mrs. Margaret Follett

► Highlighting the Northern California Conference constituency meeting at Pacific Union College March 14 were the devotional message by R. R. Bietz, president of the Pacific Union Conference, and an ordination service for Robert Hancock, associate pastor at Arcata, under appointment to Indonesian Union College. All officers and departmental leaders of the conference were re-elected except C. I. Chrisman, educational secretary, who resigned because of ill health. In his place the constituency elected John F. Knipschild, educational secretary of the Southern California Conference.

► Dr. Lewis C. Thompson, assistant professor of physics at the University of Georgia, has been appointed associate professor of physics at La Sierra College, replacing Dr. Donald Lee, associate professor of science education and physics, who has been named registrar. Dr. Lee replaces Willeta Carlsen, registrar at LSC since 1953, who has been granted a leave of absence. John E. Carr, assistant professor of agriculture, was named head of the agriculture department, replacing Glenn Houck, who is retiring at the end of the year.



Literature Project in Southern California

A new plan for literature distribution is being tried in the Southern California Conference.

A few months ago Dr. Alfred Weber, a member of the Alhambra church, suggested the use of literature racks in doctors' offices. He had just bought one for his office and stated at a social occasion that he felt this was needed in physicians' offices. He suggested that some person should undertake the job of supplying these racks regularly. Dwight Reeder (shown with literature rack), a retired member of the church, heard him speak and was instantly interested.

The program is now in its initial stage, but is receiving good reception from physicians and dentists in the Southern California Conference.

Brother Reeder calls on the doctors in advance to make arrangements to place a literature rack in their offices. He then services the racks as necessary.

The compact literature rack has 24 sections for pocket-sized books, as well as two spaces for larger magazines.

MORTEN JUBERG, *PR Secretary*
Southern California Conference

► The first Tri-Annual Band Festival, composed of six academy bands from the Southeastern California Conference and Thunderbird Academy in the Arizona Conference, featured a band concert April 5 in the La Sierra Academy multipurpose building. The massed band of more than 300 members performed under the direction of Ellsworth Judy, of Rio Lindo Academy.

► On March 13 the Benson, Arizona, church was organized with 19 charter members, and in the afternoon the church building was dedicated. Participating in the services were D. C. Butherus, H. R. Trout, and G. H. Friedrich of the local conference office; Roger Bierwagen, pastor; Clifton Comstock and Dale Mock, members of the congregation.

► E. A. Widmer, associate professor of

biology at La Sierra College, recently received a Ph.D. in Biology degree from Colorado State University. He has been on the LSC faculty since 1953.

► Josephine Cunningham Edwards, author and lecturer, conducted three training classes dealing with the relationship of Christian storytelling to effective witness, in the Southeastern California Conference, April 2 to 4.

► La Sierra College has purchased 620 acres in the San Bernardino Mountains for use as a biology field station, reports Dr. Lloyd Downs, head of the biology department.

► Floyd Scarlett joined the church through the efforts of David Washington, a retired literature evangelist of Phoenix, Arizona, who holds Bible studies in his home each week. Mr. Scarlett saw the crowded conditions at the Bible studies and offered to construct a building on the back of the Washingtons' lot for the studies. The building, dedicated to the spreading of the gospel, is now completed and the first study was held there March 29. Brother Washington has seen 15 of his Bible students baptized during the past five years.

► At the sixteenth biennial constituency meeting of the Central California Conference on March 21, all executive officers and departmental leaders of the conference were returned to their responsibilities. The session's theme was "The Church United—the Task to Finish."

► Van Runnels has joined the Arizona Conference family of workers as pastor of the Phoenix Beacon Light church. A graduate of Oakwood College in 1949, Elder Runnels has served in New Mexico, Oklahoma, Arkansas, Texas, and Louisiana.

► Approximately 400 fathers and sons attended the father-son banquet held March 7 at Pacific Union College. The banquet was sponsored by Men of Granger, the campus men's club. The club president, Forest Follett, presided over the evening program.

► James Rogers, recently of the Southern California Conference, has become an assistant publishing secretary in the Northern California Conference where he is in charge of the literature ministry in the coastal area, from Vallejo to Crescent City.

► Frank Munsey, for the past few years pastor of the Reno, Nevada, church, has taken up his new responsibilities as pastor of the Santa Cruz church in the Central California Conference.



Southwestern Union

Reported by
H. W. Klaser

► Roy L. Sasser, Jr., Loma Linda University class of 1964, will complete his internship at the Confederate Memorial Hospital in Shreveport, Louisiana, July 1, and will remain to take a three-year residency in obstetrics.

► E. B. Hallsted, of the Iowa Conference, has accepted a call to pastor the churches in the Shreveport district of the Arkansas-Louisiana Conference. The former pastor, T. J. Mostert, has accepted a call to the Central California Conference and will be located in Ceres.

► LaDon Winston Homer is completing his medical training at Loma Linda University in June and will intern at the University of Arkansas Medical Center in Little Rock, Arkansas.

1965 Camp Meetings

Atlantic Union

Greater New York
English, Berkshire Camp, Wingdale July 1-10
Spanish, Berkshire Camp, Wingdale July 11-17
New York
Union Springs Academy, Union Springs July 8-17
Northeastern
Camp Victory Lake
Hyde Park, New York June 24-July 3
Northern New England
Pine Tree Memorial School
Pownal Road, Freeport, Maine July 1-10
Southern New England
South Lancaster, Massachusetts June 24-July 3

Canadian Union

Alberta
Canadian Union College, Lacombe July 9-17
Beauvallon and Peace River July 22-25
British Columbia
Hope, British Columbia
SDA Campground, Nelson Street July 16-24
Manitoba-Saskatchewan
Saskatoon
SDA Campground, Herman Avenue July 2-10
Clear Lake
SDA Campground
Riding Mountain National Park July 14-18
Maritime
Pugwash, Nova Scotia
Gulf Shore Road July 30-August 8
Newfoundland
St. John's
SDA Church, Queen's Road August 6-8
Ontario-Quebec
Oshawa, Ontario
1148 King Street East June 25-July 3

Central Union

Central States
Edwardsville, Kansas
Camp Shady Hill, 8726 Osage Drive .. June 10-19
Colorado
Campion Academy, Loveland June 22-27
Kansas
Enterprise Academy, Enterprise July 14-17
Missouri
Sunnydale Academy, Centralia June 11-19
Nebraska
Union College, Lincoln June 2-5
Wyoming
Near Casper August 12-15

Columbia Union

Allegheny
Pine Forge Academy, Pennsylvania June 24-July 4
Chesapeake
Catonsville, Maryland
24 Fusting Avenue July 15-24
New Jersey
Garden State Academy, Tranquility July 1-10
Ohio
Mount Vernon Academy
Mount Vernon June 24-July 4
Pennsylvania
Wescosville June 25-July 3
Somerset
Church of God Campground August 5-15
Potomac
Shenandoah Valley Academy
New Market, Virginia June 10-19
West Virginia
SDA Campground
25th and Dudley, Parkersburg June 11-19

Lake Union

Illinois
Little Grassy Lake June 9-12
Broadview Academy, La Fox July 29-August 7
Indiana
Indiana Academy, Cicero June 3-12
Lake Region
Cassopolis, Michigan
Lake Region Campground, Route 3
Calvin Center Road June 24-July 3
Michigan
Escanaba, SDA Church
210 South 23d Street June 3-5
Grand Ledge, SDA Campground July 8-17
Wisconsin
Portage, SDA Campground July 23-31

Northern Union

Iowa
Oak Park Academy, Nevada June 11-19
Minnesota
St. Paul
Bethel College and Seminary
1480 Snelling Avenue, North June 24-27
North Dakota
Shenoyne River Academy, Harvey June 11-19
South Dakota
State Fairgrounds, Huron June 18-26

North Pacific Union

Idaho
Gem State Academy, Caldwell, Route 4 June 16-26
Montana
Mount Ellis Academy, Bozeman June 23-July 3
Oregon
Gladstone, SDA Campground July 14-24
Milo Academy June 10-13
Upper Columbia
Walla Walla College
College Place, Washington June 9-19
Washington
Auburn Academy, Auburn July 7-17

Pacific Union

Arizona
Prescott, 985 Iron Springs Road June 17-26
Central California
Soquel June 17-27
Nevada-Utah
Moab, Utah
Third East and First North April 30-May 1
Las Vegas, Nevada
128 South 10th Street May 7, 8
Bishop, California
730 North Home Street May 21, 22
Salt Lake City, Utah
965 East 3370 South June 11, 12
Lake Tahoe
Monument Valley
Mexican Hat, Utah July 28-31
Northern California
Paradise Sectional
SDA Church, 3720 Academy Drive June 9-13
Lodi Sectional
Lodi Academy, 1215 Garfield Street .. June 16-19
Redding Sectional
Lawcenter Auditorium
1356 Lawcenter Road June 24-27
Philo Sectional
Ukiah, Marsh Redwood Grove July 7-11
Fortuna Sectional
Hammond Grove
12 miles east of Fortuna August 4-8

Southern Union

Alabama-Mississippi
Bass Memorial Academy, U.S. Highway 11
South Lumberton, Mississippi June 4-12
Carolina
Lake Junaluska, North Carolina May 28-June 5
Florida
Forest Lake Academy, Maitland June 4-12
Georgia-Cumberland
Southern Missionary College
Collegedale, Tennessee June 17-26
Kentucky-Tennessee
Highland Academy, Portland, Tennessee June 4-12
South Atlantic
Hawthorne, Florida June 10-19
South Central
Oakwood College
Huntsville, Alabama June 10-19

Southwestern Union

Arkansas-Louisiana
Baton Rouge, Louisiana
Baton Rouge School, 3635 Prescott Road June 3-5
Gentry, Arkansas, Ozark Academy June 9-12
Oklahoma
Oklahoma City, SDA Campground
Bierg Park, Sooner Road July 30-August 7
Southwest Region
Hawkins, Texas
Jarvis College June 6-12
Texas
Keene June 4-12
Texas
Sandoval, New Mexico
Sandia View Academy, Box 98 August 6-14

NOTICES

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS INSURANCE SERVICE, INC. (CALIF.), ANNUAL MEETING

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), will be held at 6:30 P.M., Sunday, May 23, 1965, at La Sierra, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.

HARRY R. HOUSE, JR., Secretary

Names Wanted in New York

New York City and the New York Center are strategic areas for evangelism. Constant vigilance is

exercised to witness for Christ. The month of May will be set aside for intensive nightly evangelistic meetings and visitation. Send names and addresses of friends, relatives, and former Adventists. We will invite them to our nightly meetings and do our best to visit them. Send at once! Meetings begin May 9. Mail to:

Harold J. Brendel, Director
New York Center
227 West 46th Street
New York, New York 10036

Church Calendar

Health and Welfare Evangelism and Church Missionary Offering May 1
Disaster and Famine Relief Offering May 8
Spirit of Prophecy Day May 15
Bible Correspondence School Enrollment Day May 22
Home-Foreign Challenge and Church Missionary Offering June 5
North American Missions Offering June 12
Thirteenth Sabbath Offering (Central European Division) June 26
Medical Missionary Day and Church Missionary Offering July 3
Midsummer Missions Service and Offering Pioneer Evangelism and Church Missionary Offering August 7
Oakwood College Offering August 14
Educational Day and Elementary Offering August 21
Literature Evangelists Rally Day and Church Missionary Offering September 4
Missions Extension Day and Offering September 11
MV Pathfinder Day September 18
Review and Herald Campaign September 11-October 9
Thirteenth Sabbath Offering (Southern European Division) September 25
Neighborhood Evangelism and Church Missionary Offering October 2
Voice of Prophecy Offering October 9
Sabbath School Visitors' Day October 9
Community Relations Day October 16
Temperance Day Offering October 23
Week of Prayer November 6-13
Church Missionary Offering November 6
Annual Sacrifice Offering November 13
Ingathering Campaign November 20-December 31

REVIEW and HERALD

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

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell
Kenneth H. Wood
Consulting Editors: R. R. Figuhr, M. V. Campbell
Theo. Carcich, W. E. Murray
F. L. Peterson, R. S. Watts
Editorial Secretaries: Promise Joy Sherman
Idamea Melendy
Special Contributors: Frederick Lee, W. R. Beach
C. L. Torrey, Presidents of all Overseas Divisions
Circulation Manager: R. G. Campbell

Address all editorial correspondence to: Editor, Review and Herald, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

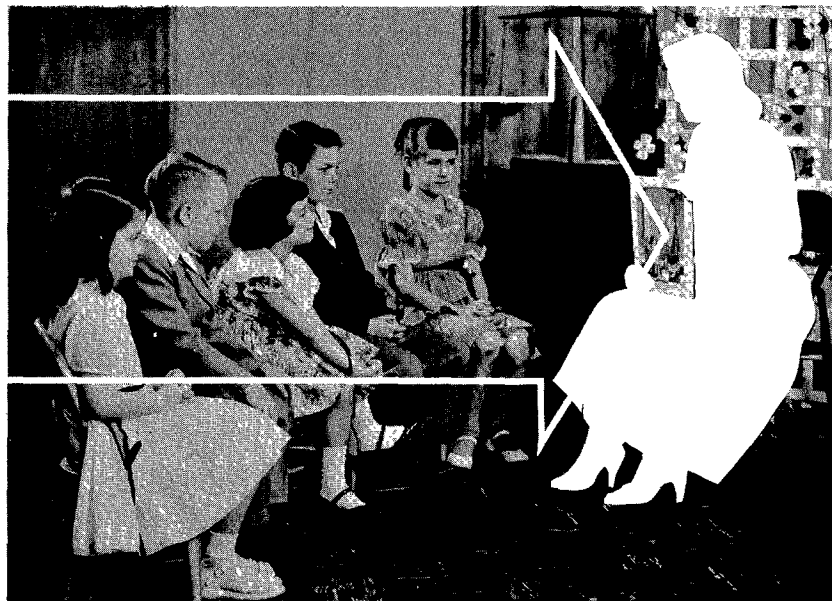
SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

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

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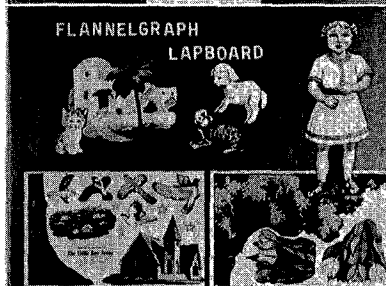
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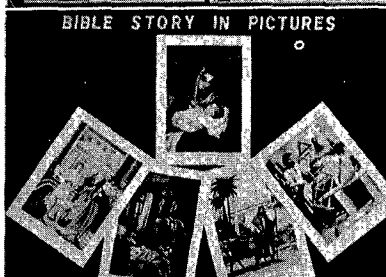
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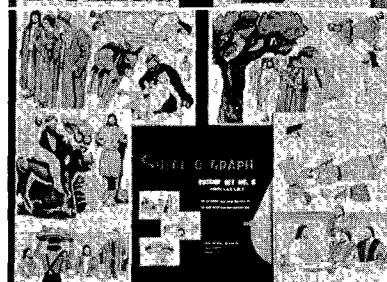
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News of Note

Aid Rushed to Indiana, Minnesota, Chile, Africa

With scores of thousands homeless in the wake of tornadoes in Indiana and other States, floods in Minnesota, and earthquakes in Chile, Seventh-day Adventist Welfare Services (SAWS) has been more than busy.

Temporary shelters have been flown to Chile. Food, blankets, and bedding purchased with relief funds are being provided to evacuees in the disaster-riddled States, so recently in the news. The efforts of loyal Adventist laymen and workers on the scene of such tragedies have won appreciation from those who have passed through these heartbreaking experiences.

A few days ago, in Burundi, Africa, a polio epidemic struck among 38,000 refugees. Without medicine, thousands were endangered by the crippling disease. Word flashed across the Atlantic via amateur radio and cable. Immediately SAWS took action. Salk polio vaccine was purchased with Disaster and Famine Relief funds. It was flown direct to the site of need, the epidemic was stayed, and lives were saved.

In New York, in California, in distribution centers around the world scores of hands are constantly busy preparing to meet such needs. Without the gifts of our church members to the Disaster and Famine Relief Offering, none of these things would be possible. On Sabbath, May 8, we will again have opportunity to contribute to this program. This offering is received only every two years, so let us be generous and give liberally as God has blessed us. A battered world needs a sympathetic touch. W. E. PHILLIPS

General Conference Committee Spring Meeting

The General Conference Executive Committee held its spring meeting in the headquarters office, Washington, D.C., April 13 and 14. Several problems and plans were studied and approved: a considerable number of Seventh-day Adventist graduate nurses are serving outside the denomination's institutions, and a committee is to be appointed to develop plans to recruit more of these nurses for service in our own institutions where they are sorely needed.

Due to increasing numbers of men interested in training for the ministry, and because of the present shortage of ministers in the conferences, it was agreed that the Autumn Council be asked to raise the number of ministerial internships available from 175 to 225.

It was recommended that in the work of the Temperance Department more emphasis be given to educating our own members, as well as non-Adventists, on

the evils of alcohol and tobacco, and to training qualified denominational temperance workers. It is also hoped that it will be possible to broaden the use of the Smokers Dial (the telephone) Plan, which is serving effectively in a number of places to help smokers break the habit.

The Human Relations Committee of the General Conference has been at work and rendered an especially promising report of progress in the field of interracial interactions. (See page 8 of this REVIEW; also editorial on page 12.)

The Committee voted to invite H. J. Carubba, of the Southwestern Union Conference staff, to serve as Church Development Secretary of the General Conference. W. P. BRADLEY

Church Membership Passes Million and a Half

The year 1964 was a banner year in soul winning. The number brought into the church around the world during the year totals 125,054. This is an increase over the preceding year of 10,898. The figures for the last four years are as follows:

1961	101,675
1962	103,107
1963	114,156
1964	125,054

Our world membership now stands at 1,508,056. We rejoice over this excellent accomplishment and the steady trend upward.

Equal in importance to bringing people into the church is holding them once they have come in. While we cannot avoid losses by death, we can do much about reducing losses through discouragement, indifference and other causes. Keeping watch over our fellow church members is a personal responsibility of each member. Time and effort are expended in winning people to the truth. Equally earnest effort should be put forth to keep them within the church once they have been won. R. R. FIGUHR

Encouraging Word From the Island of Ceylon

From the little island of Ceylon comes the heartening news that 131 new members were added by baptism and profession of faith in 1964. This is twice as many as in 1962. The island's church membership now stands at 837.

Medical work has been started in the beautiful city of Kandy where a fine property purchased on a lake shore has been remodeled to accommodate a clinic with two doctors' offices, a laboratory, and X-ray facilities.

Colporteur sales have doubled on the island since 1960.

One person in every 400 of Ceylon's population is a Voice of Prophecy student. The total graduates for 1963-1964 exceeded 1,550.

The Lakpahana Training Institute operates a bakery and other industries, which make the school as nearly self-supporting as any institution in the Southern Asia Division. A. F. TARR

Heartening Word From West Africa

A report just received from the West African Union contains the cheering news that 3,179 new believers were baptized in that field in 1964. Thousands more joined the baptismal classes in which they will be prepared for this sacred rite. The ministry of some of the native evangelists in that field was highly fruitful. One worker baptized more than 200 converts during the year, and many others baptized more than 100. ERWIN E. ROENFELT

Special Missionary Work Reported by Colporteurs

In addition to delivering \$15,767,038.67 worth of books and magazines last year, our literature evangelists around the world reported the following special missionary work:

Free literature given out	2,611,411
Bible school enrollments	301,168
New persons attending church	42,688
Former SDA's contacted	26,036
Homes where prayer was offered	414,234
Bible studies given	170,539
Baptisms from contacts	4,291

Eternity alone will reveal the full impact of the work of our missionary-minded literature evangelists. W. A. HIGGINS

Illinois Conference Session

Workers and delegates, representing 7,320 members of the Illinois Conference, gathered at Broadview Academy, April 11, for the sixteenth biennial session of the conference. Re-elected to office were W. A. Nelson, president; Elton Dessain, secretary-treasurer; and the departmental secretaries, with the exception of H. M. Lodge who has been carrying the Sabbath school and religious liberty departments, and is now retiring after 40 years of active service.

The net gain in membership of 511 is the largest during any two-year period in the history of the Illinois Conference. Baptisms during the past two years totaled 883, an increase of 234 over the previous biennium. Last year six church buildings were dedicated, and several more are now under construction. R. S. WATTS