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*In order to stand fast
against the winds of error
the Christian needs*

A FIRM FOUNDATION

By Desmond Ford

NOT A STONE remains to mark the site of the ancient city of Colosse, but the message of Paul to the believers in that place is more modern and relevant than some of the best editorials in contemporary church journals. While the city is extinct, the heresy of Colosse is vigorously alive in every age, a threat to the church universal and to each individual Christian. To understand Paul's counsel in this Epistle is to find the cure for every aberration in Christian doctrine and conduct, and the doorway to the life more abundant.

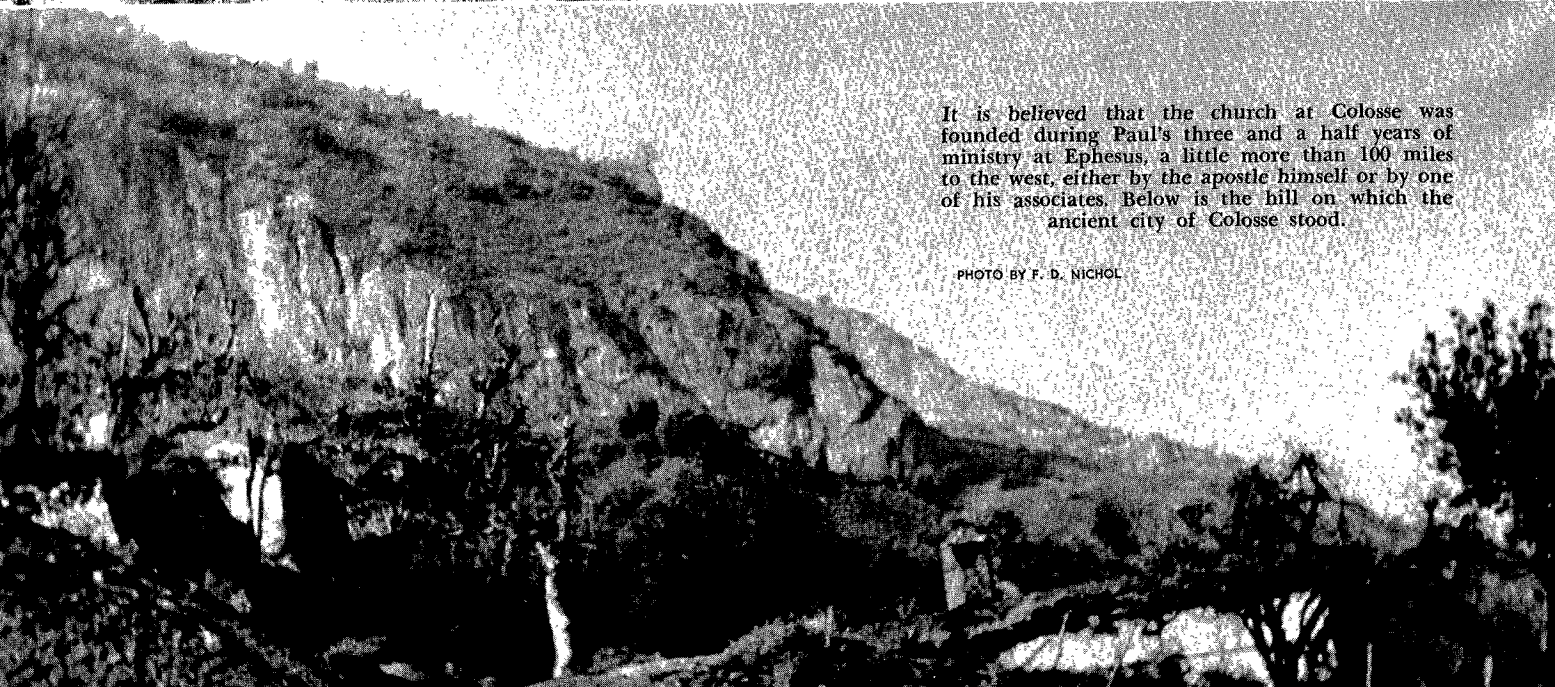
Even liberal Bible scholars agree that Paul was the author, and that he wrote to the Colossians about A.D. 61, during his first Roman imprisonment. See *The Acts of the Apostles*, page 471.

While laboring fervently for the world church by prayer and pen, the apostle received a visit from one supposed to have been the pastor of the church at Colosse. Epaphras brought good news of the fruitfulness of the gospel in his city, but also carried tidings so grave as to move Paul to immediate action. Some believers were being influenced by a subtle heresy that commingled elements from paganism and Judaism in such a way as to threaten the distinctive features of the Christian gospel. While Epaphras remained in Rome and became Paul's "fellowprisoner" (Philemon 23), Tychicus, in his stead, returned with the apostle's messages of warning and counsel to the Colossians and the Ephesians.

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It is believed that the church at Colosse was founded during Paul's three and a half years of ministry at Ephesus, a little more than 100 miles to the west, either by the apostle himself or by one of his associates. Below is the hill on which the ancient city of Colosse stood.

PHOTO BY F. D. NICHOL





Outdoor temperance rally near Smyrna.

A modern missionary journey to

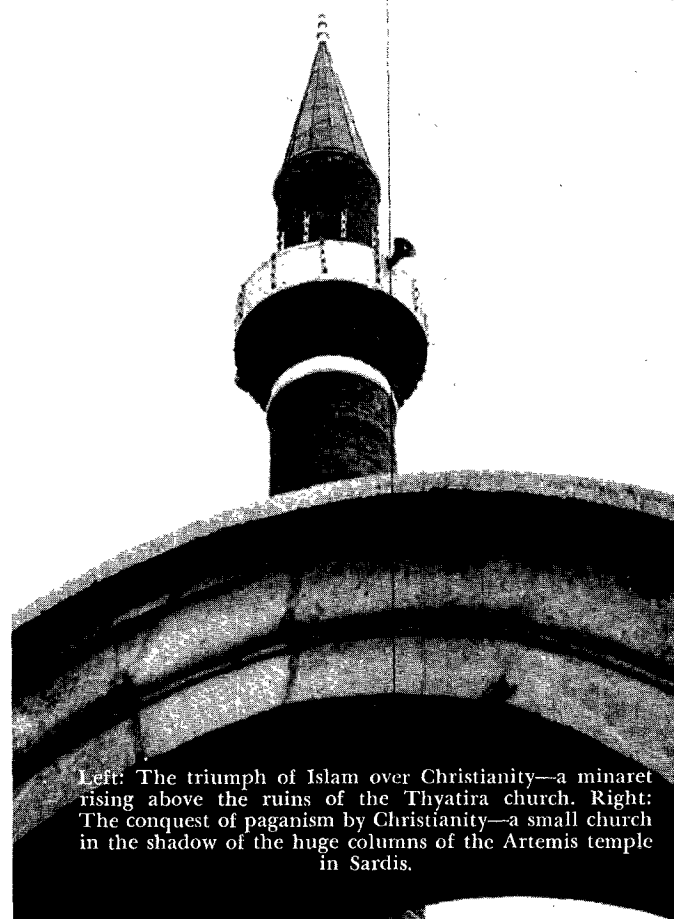
The Seven Churches of Revelation

By Anees A. Haddad

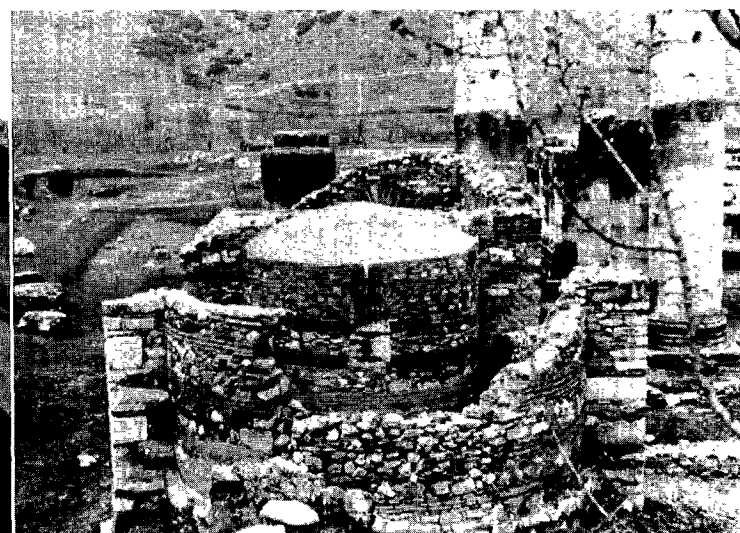
Departmental Secretary, Middle East Division

IN COMPANY with a group of our workers in Turkey, I have just returned to Smyrna from one of the most inspiring of all journeys—a visit to the seven churches of Asia Minor. Missionary journeys always provide a rich reward of inspiration and challenge, and this is especially true in Bible lands. Here, the Master's business often takes us in the footsteps of the apostle Paul and other heroes of faith. The present blends imperceptibly into the past, and imagination brings us close indeed to the men of God who blazed the very trails on which we walk.

Christian organizations are not permitted to operate freely in the country of the seven churches, but the Adventist International Temperance Association is welcome here. There were five of us—L. C. Miller, president of the Turkey Section; Manoug Benzatyan, pastor of the Istanbul church and division temperance secretary; two others; and myself. With 14 health lessons, five films in Turkish, thousands of temperance tracts, and applications for the new Turkish health course, we set out from Istanbul to cover some 1,800 miles in about two weeks.



Left: The triumph of Islam over Christianity—a minaret rising above the ruins of the Thyatira church. Right: The conquest of paganism by Christianity—a small church in the shadow of the huge columns of the Artemis temple in Sardis.



Thyatira

From Istanbul it was more practical to visit the churches as we came to them by present roads, instead of in the order given in the Revelation. Our first "church" was Thyatira, present-day Akhisar, where a mosque now stands on the ruins of a church thought to be around 19 centuries old. In the church compound is a school where muezzins learn the Koran. Storks whose ancestors may have nested in the church steeple have built their nests on the corners of the mosque roof. Hundreds of people flocked to the town hall to hear our lecture, see the films, and receive tracts and applications to the new health course.

I asked an old bearded Moslem whether Akhisar had any other name in history. His eyes glittered as he immediately answered: "Yes. Thyatira!" It sent a thrill into my heart, and I remembered the words of the Son of God: "I know thy works, and charity, and service, and faith, and thy patience. . . . That which ye have already hold fast till I come." I shook the old man's bony hand, gave him some tracts, and moved on. Someone in the big crowd did not know, however, that God had also told the church of Thyatira: "I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works." And because he did not know, he stole our microphone! May God forgive him! May he know the truth, and the truth will set him free.

Philadelphia

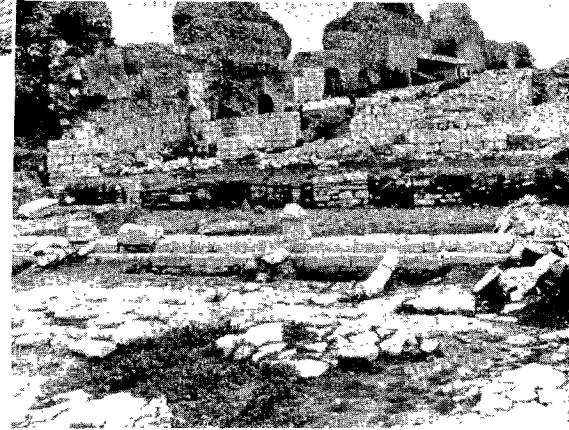
Our next destination was to be Sardis, present-day Sart. We drove about 45 miles south to Manisa and headed for Sardis, about the same distance to the east. Upon reaching the city we found scores of tents pitched near the houses. The gas attendant told us that the inhabitants had been sleeping outside in the bitter cold for the past 45 days because of daily earthquake tremors. "In fact," he said, "today's tremor caused the minaret of the mosque to lean dangerously and to lose its upper cap." We decided to drive on to Alasehir, or ancient Philadelphia, 37 miles farther to the east, where we checked into a hotel and rested overnight.

During our work the next day in Alasehir we noted that it too must be in the earthquake belt, for three of the five minarets we saw there had also lost their tops. But we also noted the love and kindness of the people in Philadelphia. Perhaps it was our imagination, but brotherly love was manifested toward us in a special way, in Philadelphia. A Moslem woman invited us to her home to see a section of the ancient city wall; a man ran to call the mosque



Top: The people of Sardis had been living in tents for the past forty-five days because of daily earthquake tremors.

Below: Terminus of the Persian Royal Road in Sardis.



mullah, or teacher, to help us; the boys and girls were most obliging. All of this added to the thrill of being in Philadelphia. Philadelphia! the beauty of your name!

Sardis

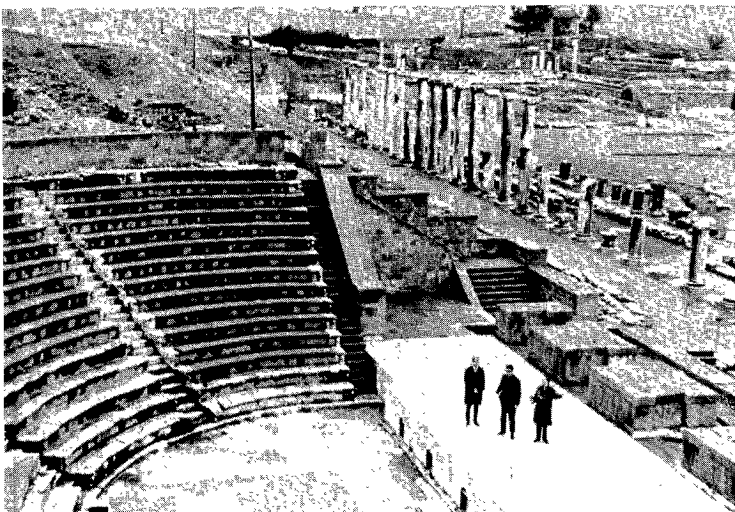
Upon our arrival in Sardis we saw to the north of the modern highway an ancient street that was excavated in 1961. Sardis was once the terminus of the famous Royal Road the Persian kings maintained to move mail and troops from Iran to the Mediterranean. This ancient street was part of the Roman successor of that Royal Road. Undoubtedly the apostles traveled this road 19 centuries ago.

Here in Sardis an American expedition operated by Harvard and Cornell universities has been carrying on excavations every summer since 1950. One of the outstanding archeological sites in Sardis is the Hellenistic marble temple of Artemis, which is one of the largest Ionic temples in the Greek world. Its columns are nearly 60 feet high, and some of the blocks that rested on the columns weighed more than 20 tons. One of the columns of the east side has on its base an inscription: "I am the first to rise again . . ." Behind the temple is a small church that was built in the fourth century, when the pagan cult of Artemis was abandoned here.

Other interesting sites are the gymnasium, the Roman stadium, the acropolis, and the theater. However, it was the ruins of a number of churches that moved us most. Our driver, an ex-Moslem who has embraced our faith with unmatched zeal and earnestness, exclaimed as we worked from one church to another, "This is wonderful! The Bible is true! These very stones testify to the fact!" He was happy to learn the meaning of each church and the significant message addressed to it.

Smyrna

The Middle East Division committee had appointed Sabbath, March 20, as a day of prayer for our young peo-



The theater of Pergamos, used for therapy. Here are the ruins of the world's oldest hospital.

ple who face school problems because of the Sabbath, for Middle East College, and for our educational system in general. How fitting it was for us to spend this Sabbath in fasting and prayer at Smyrna. "Fear none of those things which thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life." We prayed that God would help us and our fellow believers in the Middle East, and everywhere for that matter, to be faithful even unto death. We prayed for this great land of about 30 million unwarned, where persecution has been so real since the days of Smyrna.

We thanked God that we do have some avenues of work with which we can carry on our witnessings, such as the temperance message. Wherever we went, our message was received with cheers and applause, and just as it moved the masses of people, they moved us. O for a hundred laborers in this great land where now there are only four! What a challenge and what a call!

Pergamos

Pergamos, present-day Bergama, is a little more than 100 kilometers north of Smyrna. Pergamos, Ephesus, and Smyrna were the three great cities of the province that the Romans called Asia in the first century B.C. The temples of Traianus, Bacchus, and Serapis—as well as other great works of architecture such as the gymnasium and the amphitheater—were built during the Roman period which lasted more than four centuries.

Here lived the famous medical scholar Galen, who is said to have written 500 books and whose career marked an important phase in the history of medicine. For 700 years the Asclepion kept the religion of Asclepius, god of healing, alive. It bore the following inscription on its entrance: "In the name of the gods, Death is forbidden to enter!" There is a fountain in this place known as the Sacred Fountain of Youth.

It is also believed that the ruins in one particular area represent those of the world's first hospital. The main methods used for therapy in this Asclepion were suggestion, dreams, sun baths, baths in the holy springs, medicines prepared from herbs, theater performances, and various kinds of entertainment. At the end of the north porch stood the theater, which could hold 4,500 spectators and which played so great a part in the therapeutics of antiquity. The emperors Marcus Aurelius and Caracalla are said to have been healed here.

Beyond Tomorrow

By ETHEL SIMONDS CRONK

Beyond tomorrow we'll see our Saviour,
For He is coming to take us home,
And we shall live with Him forever
Beyond tomorrow, no more to roam.

Beyond tomorrow those pearly portals
On golden hinges will open wide,
And Christ will welcome, and bid us enter;
Beyond tomorrow, with Him abide.

Beyond tomorrow our mansions wait us,
And waiting too, white robes and palms,
And golden harps, and golden crowns;
Beyond tomorrow are victory psalms.

Beyond tomorrow we'll clasp our dear ones;
Beloved children, and others too;
Their fond embraces, their loving kisses
Beyond tomorrow enjoy anew.

Beyond tomorrow there'll be no parting,
No funeral sermons, no tear-dimmed eyes,
For we'll be given a life eternal
Beyond tomorrow, in Paradise.

Beyond tomorrow those fond ambitions,
Those happy endings toward which we strove,
We'll realize then in fullest measure,
Beyond tomorrow, our treasure trove.

To the tune of "Beyond the Sunset."

In the center of this town, which at present has a population of approximately 25,000, is a large ancient basilica thought to have been built in the first century A.D. The citizens must have gone through many trials and temptations, for Pergamos was "where Satan's seat is!" The overcomers, however, were promised that they might "eat of the hidden manna" and that they would be given "a white stone, and in the stone a new name written."

Traveling with us was Mr. Nureddin, district director of Yesilay, the Turkish National Society for Temperance. He is a devout Moslem a very enthusiastic temperance worker. As we traveled together we learned to love Mr. Nureddin, and he learned much about our faith. It was impressive to see him take a blanket from the bed in a hotel room, fold it like a Moslem prayer rug, and kneel facing Mecca as he repeated his prayers. When eating at the table of army officers or important club directors, Mr. Nureddin would say before he would begin eating: "These good men from the International Temperance Association are very godly people. They always pray before eating. If you do not mind, we will ask one of them to pray." Moslem heads

would bow as one of us prayed. I hope to see Mr. Nureddin in the kingdom; he is so lovable and sincere.

Ephesus

Thirty-six miles southeast of Izmir is Ephesus—a photographer's paradise, with its marble streets, tall columns, decorated temples, newly excavated amphitheater, and the great statue of the goddess Diana.

"But when they knew he [Paul] was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians!" and the town clerk declared: "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?" (Acts 19:35). Yet the church at Ephesus bowed not its knee to the great goddess, and God sent it word: "I know thy works . . . and how thou canst not bear them which are evil: . . . and hast borne, and hast patience. . . . Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works."

Laodicea

Our last church was Laodicea—105 miles from Ephesus. Needless to say, we were especially eager to visit Laodicea, which represents the church in our day. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm . . . I will spue thee out of my mouth. . . . As many as I love, I rebuke and chasten: be zealous therefore, and repent."

The Laodiceans could misunderstand neither the message nor the vivid imagery describing their condition, for at nearby Pamukkale are the famous lukewarm springs—"neither cold nor hot." We slept one night at the springs. Although the weather was bitter cold and snow was falling on the nearby mountains the day we arrived, it was pleasant to swim in the lukewarm waters. But when I took one drink of the water, I nearly spewed it out of my mouth. Its lukewarm temperature and its mineral taste make it most obnoxious. The Laodiceans knew well what Christ meant. There was much silent heart searching and meditation by those lukewarm waters!

I believe Laodicea was the most impressive experience of the whole journey. As we worked in nearby Denizli we saw a number of large buses filled with pilgrims on their way to Mecca, thousands of miles away. As

hundreds of people lined the streets and crowded around the buses to bid the pilgrims good-by, the warmest prayer ascended from our hearts that somehow the light may shine again in Laodicea. And we prayed that the members of the remnant church would heed the message of the One who still walks amid the seven golden candlesticks and who still holds the seven stars in His right hand. "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

As we concluded our journey we gave out the last of our tracts. Active students from the seven churches and from many other towns and villages in this region of Asia Minor are now

studying the Adventist health message by correspondence. We gave more than 35 lectures and 70 film showings. Our daily average was well over a thousand people. Adventists were on the air in a radio broadcast, probably for the first time in the history of Turkey. Pray that God may bless the seeds that were sown, that He may guide and protect L. C. Miller and his few dedicated helpers who are doing a marvelous work, and that God may send forth laborers into His harvest field before night comes, when no man can work.

"To him that overcometh will I grant to sit with me in my throne." To him "will I give to eat of the tree of life, which is in the midst of the paradise of God."

Coming to Oneself

By E. L. Minchin

General Field Secretary, General Conference

WHEN he came to himself" (Luke 15:17). The prodigal was not himself until his heart was breaking, and with memories of home welling over him he cried, "I will arise and go to my father, and will say unto him, Father, I have sinned."

With characteristic delicacy Jesus does not give the details of the prodigal's dissipation in the far country. He leaves it to the older brother to do that. Too often we rush in with details of the sinner's shameful record. We are so quick to expose. It is true we have here the picture of a young man wasting his time and money and, what is worse than that, wasting his life. He was self-willed, self-indulgent, almost contemptible. How loathsome must such living have appeared to the pure and holy Jesus.

But in one graphic phrase we see the lattice in the mind of Christ, and we withhold our judgment on the prodigal. "When he came to himself." Or, in others words, "When he became himself." During his years of rioting and sin he was not himself. The true self, the real man, was not the prodigal. The real man was the penitent, when with heart broken and with eyes now open to the values he had spurned, he longed for his father's house.

What truth this expression opens to us. The parable has affected our thought and even our language. We often hear it said, "Oh, he is not himself today." When someone whom we love and trust does something unworthy, we say, "Oh, he was not himself at all." We know that, deep down,

a man is more than his vices and his failures. We were not made for sin, we were made for God. Our soul's true home is not in the far country of selfishness, self-indulgence, and rebellion, but in the Father's house, close to the Father's heart where true love and liberty are found. We were not fashioned to be at home in sin. We bear the image of God, and God is goodness. When we deliberately sin, yet all the time hunger for something better, we are not longing for an impossible ideal. That is the hunger of the soul for its true home.

Jesus always looked upon man in this way. He never made light of sin or condoned it. To Him sin was always terrible and tragic, but the sinner was not the real man. Sin was a bondage. Sin was a tyrant. Sin was a madness. He came to break the tyranny of sin, to set the prisoner free, to clothe us in our right minds, and to bring us to our true home.

Jesus Saw Men as They Might Be

Jesus ever saw men not as they were but as they might be. He saw the restored image of God in every soul He labored for. He saw heights in the characters of men that no other ever saw. We so often measure men by their failures, not by their virtues. Not so with Jesus. Not by their worst does He measure men, not by their basest and lowest, but "in every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in 'the beauty of the Lord our God.' Looking upon them with hope, He inspired hope. Meeting

them with confidence, He inspired trust. . . . In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard."—*Education*, p. 80. Such faith and love lead us to exclaim, "Hallelujah, what a Saviour!"

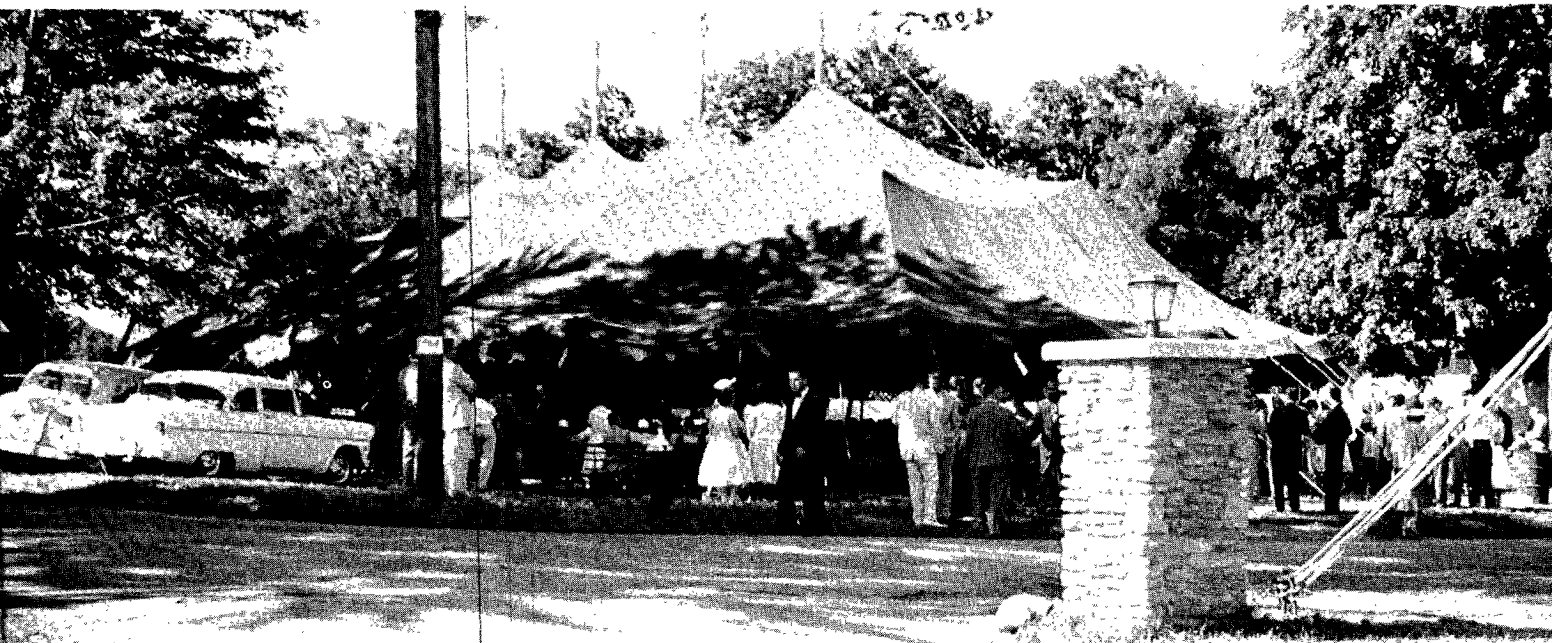
It took a tragedy to bring the lad in the story to his senses. He had imagined he was going to really find himself, to discover life, to find freedom at last. Life was intolerable back there on the farm. Dad was too old-fashioned, and the restrictions of his home were irksome. So in the golden morning of desire he went to the far country to live life to the hilt. He soon learned that not by the pathway of self-willed license does a man discover true freedom nor reach his best and truest self. We come to ourselves when we deny ourselves, when life can make room for self-sacrifice and service, when our eyes are opened to the attractions of the Father's house and to the joy of doing the will of God.

Did you notice in the story that the prodigal at no time made excuses for his failure? He did not say, "Well, young men have to be young men. They must sow their wild oats." "I couldn't help it, my passions got the better of me." He sobbed, "Father, I have sinned. I have been a selfish, good-for-nothing rebel. I am not worthy to be called your son." It was then, when he was worst in his own eyes, that he was best in the eyes of Christ. "I have sinned." These are three great words wrung from the heart of a young man whose eyes at last had been opened to his selfishness and his sin.

O that thousands today who are blindly going on down the pathway of self-indulgence and of easy self-excuse would cry, "I have sinned"! They would find the Father running to meet them. The self-sufficient, self-pleasing soul feels no need. God has always been for the helpless. Not in the madness of easy self-excuse but down by the margin of utter despair does a man, as did the prodigal, find his true self, and enter again into the joys of the Father's house. To bring this about may take loss, heartache, and tragedy as it did with the prodigal, but Christ's aim is ever to bring us to our true selves.

Friend, the pathway to this is coming to Him. Jesus believes in you, your future, and in a best that you have not dreamed of. The past has been shameful, but it is done with. Thank God, it may be different tomorrow.

Is there someone reading these lines who this very day will say, "I will arise and go to my Father"?



By Virgil Robinson
Editor, Home Study Institute

A question that calls for an affirmative answer—

Going to Camp Meeting?

WHETHER a person receives a blessing at camp meeting this year depends largely upon himself and his own attitude. Christ pointed out that the heavenly Father is more willing to give good gifts to His children than earthly parents are. Since this is so, it is worth while to examine some of the factors that determine how much blessing this coming camp meeting will bring.

The first step is to decide to attend the meeting; the second is to go. Transportation is less of a problem to us than it was to the Israelites, who were commanded to attend not one, but three annual gatherings. Two of these, the Feast of the Passover and the Feast of Tabernacles, lasted for eight days each. At first these meetings were held in Shiloh, later in Jerusalem. How many meetings would we attend if we had to walk 70 or 80 miles, as many of the Hebrew people did?

When you come, come with an unhurried spirit. Plan to arrive on the grounds a few hours before the first meeting opens, and to remain till the close. A 200-mile drive on Sabbath morning over busily crowded highways is not conducive to inner calm, nor is it the best preparation for a spiritual feast. The return journey at night after the last meeting does not tend to refresh either body or spirit.

Come prepared to give, as well as to receive. Share your spiritual warmth with someone else, and see what this

does for your own soul. Speak of the blessings that have come to you. On every campground there are weary, hungry members. As you meet them, pray with them and encourage them to take hold anew of the promises of God.

Come with an offering for the Lord. The Lord admonished the Israelites: "They shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16:16, 17).

In 1874, James White traveled to California with the president of the General Conference, George I. Butler. Elder White felt that the time had come to start a publishing house in the West. The two ministers were planning to attend the camp meeting at Yountville and ask the members there to raise \$4,000 to help launch the project.

There were 500 campers on the grounds. As Elder Butler looked over the crowd in the tent the opening night, and noticed that many of the men were wearing overalls, he leaned over and whispered to Elder White, intimating that this crowd wouldn't raise enough money to buy the ink necessary to print the first edition of the new paper. Elder White only smiled.

When the project was placed before the people the offerings and pledges rolled in. Within half an hour a total of \$19,414 had been raised. The record states that at the close of

that camp meeting a happy company of believers returned to their homes. As they emptied their pockets their hearts were filled.

Camp meeting will mean much more if we prepare for it. Take a little extra time daily to get the heart right. Sins should be confessed, and in some cases restitution should be made. The Lord has promised showers of blessings for His people, but he expects us to do our part by preparing for these showers. "Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12). If the Christian will obey the laws that govern spiritual matters as faithfully as the farmer obeys the laws of planting, cultivating, and harvesting his crops, the results will be even more sure and gratifying. There is no soul drought that God is not eager to end.

Finally, expect great things from God at camp meeting. Jesus said: "According to your faith be it unto you" (Matt. 9:29). Just as positive is the promise, Open thy mouth wide, and I will fill it" (Ps. 81:10). The amount of blessing received depends entirely on the capacity of the individual to receive and benefit from it. This was abundantly proved in the days of two of the best kings that reigned in Judah.

When Hezekiah ascended the throne he found conditions deplorable. His wicked father had filled Jerusalem with idols, even erecting altars



To Glorify Thee

By THAIS COLE

While trials beset me and Satan is near,
While faced with my sinfulness much could
I fear,
Just *now* I may pray, as by faith I do see:
"O help me to live, Lord, to glorify Thee."

When joy is abundant, God's promise fulfilled,
When peace is triumphant and strivings are stilled,
O then my desire as my Saviour I see,
Forever will be, Lord, to glorify Thee.

Nature's Hymn

By VIRGINIA VESS

O hymn of moving earth and sky and sea,
Played in every vibrant string of forest fern
And fluted tree,
Dawn's whisper in the birth of day;
Low toned where earth-bound caverns lay
From discord free.

O hymn of mountain crest, cathedral toned,
Crescendoing to the might of giant winds in
tempest fume,
And trumpet blown,
In muted silences of snow;

In surging streams' melodic throes;
In bird-call coloratura flow,
Vibrating keys.

O hymn of cloistered vales in solemn toll,
And moonlight elegy of day's departing
flume.

In organ roll,
Symphonic swell to heaven's door;
To God's baton forevermore.
O hymn, play on from heaven's score,
For eternity!

The Power of His Grace

By MYRTLE LEORA NELSON

A blossoming plant on the window sill
Bends toward the sun with a constant will;
Though hands may turn it from the light,
It faces the sunshine with all its might.

Like the flowering shrub our Lord has made,
We turn to the light of His love, unafraid—
With faith in His Word, by the power of His grace,
With the Spirit's sword, and our eyes on His face.

I Know Not Why

By MURIEL NORRIS

I know not why my pathway leads
Through rugged ways, and steep;
I only know a God of love
Still guides my trembling feet.

I know not why afflictions press
To fill my heart with dread;
I only know He will be near,
His mercy round me spread.

I know not why the clouds hang low,
While others' skies are fair;
But come what may in life or death,
My Father will be there.

I know not why I'm laid aside
Upon a bed of pain;
But He who sees the sparrow fall
Allows it for some gain.

I know not why loved ones leave Him
To go their way alone,
But I believe He'll hear my prayers
And someday claim His own.

I know not what the future holds,
I would not if I might;
I'd rather have it dark with God,
Than be alone in light.

I know not where my path may lead,
Through stormy ways or fair;
"I only know I cannot drift
Beyond His love and care."

to them in the very court of the Temple. Hezekiah instituted a thoroughgoing reformation. Every trace of idolatry was swept away, the Temple purified, and the people called to Jerusalem to observe the Passover. Normally this feast should have been held in the first month of the Jewish year, but the work of cleansing the Temple was not finished in time. Not willing to wait another 11 months, Hezekiah called for the feast in the second month. The people responded, flocking to Jerusalem.

Through eight thrilling days the people sought the Lord, rejoicing that He had not abandoned them in the days of their apostasy and that He was willing to forgive and take them back again into His loving favor. At the close of the feast the people had enjoyed the spiritual feast so much that they voted enthusiastically to spend another week in the same fashion. So camp meeting that year lasted two weeks instead of one.

The inspired writer summed up the feelings of the people thus: "So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem" (2 Chron. 30:26). God had been waiting for His people to turn to Him and to give Him the privilege of blessing them.

Hezekiah was followed by his son and grandson, Manassah and Amon, both notorious for their wickedness. Never was idolatry more rampant than during that half century. Then Josiah came to the throne, at the tender age of eight. When he reached the age of 16 he turned to the Lord with all his heart and instituted a thorough reformation.

Again the call went out inviting the people to the Passover. The scenes of Hezekiah's time were repeated. But the surrender of the people was even more complete, their dedication to Him more wholehearted. When that Passover was ended, so the record states, "There was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem" (2 Chron. 35:18). The mercies of all former Passovers were exceeded. There is no limit to the blessings God is prepared to give His people when they prepare their hearts for its reception.

The blessings in store for God's children at the camp meeting this summer are greater than any yet bestowed. God is ready and eager to give them. Are we prepared to take the necessary steps to ensure that we receive them?

A Firm Foundation

(Continued from page 1)

Colosse of Asia Minor was situated in the Roman province of Phrygia. Her nearest neighbors were the larger cities of Hierapolis and Laodicea, the latter being but nine miles distant. Ephesus, on the coast, was 100 miles away. Once a great metropolis where the Medo-Persian armies under Darius had paused in their campaign against Greece, Colosse had become an insignificant community by the first century A.D.

The local church consisted mainly of Gentiles, as indicated in verses 21 and 27 of the first chapter, but it included some Jews whose ancestors had been scattered throughout Asia two centuries earlier by Antiochus the Great.

It appears that Paul himself had not raised up this congregation, but that its members were the fruitage of the evangelistic work of the Colossians, who had heard the gospel during Paul's three and a half years in Ephesus. Luke records that during this time "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). Probably it was Epaphras and Philemon, of Colosse, and Nymphas of Laodicea, who, having heard the good news from the apostle to the Gentiles, carried it to the inhabitants of their respective cities and environs. This would be typical of the manner in which the early Christians demonstrated their belief that every new believer becomes God's missionary.

The Problem

One of the earmarks of the genuineness of the New Testament Epistles is the fact that they are not carefully composed treatises of religious doctrine, but that they are, for the most part, written in response to local needs. Accidental circumstances provide the spur for almost all of Paul's letters. It is not likely that a religious forger would contrive this method of setting forth a creed of his own invention. On the other hand, Christians recognize that the overruling providence of God has preserved for us those inspired messages which, while originating in local conditions, meet universal needs.

As has been mentioned already, the danger threatening Christianity at Colosse included Jewish and heathen teachings. The latter predominated, drawing from Judaism just enough to give substance to its own emphasis on ritualism and asceticism. The Judaizing legalism met by the Galatian church and the false philosophy encountered by the church at Corinth

were united in the one heresy at Colosse. This is the first recorded attempt of paganism to envelop a church intellectually. Given free course, this heresy could have obliterated the Christian church in the first century. From our Epistle itself must come all the needed information about the nature of this false teaching, for it is quite impossible to identify with certainty its philosophical and theological system with any known to us from other sources.

Such passages as chapter 2:8, 16, 18, 21 indicate that heretical teachers were advocating a type of incipient Gnosticism that was concerned philosophically with problems relating to the origin of matter and of evil. Basically, they believed that matter itself, being evil, could not have been created by a holy God. They believed, rather, that a series of lesser beings had emanated from supreme deity, and that one of these, sufficiently removed in nature and character from the Most High, had created the world.

Believing thus that matter was evil, two possibilities for conduct ensued. Either the body could be entirely ignored, as not requiring disciplined control, and its members put to any use whatever, or its evil nature could be controlled by rigid asceticism. In Colosse the second possibility, asceticism and not antinomian licentiousness, seemed the more logical doctrine to link with Christianity, and it was not difficult to draw from contemporary Judaism elements to fit the Gentile ascetic structure.

Another characteristic of this heresy should be noticed, namely, its emphasis on the saving power of knowledge. Contemporary mystery religions of the East all stressed that salvation came only to those initiated into

an intellectual oligarchy—a privileged, enlightened few. Such was the viewpoint apparently espoused by false teachers at Colosse and opposed by Paul, who believed in a gospel for "every man" and for all the world (Col. 1:23, 28).

This heresy did not deny Christ as an agent or representative of God, but it did deny Him first place. Here is the hub of all heresy, and against it Paul wrote with clarity and vigor.

How Paul Met the Danger

How does Paul expose this error? What principles of eternal worth does he set forth? What is his primary emphasis to the Colossians?

Consider some of the distinctive expressions and terms in this Epistle regarding the One who was ever uppermost in Paul's thinking. "Christ is all, and in all," "that in all things he might have the preeminence," "ye are complete in him," "in him should all fulness dwell," "in him dwelleth all the fulness of the Godhead bodily," the mystery of the gospel, "Christ in you, the hope of glory." These key phrases, plus the basic ideas suggested by such recurring key words as *fulness*, *all*, and *complete*, show that Paul's theme in Colossians is the all-sufficiency of Christ. Christ, as Creator and Redeemer, is set forth in Colossians as the answer to all errors of doctrine and conduct. An adequate view of the Lord Jesus Christ, true fellowship with Him, are shown to be the sovereign remedy for all deviations in belief and behavior. More than 160 times in his Epistles Paul refers to believers as "in Christ Jesus," using that particular expression or one like it. In Romans, believers are *justified* "in Christ Jesus." In Corinthians they are *sanctified* "in Christ Jesus"; in Galatians, *liberated* "in Christ Jesus"; in

Faith in the Everlasting

There is no fact so certain to science or theology as this, that underneath is the everlasting. And underneath there is more than everlasting law. When science and philosophy can only sit with dumb lips, the Bible says, "Underneath are the everlasting arms"—divine arms that are not affected by limitations or obstacles. That means there is a loving Father of us all whose almighty power will hold us and save us.

We do not know all the reasons for the conditions we see in the world today. We are only finite. We do not know all of God's purposes. We know that trial and suffering and sorrow are some of His instruments for the perfecting of His earthly children. We know that He is watching over them, and that their eternal salvation is His greatest concern.

"Underneath are the everlasting arms." This is a great truth. More than that, it is one that appeals to the universal heart of humanity, for it exactly fits our universal and individual needs. We all crave comfort and certainty and security. Weary mothers, burdened fathers, distressed youth, aching and despairing hearts—all may find solace and peace and satisfaction through the acceptance of the wonderful assurance, "Underneath are the everlasting arms."

Turn again to Deuteronomy 33:27, and mark its words well. It was to this sublime and soul-satisfying conclusion that Moses came after a survey of the history of his own people and their experiences. All the fundamental problems were there that are met anywhere. Here is the foundation for faith and hope and assurance that nothing can move. We may rest safely upon it.

ERNEST LLOYD

Ephesians, *one* "in Christ Jesus"; in Colossians, *complete* "in Christ Jesus."

Colossians is a twin Epistle to Ephesians. Seventy-eight verses out of the 125 have the same phrases, and each Epistle acts as a commentary on the other.

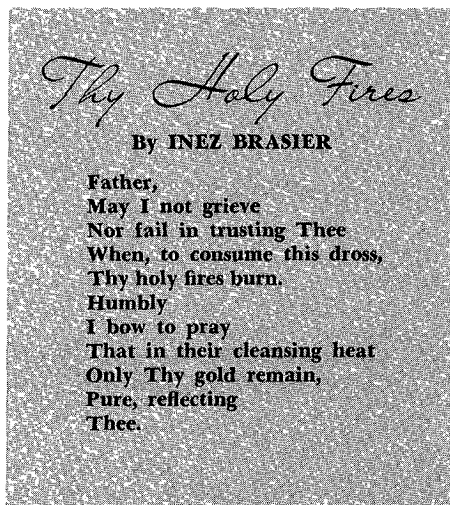
"In the first chapter of Ephesians we have the most magnificent unfolding of Christian position and privilege found in the Holy Scriptures; here we have, in the first chapter of our epistle, the most exalted presentation of Christ and setting forth of His glories; it is a chapter, in this respect, unequalled in the Word of God. The blessing of the saints is the great point in the former Epistle; the glory of Christ is the main point in the Colossian Epistle. The word *fulness*, as it respectively occurs in both epistles, manifests the purport and scope of each. In the Ephesians, the body or church is the *fulness* of the exalted man (chap. 1:23), while in the Colossians the *fulness* of the Godhead dwells in our Head (chap. 1:19). What a privileged *people* we are! is the thought in the former epistle; what an exalted *Head* we have! is, in the main, the design set forth in this epistle.—W. SCOTT, *Bible Outlines*, pp. 230, 231.

In Colossians, believers are viewed as complete in Christ because of what Christ is, because of what He has done, and because of what only He can do for those that trust in Him. He is the straightedge that makes manifest all deviations of thinking and practice. Because of what Christ has done on Calvary, anything required of Christians as an addition to that completed work, and as necessary for justification, must be rejected as part of a false gospel. Second, because Christians are esteemed by God as Christ's body, and therefore reckoned as having suffered, risen, and ascended with Him, the only road to sanctification is through maintaining the living union with Christ. Such, in essence, is the substance of the teaching of Colossians. Here, more than in any other part of Scripture, it is clearly taught that Christianity is Christ, and Christ is Christianity.

Modern Relevance

Wherein can the professing Christian world profit from this message of Paul? Does it repeat the ancient errors of Asia?

A modern critique cannot truthfully charge Christianity today with being inert or slack. Activism is its keynote, and with all diligence clerics endeavor to usher in the kingdom of God on earth. Many are the missionaries who carry the gospel of civilization to the earth, and in the Western



world the social gospel has been refined and adjusted to meet the needs of our age. The ecumenical movement strives to capture the world for the church, being willing even to shatter all doctrinal barriers. But we are reminded that the primary error of the Colossians was their failure to hold "the Head" (see Col. 2:18, 19). Christ, the Head of the church, was not to them all and in all. They adored Him—yes—but only among many other things. Christendom of the twentieth century indulges this same error. Here lies the guilt of the church today. It does not repudiate Jesus as unhistorical, but it does reject Him as sovereign, divine Lord. He is not esteemed as God, and neither is His Word cherished as divine truth. Multitudes believe in Him as a superior teacher, or even as an agent of revelation, or a witness thereto, but how few acknowledge Him as Thomas did—"My Lord and my God."

Typical of many Protestant thinkers is Reinhold Niebuhr. Niebuhr declares that to speak of the virgin birth of Christ and the impeccability of the Saviour is to indulge in meaningless theological jargon, and he adds, moreover, that much of the so-called "history" in the Gospels must be accepted as fiction. (See E. J. Carnell, *The Theology of Reinhold Niebuhr*.) In many instances, the Christ of modern theologians is not the Christ of Scripture, but an anemic figure no more substantial than the Gnostic heretical presentations of Christ as one of many inferior emanations from the Godhead. False theories of pseudoscience, higher criticism, and liberal theology have taken over in whole or part the churches that sprang from the Reformation.

While the error of false intellectualism prevails in Protestant circles, and degrades the Son of God, the ritualism and asceticism characteristic of the false teachers at Colosse are to-

day found chiefly in Roman Catholicism. These also have the effect of placing Christ in the background while outward forms take precedence. Thus the heresy of ancient Asia is by no means dead.

Even Seventh-day Adventists, however, are in danger of perpetuating the error against which Paul protested. It is easy for us also to give Christ second place. It is possible to possess an "it" religion rather than a "Him" religion. It is dangerously simple to repose in a system of doctrines, on a message rather than a Person.

Too many nourish at the heart of their personal religion a misguided stress upon a single aspect of truth taken to extremes, while others depend for their salvation upon their orthodoxy rather than upon the Saviour. A few are so misguided as to consider that the third angel's message is one of condemnation for members of all other religious communities, rather than the everlasting gospel of a loving Saviour. Even Seventh-day Adventists need to be reminded that "Christ is all and in all" and that "the mystery of the gospel" is "Christ in you, the hope of glory." We are to see the glorious doctrines of truth as but the outbeamings of the glory of a Person. Has not the messenger of the Lord well summarized the import of Colossians for Seventh-day Adventists in the following admonitions?

Admonitions for Adventists

"The sum and substance of the whole matter of Christian grace and experience is contained in believing on Christ, in knowing God and His Son whom He hath sent." "Religion means the abiding of Christ in the heart, and where He is, the soul goes on in spiritual activity, ever growing in grace, ever going on to perfection."—*Review and Herald*, May 24, 1892.

"Our hope is to be constantly strengthened by the knowledge that Christ is our righteousness. . . . The meager views which so many have had of the exalted character and office of Christ have narrowed their religious experience and have greatly hindered their progress in the divine life. Personal religion among us as a people is at a low ebb. There is much form, much machinery, much tongue religion; but something deeper and more solid must be brought into our religious experience. . . . What we need is to know God and the power of His love, as revealed in Christ, by an experimental knowledge. . . . Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character."—*Testimonies*, vol. 5, pp. 742-744.

(Continued next week)



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



A few tips to retired workers on how to enjoy

By Mrs. J. H. Meier

Retirement

RETIREMENT is a fact all of us encounter sooner or later. We may accept it with dread and fear, or we may look forward to it with anticipation as a time when we may lay down the heavier burdens of life, relax a little, and take time to do the many things we have always wanted to do.

We may retire on a sweet note or on a sour one, with an inner peace and satisfaction or with a chip on the shoulder. The choice is ours. Why not accept retirement gracefully and with a harmonious spirit, happy that we have had a part in God's great work, which, very soon, will triumph gloriously?

Years ago my husband and I determined to enjoy our retirement when it came. We planned for it. We had seen some retirements that could not be rated as glowing successes. Some retired workers felt that they were pushed out and not appreciated as they should be. They had been in the limelight all through the years,

and now younger men were carrying the responsibilities. For them, this created petty jealousies and marred the sweet spirit of fellowship.

Here are a few basic principles for thoroughly enjoying retirement:

Wherever you may be, cooperate with the local church officers.

Don't be a "pain in the neck" to those in charge of the work. If the church board has thoroughly studied its plans and projects and they have been approved by the membership—cooperate.

Be tolerant of those in charge, especially of the younger workers. They may be doing better than we did when we started. Or have we forgotten? Support the pastor in his labors and speak well of him. Why expect more of him than we were able to accomplish in our day? Have confidence in our leaders, for they are dedicated men and are eager to do right, even as we were when in active service.

Be willing to perform humble duties. There are missionary visits to be

made, Bible studies to be given, Sabbath school classes to be taught, the sick to be visited, and literature to be distributed. One can help maintain the church property, speak in nearby churches when requested, or cooperate in public efforts.

If we take the right attitude we will be needed and wanted for the things we can still do, though there may not always be the particular things we especially like to do.

Be adaptable. Retirement is what we make of it. It is not gloomy or sad unless we make it such. We are not working under pressure, and can take life at a slower pace, but our retirement check comes every month "rain or shine," and with Social Security it keeps the proverbial wolf from the door. In fact, it is sufficient for a comfortable, if economical, way of life, and we have reason to be grateful.

Avoid private publications. Without the counsel of seasoned brethren or book committees, tracts and booklets may bring confusion into the

People ARE LIKE PANSIES

By Mae Ponte

On our return from Washington, D.C., we stopped at an open-air market and bought two boxes of pansies. Buying the pansies and setting them out in our window boxes at home reminded me of an incident that happened a few years ago.

We had transplanted some pansies, and as I watered and cared for them they grew to be very beautiful. Then I was called away for three weeks. While I was gone the pansies were neglected. On my return, they were wilted and looked as though they would never bloom again. I thought they were dead. Several times I thought of removing them and replacing them with something alive and fresh.

Then I decided to dig around the pansies and water them. This I did, and the next day I was surprised to see my once-nearly-dead pansies alive and blooming as beautifully as before. A little tender care had made them bounce right back to life!

How much like pansies people are, I thought. Just try a little tender, loving care on someone who is discouraged.

I'm sure most of us have, at one time or another, come in contact with people who are discouraged and can't seem to see anything to live for. They feel that no one cares for them. They begin to wilt and droop like the pansies. Then someone comes along and gives them the lift they need—a cheery word of encouragement or a friendly smile that expresses loving interest. Quickly they bounce back, as fresh and as beautiful as my pansies.

God placed us here to be friends and brothers to those who need a helping hand. This is the work Jesus did when He was on earth. Never forget that people are like pansies.



ranks, or even develop into what we call offshoots. There is so much truth to present to the world without discussing nonessentials and borderline topics. The same is sometimes true of private meetings and group discussions.

We have a Heaven-sent message to take to the people. God is doing a great work throughout the earth, and there are bright days ahead.

If possible, live in a semirural area surrounded by the beauties of nature. Cultivate a bright Christian experience, keep busy, happy, and content, and above all, be at peace with God and man, ever looking forward to that permanent retirement home in Paradise.

On Keeping House

IN MAY



By Carolyn E. Keeler

A thing most beautiful to me
Is apple blossoms on a tree,
Blossoms white as winter snows,
With just the faintest touch of rose,
Blossoms lovely as the dawn
For weary hearts to think upon.

I DON'T have a copy of this poem of mine that was published in the *Youth's Instructor* several years ago, and I don't remember the other lines, but I do remember the apple blossoms. This spring our orchard in Branchport—where we have some 20 Baldwin and Northern Spy trees—is a snowy drift of bloom with the loveliest perfume floating in the air. When we are up there in apple-blossom time I have to stop work often and go out and feast my eyes.

When we lived in Shinglehouse, my daily trip to the post office took me by Dr. Richards' home, where a little apple tree reached out and almost touched my shoulder with its branches. The apples fell to the ground, and no one ever picked them up—

Its apples don't amount to anything,
No one bothers to pick them up.
But in the spring it's quite a different thing;
It lifts white petaled arms to sing,
Feeling it has fulfilled its duty
In giving to the world this blossomed beauty.

Near the apple tree was a big patch of lilies of the valley, hidden by fallen leaves, whose exquisite perfume was wafted by the breeze that wandered by them. I always stopped when I reached this point in my walk and breathed deeply. The next lawn

was carpeted by violet-studded emerald grass. Beautiful spring! Like Wordsworth's, my heart thrills and dances with the daffodils—or violets or apple blossoms.

Green things are growing everywhere. Almost overnight, it seems, everything turns green—the trees, grass, and shrubs. In the woods, odorous but tasty leeks flourish. It's fun to go and pick a mess of leeks. Then there are the bitter dandelion greens. Serve them with baked potato, some baked beans in tomato sauce, and a glass of milk.

There is no fresh fruit as yet from local sources, but there are always the dried fruits, rich in iron and other minerals and satisfying to one's sweet tooth. Take the humble prune. Why don't you plump up a few and serve them at breakfast? There are two methods. In one, put the prunes in a colander or steaming pan and let them stand in boiling water for 30 minutes or so. In the other, pour boiling water—one quart to one pound of prunes—over the prunes and let them remain in a covered container for about 24 hours. Then refrigerate them and serve. You can stuff them with cream cheese or peanut butter if you wish, but a plain plumped prune is delicious.

Here's a tasty luncheon dish. Sauté one-half cup of chopped onion in two tablespoons of butter or margarine. Blend in one can of cream of mushroom soup undiluted. Then add two cups of Vegeburger or diced Nume-te or Nuteena, or chicken-style Soyameat. Heat through, stirring often. Serve on slices of buttered toast with fresh green snap beans.

You might wish to add to your macaroni salad a little celery salt and paprika, a quarter cup of chopped pimento, a quarter cup of green pepper, and a cup or two of diced vegetable protein products such as those listed in the preceding recipe.

A Story FOR THE YOUNGER SET

A Very Kind Man

By C. L. Paddock

A NUMBER of years ago a man was walking down a busy New York street, carrying two heavy suitcases. It was quite a walk from the railway station to the hotel, but he wanted to save the cab fare. The hurrying crowds paid no attention to the man struggling along with a load too heavy for him.



JEANIE MCCOY, ARTIST

"Let me help you with your load. I'll take this suitcase."

Suddenly a hand was laid on the man's shoulder, and a smiling face looked into his as he said, "I'm going your way. Let me help you with your load. I'll take this suitcase." The man protested that he could carry the grips all right, but the stranger insisted on taking one of them, and they walked along together. The man with the heavy load was Booker T. Washington; the helpful stranger was Teddy Roosevelt.

One night when Philadelphia was crowded with people attending a big meeting, all the hotels were packed. A plain-looking couple asked for a room in one of the smaller hotels. They talked with a bit of an accent, and they looked tired and weary. The hotel clerk looked over his record and found there were no empty rooms.

"Our rooms are all taken, sir," he said sympathetically to the gentleman, "but I'm going to let you have my room to-night. I'll sleep on a cot." Then the clerk showed them to a comfortable room. They were so grateful.

The tired-looking couple were Mr. and Mrs. John Jacob Astor, who later became very wealthy. Mr. Astor never forgot the kindness of that hotel clerk, George C. Boldt.

Sometime later Mr. Astor built the great Waldorf-Astoria Hotel in New York, and he wanted to find a dependable, courteous man to manage the place that has become so well known. He chose Mr. Boldt, the man who had been so kind to him and his wife. He knew that with such a courteous young man as manager, the hotel was sure to succeed. Mr. Boldt's kindness, his courtesy, paid off well.

Big men and women, that is, persons with big hearts, are always courteous and helpful. That is one reason they become great.



Ark in the News

For a ship that has been out of service for nearly 4,500 years—and whose very existence has been the subject of debate by skeptics—Noah's ark still attracts unusual attention. It piques scientific curiosity, stimulates archeological investigation, and awakens theological discussion. Recent evidence of this appeared in an Associated Press dispatch from Detroit, dated April 7. The news note said: "How Noah's Ark was waterproofed against the Deluge was described today to the American Chemical Society's 149th national meeting. Noah and his construction crew did the trick with asphalt collected from the Dead Sea, said Dr. Max Kronstein of the school of engineering and science, New York University. They lathered both the inside and the outside of the ark with the black, sticky stuff, he related."

Dr. Kronstein is half right. Noah did use asphalt on the ark. Says Ellen G. White: "Every piece of timber was closely fitted, and every seam covered with pitch."—*Spiritual Gifts*, vol. 3, p. 66. Webster's Collegiate dictionary defines "pitch" as "a black or dark viscous substance obtained as a residue in distilling tar, wood tar, petroleum, etc., and occurring naturally as asphalt." Dr. Kronstein is mistaken, of course, in concluding that the asphalt came from the Dead Sea. The Dead Sea is a post-Flood phenomenon, as is also the natural asphalt found in the vicinity.

It is well to note that it was not Noah's careful workmanship, nor his use of asphalt, that enabled the ark to survive the savage pounding of the Flood. "Angels that excel in strength guided the ark and preserved it from harm. Every moment during that frightful storm of forty days and forty nights the preservation of the ark was a miracle of almighty power."—*Ibid.*, p. 71.

The lesson should burn deeply into our minds today. Personal effort is important in preparing for the time of trouble, but, more important, we must trust in God, as Noah did. In the coming storm "he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:11). Our bark may look frail, wholly inadequate to survive the tempest of Jacob's trouble, but God will preserve us as He did Noah. "Jesus never fails." K. H. W.

Religious Side of Evolution—3

A New Kind of God

As theologians over the past two or three generations have come to accept the evolutionary theory, they have gradually changed their whole concept of God. They speak now of an immanent God. By this they mean the opposite of a God who stands apart from and above His created universe. If you should read a definition of an immanent God, you would find great difficulty in seeing how it really differs from that of the pagan pantheistic God. And a pantheistic God is one who is everywhere in general but nowhere in particular. He is in the tree, in the mountain, in the valley, in the cloud—a pervasive something, strangely different from the classic Biblical picture of God. We ask, How came it that men changed to a vaporous, amorphous God,

which is the only way we can describe an immanent God? The answer is ready. The idea of a personal God, a transcendent God, is an embarrassment to all Christians who accept evolution in its full, logical implications.

Now, if God can be toppled from His throne by "time," as the Harvard biology professor says, so that "time itself performs the miracles" and God is but an immanent, pervasive something, then there is double reason for discounting God on every side. If time itself performs the miracles, why not a clock on the mantel as the new and true object of our adoration?

Some would say that we push the matter too far, quite beyond the logical implications of the belief that many modern theologians hold regarding God. We would remind them that only a few decades ago an impressive number of theologians and philosophers, who frankly confessed that the logical end of the road was the disappearance of an unnecessary God, set out to promote what is known as humanism. For all practical purposes, this word describes the idea that man by his own efforts, particularly his scientific efforts, must shape his destiny and determine his future.

The great majority of theologians were frightened by the thought of the destination to which humanism would carry them. And so they stopped dead in their tracks. Though refusing to turn back on their modernist premises, they fervently affirmed their belief in a God and in a divinely directed destiny. But they inconsistently held to their immanent God, and to the necessity of going along with scientific premises to the last extreme. The result could only be confusion, but the kind of confusion, however, that so befogged the road that most men refused to follow on into humanism. That is about where the religious world stands today.

Perhaps we should add one more important fact to give the full picture of bewildered modern man. He has increasingly placed his faith in scientists, which is another way of saying that he has placed his faith in what he believes scientific discoveries can do to provide him an ever-better world in which to live. Thus, even if he is uncertain about a world beyond and mansions in the sky, he can at least be reasonably sure, in time, of a kind of heaven on earth. Have not scientific discoveries made life much more livable for him? With many diseases conquered, he can hope to live with a minimum of pain, with added years to each generation. Why not look upon scientists and their discoveries as the saviors of mankind? In fact, some years ago, a book was written entitled, *Science, the New Messiah*. The reasoning has seemed to be that if we can no longer be sure of a world beyond, let's make this world the best one possible. How important, then, all scientific advances!

The End of the Cycle

Then came the atomic bomb, and soon the hydrogen bomb. All this was accompanied by the terrified cry of the nuclear scientists, that it is "minutes to midnight." And from that day onward they have carried on the title page of their official organ, *The Bulletin of the Atomic Scientists*, a picture of a clock with the hands a few minutes to 12 o'clock. If we believe the scientists' doleful words, we must conclude that soon we may reach

the end of the evolutionary cycle, and that that end will be explosion, incineration, oblivion for all.

Is it possible that the theistic evolutionists declare that this is God's way of working? We would not charge them with such blasphemy. We think that they are honest but deluded. They have now come to the worst of all dilemmas, the dilemma either of resigning themselves to possible extinction or of turning back to the view of the universe that places a personal, omnipotent God on the throne again, a God whose plans and purposes will ultimately be carried out, a God who will not abdicate to sinful men, a God who will finally destroy willful sinners, but will save His children and create for them new heavens and a new earth wherein dwelleth righteousness. We believe that the only hope of our world is a return to this true concept of God and His plan for this world. The whole Bible rests on the foundation record of Creation, which pictures a very real and a very personal God, interested in His creatures, who created a world for them and pronounced it "very good." All that follows in the holy record can be rightly understood against the backdrop of Creation.

Confirmed evolutionists will laugh at the idea of a return to a belief in Creation. But what is there laughable about it? The Creation record pictures no childish activity, but the majestic movements of a great God. Perhaps it seems irrational to them to believe that one literal week can suffice to bring a world into existence, but let them remember that only a few years ago, before we had discovered certain amazing facts about nuclear power, no one thought it reasonable to believe that one bomb could destroy a city in a moment. If science teaches anything today, it teaches us that formerly undreamed-of forces can be set in motion instantly to do vast things. Incidentally, why should a great God—and why believe in any but a great God—who has an incredibly large universe to govern, take more than one week to create one little world? Men need to be careful lest their laughter be the result of the littleness of their comprehension of God.

It is an interesting fact that we, as Adventists, are distinguished by our belief in a literal Creation, as set forth in the opening chapters of the Bible. We believe that only by thus believing can we hold a true view of God and His purposes for man. We have held from the beginning our belief that God not only created this world but that He will recreate it soon, following Christ's second advent. The two beliefs go together—Creation and Christ's second advent. They are two parts of one whole. We are not overawed by the forecasts that it is "minutes to midnight." Why should we be? Believing as we do in a God who speaks and a world is brought forth, we are not troubled by the wailing words of scientists who declare that forces beyond our control are driving us on to oblivion. Yes, we believe that there are forces beyond *our* control, but not beyond the control of the personal, omnipotent God in whom we believe.

F. D. N.

(To be concluded)

Perfection in Christ—7

Can perfection in Christ become a reality here and now? Is it possible to bridge the disparity between a sincere aspiration to reflect the perfect character of Christ, and the chronic tendency to fall short of the mark? For counsel on this practical problem of Christian living let us go again, as last week, to the writings of the messenger of the Lord to the remnant church. Let us begin with the statement, "The righteousness by which we are

justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Messages to Young People*, p. 35. What does this mean?

As we have seen in weeks past, Christ's *righteousness* abiding in a sincere Christian is the settled state of being in a right relationship to God, of taking a right attitude toward God, of being accepted by God, of being at peace with God. It is not, as some have imagined, a state of sinless perfection. A person stands *justified* when he has been released from the guilt and responsibility incurred by his past sins, and has been reconciled to God. He is *being sanctified* as he gains the victory over his inherent tendency to do wrong. Justification is possible by virtue of Christ's vicarious death on the cross; sanctification is possible by virtue of the indwelling power of His perfect life. In the now obsolete sense of the word, as used in this quotation, to *impute* means to reckon or to credit to one's account, as an unmerited favor, that to which he is not entitled by right. Accordingly, we may paraphrase the statement to read: "We stand in a right relationship to God when He has released us from responsibility for our past sins by crediting Christ's vicarious death to our account (as if we had died and thus paid the penalty for sin), and when He is imparting to us the grace and power of Christ to gain the mastery over our inherent sinful tendencies." We are morally solvent by virtue of the fact that Christ has paid our past debts (justification), and that He is now teaching us how to keep out of debt (sanctification).

Many err in believing that feelings of joy and strong emotion necessarily accompany, and constitute evidence of, sanctification. (See *The Sanctified Life*, page 9.) To be sure, Bible sanctification does bring with it "the peace of God, which passes all understanding" (Phil. 4:7, R.S.V.), but sanctification itself does not consist of emotions and feelings. Proof that the process of sanctification is going forward in the life is not how one *feels* about it, but the knowledge and calm assurance that God "has put his seal upon us and given us his Spirit in our hearts as a guarantee" (2 Cor. 1:22, R.S.V.). The Spirit Himself bears "witness with our spirit that we are children of God" (Rom. 8:16, R.S.V.). Furthermore, "there is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last."—*Ibid.*, p. 9. In other words, throughout this present life sanctification is not an attainment but an attaining, not an achievement but an achieving. It is a lifelong process.

Of what does this lifelong process consist? Christ "is our pattern. . . . He is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, vol. 2, p. 549. The process of sanctification, then, consists in copying the pattern of Christ's perfect character "according to the ability which God has given" us, realizing all the while that "we cannot equal the pattern" in this life.

How do we go about this daily work of copying the pattern of Christ's perfect life? "The will must be placed on the side of God's will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are 'willing to be made willing,' God will accomplish the work for you."—*Thoughts From the Mount of Blessing*, p. 142. Sanctification requires a voluntary act of the will, the act of submitting it to God's will. Our submission opens the way for God to work, for Christ to live out His life within us (Gal. 2:20).

Next week we shall explore the counsel given us on how this "fixed principle" works and what it does for us.

R. F. C.

Reports From Far and Near

Sabbath School Institutes in Indian Ocean Union

By R. Curtis Barger, Associate Secretary
GC Sabbath School Department

LYING in the evening shadow of the giant continent of Africa are the storied islands of the Mascarene group, named for the Portuguese navigator, Pedro Mascarenhas, supposedly the first European to visit them. The Mascarenes consist principally of Madagascar, Réunion, and Mauritius, although the tiny islands of the Seychelles, with Aldabra and Rodriguez islands, have also figured in the history of this section of the Indian Ocean.

These islands with their lingering legends of buccaners and pirates, buried treasure and international intrigue, now comprise the territory of the Indian Ocean Union, a part of the Southern European Division. In this field B. E. Seton, Sabbath school secretary of the division, and I have just completed a month of Sabbath school conventions.

Maps, purporting to be those left by pirates of the early eighteenth century, are still in existence, and a continuous search goes on, especially on Mauritius,



Part of group that attended the recent Sabbath school convention in Tananarive, Madagascar.

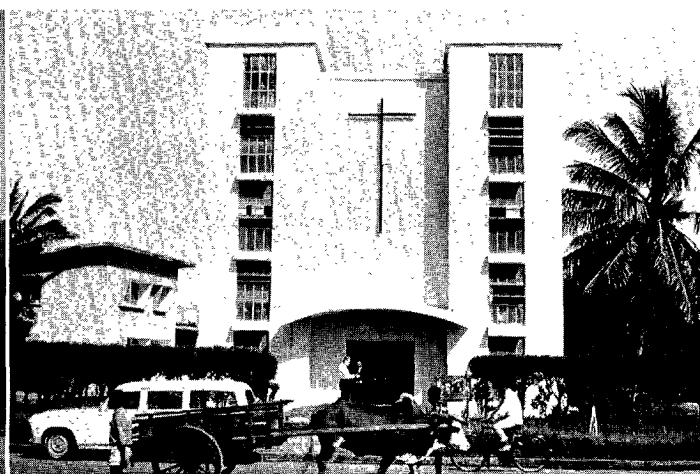
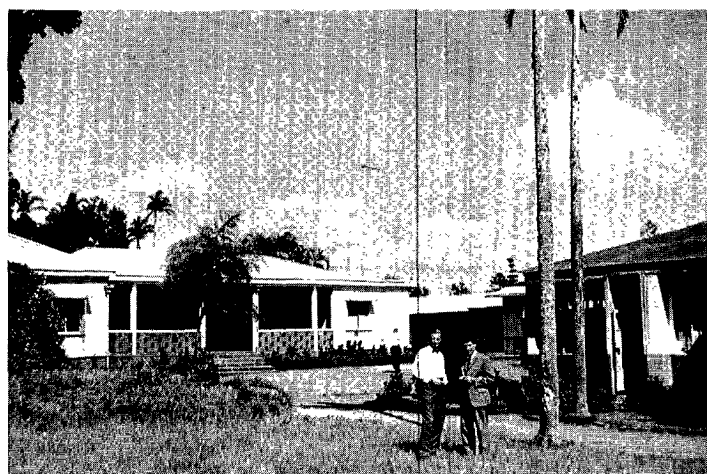
for buried treasure. But on our visit we found that a quest for another kind of treasure has been much more successful—for the treasure of honest souls buried among the superstitions and prejudices of a rather strange mixture of pagan and Christian cultures.

The more romantic story of the Mascarene Islands includes, of course, the production of spices and vanilla, and at one time, a great treasure in ebony. Robert Louis Stevenson and Mark Twain are among those reported to have been greatly intrigued by the wild beauty of the islands.

Madagascar, by far the largest island of the group, seems to have been the first to be settled permanently. Possession of

the islands has changed hands several times in the course of history. Madagascar was first populated by peoples of Southeast Asia who probably came by way of Indonesia. The Malagasy people, the principal ethnic group of Madagascar, are clearly Malaysian in origin, customs, and speech. Through the centuries, however, incursions from Africa and France, long in control of the island, brought infusions of both Negroid and Caucasian blood.

Madagascar, with its almost blood-red volcanic soil, is laced with rugged mountains, among which thread great rivers, red with eroded soil. These widen into broad lagoons and a filigree of water capillaries, most of which are converted



Left: Portion of school campus, Phoenix College, Island of Mauritius. Right: Adventist church, Tamatave, Madagascar. Members conduct a branch Sabbath school and support a church school in a jungle village nearby.

into rice paddies. Over most of the island, rainfall is ample to sustain the year-round cultivation of extensive fields of rice, the most important product of the island.

How the Work Began

We are told that about the year 1919 a piece of Adventist literature found its way from Mauritius into the hands of a Malagasy man named Andre Rasamoe-lina. After reading the tract the man found on it the address of the General Conference in America, and sent to the address for more literature. J. L. Shaw, then at the General Conference, sent him copies of *The Present Truth*, *The Christian World*, and *Steps to Christ*. Thus began the first interest on the island. W. E. Read, then president of the European Division, is said to have been the first Adventist worker to visit Madagascar. Marius Raspal was sent from Europe to be Madagascar's first missionary, arriving February 23, 1926.

Edgard Villeneuve, presently Sabbath school secretary of the Indian Ocean Union, has served as an overseas worker in this field since 1935. When he arrived there were only 250 members on Madagascar. Now the membership numbers more than 5,700. Our recent Sabbath school conventions in Tananarive, Tamatave, Antsirabe, and Majunga brought out hundreds of members, eager to obtain a better grasp of Sabbath school ideals and objectives, and to carry out the great goal of personal evangelism.

On the first Sabbath of our Madagascar visit more than 500 persons met for services in the auditorium of our college near Tananarive. At the Sabbath school hour 23,800 Madagascar francs were given for missions. This offering of nearly \$100 represented a most liberal gift to missions from a people whose income is a fraction of that earned by an average member in America.

About six months before our visit to Tamatave, on the east coast of Madagascar, a brother in the Tamatave church began to ride his bicycle five or six miles into the country each week to visit a small cluster of thatch huts in a place called Antanandava, some distance into the jungle off the main road. His visits resulted in a branch Sabbath school being established. At first only adults were provided for, but appeals were made for someone to help their children. Our brother secured additional help, and a branch Sabbath school began for some 50 children from the jungle village.

This regular contact led to an appeal for day-school education for the children, none of whom could attend school in the city. In answer, the Tamatave church undertook to find a teacher and to care for his salary. On the day of our visit to this rather raw jungle village, most of the group of some 50 students, of varying ages, sat huddled in a small thatch building with split bamboo floor. Their young teacher, Rakotovaio Eugene, was drilling the students from rows of neatly printed words and figures on the blackboard. The students sang for us and gave evidence that they are learning of Jesus, as well as learning reading and arithmetic. At pres-

ent seven full families are attending the branch Sabbath school regularly.

Our work on the small island of Réunion began in 1936. Now, out of a population of some 350,000 we have a membership of more than 500. This island possesses spectacular beauty with dramatic green-clad mountain peaks, some of which rise to an elevation of more than 9,000 feet. Réunion has had a fascinating history, during which its ownership and its name have changed several times. However, France has held the island throughout most of its history. In the year 1848 slavery was abolished on Réunion. Out of a total population of 106,000 the edict of abolition freed 60,000 slaves.

In 1946 Réunion was made an overseas department of the French Government, with technical and economic aid being made available. Since that time the island has become modernized rapidly, with an excellent system of roads and greatly improved sugar industry. Since Réunion claims the distinction of having the highest birth rate in the world (currently 47.7 per year per 1,000 inhabitants), and since sugar cane is at present its only significant commercial product, serious economic problems face the island. The present population density is 235 persons per square kilometer. These conditions pose both great opportunities

and sobering problems in our work, as well. Our workers on Réunion comprise a small but energetic group who seem eager to move forward in progress along all lines. New church construction of a substantial nature is under way or in the planning stage for the near future.

Advances on Mauritius

Mauritius, last on our Indian Ocean itinerary, presents a unique picture, from the standpoint of ethnic origins and culture. The French began to colonize the island in 1721. The name of the island was given it by the Dutch who visited it in 1798. The British won the island under terms of the Treaty of Paris in 1814, but the treaty stipulated that the culture, law, and religion, and language of the island should remain unchanged. Thus today Mauritius is administered as a British crown colony. The educational system is British, although the French language is used in the elementary grades until the pupils learn sufficient English to carry on higher studies. English is the language of officialdom, but French is the commonly spoken language. In the majority of homes the language is actually a "pidgin" type of corruption and simplification of French.

The social structure is further complicated by the fact that after slavery was abolished on Mauritius in 1833, plan-



Aim for 600,000 Nickels in Philippines

It was no longer "hear the pennies dropping" but "hear the nickels dropping" as Philippine Union College launched its 1965 nickel drive. The goal is 600,000 nickels for the entire North Philippine Union of some 30,000 members. That's one peso each, or 20 nickels. The aim is to boost PUC's five-year development program, the first beneficiary of which will be the music department. The North Philippine Union has designated August 21 as PUC Offering Day.

Dropping their nickels with the elementary children are College President A. R. Corder (left), and Dean P. G. Miller (right, foreground), chairman of the nickel drive. Nestor Zamora, head of the music department, is at the extreme right.

B. B. ALSAYBAR, *Principal*
Philippine Union College Academy

tation owners brought in large numbers of laborers from China and India. Thus today a large segment of the population have Hindu, Moslem, Buddhist, or Shinto backgrounds. Mosques and temples dominate the scene in many towns and villages, along with large Catholic churches maintained by those of French origin. The yearly calendar is liberally interspersed with holidays having significance in connection with some non-Christian religion, and festivals in which fire walking and other forms of attempted self-purification are performed, are common.

Against this backdrop of complex influences the Seventh-day Adventist Church on Mauritius presents a picture of encouraging progress and solid growth. Our church membership stands at 1,370. Well-built churches dot the island, and the Phoenix Adventist School gives promise of a substantial future. For the present school term 530 students, between the ages of 12 and 18, have enrolled. Of these some 50 per cent are from Hindu or Moslem homes, while only 140 students come from Adventist homes. Thus Phoenix is truly a mission school. Its reputation on the island is extremely good, and it is gratifying to see our educational facilities looking so well kept and thriving.

A quite unique feature of the college is that its current operations are self-sustaining. At the time of our visit a new classroom, made of reinforced concrete, and attractively designed, was nearing completion, and foundations for a second one had been laid. Charles Rochat, as director, heads a faculty who seem to be well qualified and dedicated.

At present the college has a very inadequate library and also lacks an assembly room for chapel and other general exercises. An area suitable for a large auditorium and library is available, and it is hoped that before too long money may be secured for this construction. Such an auditorium would also be extremely useful for general meetings of the island membership.

There is still much "buried treasure" to be recovered in this interesting island field. We believe, by God's grace, that the Sabbath schools of the Indian Ocean Union will do their part in finding this treasure.

Weekly Three-Hour Walk Wins Six in Colombia

By Fernon D. Retzer, Secretary
Sabbath School Department
Inter-American Division

During 1964, in the Inter-American Division 15,090 new branch Sabbath schools were started. We now have a cumulative total of 21,209. Thrilling reports as to the results continually come to us. God is using this simple method to win many who are honest in heart.

Brother Leonidas Rubio, of Las Hermosas ("The Beautiful") in the state of Tolima, Colombia, conducts five branch Sabbath schools every Sabbath. From these five, 40 persons were baptized during 1964.



Brother and Sister L. Henao of the Palmira Seventh-day Adventist church, Palmira, Colombia. They organized a branch Sabbath school and walked three hours from their home and back every Sabbath.

Luis Arbeláez, pastor of the Upper Magdalena Conference, with headquarters in Bogotá, Colombia, reports that branch Sabbath schools are an invaluable aid in soul winning in his district. Last year 105 branch Sabbath schools were conducted and 105 souls were baptized in his district. Seventy per cent of the church members are active in branch Sabbath school evangelism.

The Central church in Santo Domingo, Dominican Republic, has conducted 333 branch Sabbath schools. "This program has stimulated missionary work among the members as never before," states Elder Américo Ciuffardi. We want to congratulate the Central church for their missionary endeavors.

A young man, Ricaute Pichica, attended a Sabbath school only a few weeks before being transferred, because of his work, to the Pacific area of Colombia, an area called Las Brisas ("The Breezes"). One day he met some Indians who had been contacted by another church organization. He tried to explain to them something of the message he had heard and also about the Sabbath. Of course, he soon explained all he knew.

Next he decided to locate some Seventh-day Adventists. He was fortunate in finding Brother Martin, of the village of La Florida, who went to visit the interested group. But three hours of mountain climbing was too much for this aged brother. Ricaute then made contact with our Adventist church in Palmira, Colombia, where he secured the help of a young couple, Brother and Sister Leonidas Henao. Ever since August, 1964, when a branch Sabbath school was organized, until the present time they have faithfully



These six adults have been baptized as the result of a branch Sabbath school in Colombia. Others are preparing for this sacred rite.

walked the three-hour distance. Fifteen to 20 adults have attended the school. On December 26, 1964, the first six candidates were baptized. Five more are preparing for baptism.

And so the story of an advancing church continues in Inter-America. God is moving upon the hearts of men and women.

Biennial Session in Brazil's Minas Mission

By Joel S. Camacho
Public Relations Secretary

The fifth biennial session of the Minas Mission was held January 19 to 23 in Belo Horizonte, the state capital of Minas.

The Minas Mission of central Brazil includes in its territory a large section of drought-stricken northeast Brazil. It has a membership of 3,000 organized into 14 churches. Though one of the poorest missions, it is engaged in one of the largest medical-missionary projects in the South American Division—the medical missionary launch *Luminar II*.

Present at the biennial session were several visiting pastors: W. E. Murray, vice-president of the General Conference; Enoch Oliveira, ministerial association secretary, South American Division; Domingos Peixoto da Silva, Harry Bergold, Renato Oberg, José Jeremias de Oliveira, and Ernest Roth.

Plying the muddy waters of the São Francisco River between the cities of Januária and Pirapora, the *Luminar II* is exposed to a continuous scene of hunger, misery, and pain. During the past two years this missionary ship has given 75,238 treatments and helped 25,000 patients, including 15,349 cases of nutrition, 5,000 malaria, 6,720 parasites, and many other diseases.

Though visiting the medical launch leaves one with a deep sense of sadness, there are bright spots too. For example, little Lucy was brought to the launch in her mother's arms. At 13 months of age, she weighed only six pounds. She was a shocking picture of living death. But after nine months of intensive care on the launch and in a children's home she now is a picture of healthy contentment.

The reports presented by the mission officers were encouraging. The baptismal total of 548 was 230 more than the previous year. The following officers were elected: Cláudio Belz, president; Arnaldo Cristianini, treasurer; Joel Camacho, departmental secretary; Guilherme Gloria, publications; and L. C. Scofield, Jr., welfare launch director.

A high point of the meetings was the Sabbath morning visit by the governor of Minas Gerais, Dr. José de Magalhães Pinto. The governor listened to the stirring sermon delivered by W. E. Murray, then delivered a brief address in which he called upon the church members to continue their program of welfare and church work. His remarks were friendly and demonstrated a favorable attitude toward Adventists in Minas Gerais. The door of opportunity is open in this state. God's people must press in.



São Francisco River missionary launch.



At 13 months of age Luciana (left) weighed six pounds. Nine months later, after treatment by launch personnel, she was healthy and happy (below).



CAMERA CLOSE-UPS

of God's work in the Minas Mission

Brazil Seventh-day Adventist leaders with the Governor of Minas Gerais, Brazil. The Governor is the second from left.



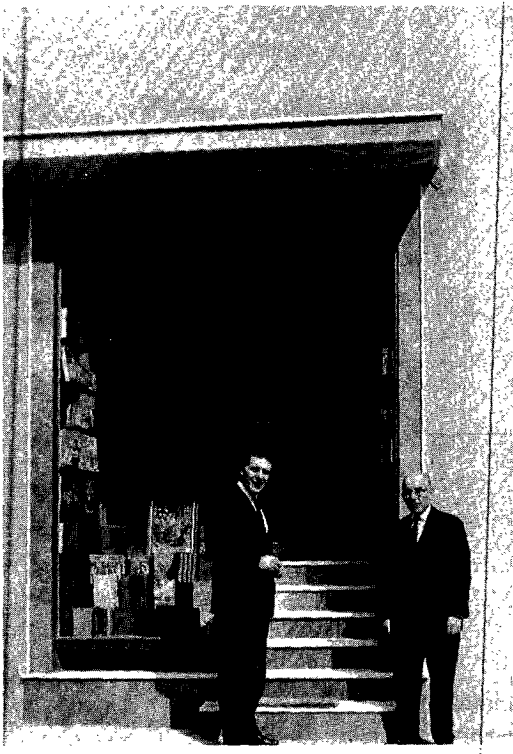
At the river borders, poor and helpless Riverains await the launch for help.

A missionary center meeting on the São Francisco River.



Patients of the São Francisco River valley being assisted.





Left: C. A. Christoforides, editor, and N. Tallios, publishing leader, in front of the new Book and Bible House, Athens, Greece.

The Advent Message In Greece

By N. Germanis, *President Greek Mission*

The country of Greece presents a real challenge to the Adventist cause. Its 9 million inhabitants are almost entirely Greek Orthodox, and even though Adventists have been working in this country for more than 50 years, the membership does not exceed 250. The number of Adventist churches is eight for the entire country.

Our work has been limited mainly to the large centers such as Athens, where one fourth of the entire population lives, and Thessalonica, the capital of Macedonia. Stringent laws forbid the holding of evangelistic meetings in any place except the churches.

The publishing work in most fields is simply another of the many branches of our work, but in Greece it is proving to be almost the only means through which we can reach the homes, offices, and shops of the people. During the year 1964 thousands of books were sold, many hundreds of which were our message books and Bibles.

Our plan is simple. Our colporteurs approach the people, selling mainly a book on family life and a storybook for children. These are usually sold on the installment plan. The payments are not mailed to our office, but they are collected personally. This is important, for it means that someone *must* go and find these people who have purchased the books. Here lies our opportunity. During the contacts made for the purpose of collecting, religious books and Bibles are sold, Bible studies are conducted, invitations are given for the meetings held in our churches, interested people are

signed up for the Bible correspondence lessons, and many become subscribers to our monthly religious periodical *Pharos*. During 1964 scores of people who had purchased our books became subscribers to our periodical, for any person who purchases a religious book or a Bible automatically receives a free subscription to *Pharos*.

Our ministers have enthusiastically adopted this plan. Of our total working force of six ministers, three are actively and regularly engaged in this collection-visitation program. One is located in Macedonia, another on the island of Crete, and the third in the city of Athens.

Because of the growth of the literature work, plans were laid during 1964 for the opening of a Book and Bible House and reading room. Sabbath, January 2, 1965, was a real red-letter day for our work in Greece, for on that day these new facilities were dedicated to the Lord and were officially opened to the public. The entire establishment is a real credit to the Adventist cause, and has become the center of our missionary activities.

N. Tallios, our publishing secretary, has given real leadership in this whole program. He and his family have been in Greece for several years. C. A. Christoforides, who for many years was the mission president, is providing excellent service as the editor for our various publications. Our periodical *Pharos*, which began publication two years ago with a circulation of 1,000, now has a circulation of 2,500, and this number is growing daily.

In order to meet the need for more workers to conduct the follow-up work in the Athens area, a call was extended to Emilie Levidis, a Bible instructor in Egypt. We are happy to report that Sister Levidis is now located in Athens and is busy from morning till night hunting and fishing for souls. Sister Levidis was connected with the Middle East Division as a Bible instructor more than 30 years. Her presence in Greece is a real blessing to all.

The greatest days for evangelism in Greece are just ahead of us. Doors are opening everywhere through the printed page. The day of miracles is certainly not over. We are convinced that these statements of the Spirit of Prophecy are true as far as Greece is concerned: "Our publications can go to places where meetings cannot be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. By the canvassing work the truth is presented to thousands who otherwise would never hear it."

We thank God for opening the door for this work, so that many Greeks may hear the last message of warning, and prepare for the coming of the Lord before it is too late.

Couple in Bermuda Sell Water to Help Send Water of Life

By V. E. Kelstrom
President, Bermuda Mission

Brother and Sister Arthur Jacome, of Warwick, Bermuda, have for many years raised more than \$100 a year for Sabbath school Investment. Their project is selling water.

In Bermuda the only source of fresh water is rainfall. The well water is too brackish to use even for bathing, let alone consumption. So rain water is used for drinking, cooking, washing clothes, bathing, in fact everything.

Every building in Bermuda has a huge tank under it. The rain water is caught on the roof and channeled into this tank. The water is then pumped, by automatic electric pumps, into pressure tanks which accommodate a system of plumbing as modern as any in the world.

The rainfall in Bermuda usually is adequate. Most people have sufficient water except during prolonged dry spells. However, dairies, hotels, commercial



Brother and Sister Arthur Jacome of Bermuda receiving a check from George M. Simons for water. The Jacomes always have plenty of water to sell for Sabbath school Investment.

firms, and even private homes sometimes have to buy water. Each gallon of water that one wants to sell can be sold to a dealer for about one cent a gallon. He resells the water for about two cents a gallon delivered.

Brother and Sister Arthur Jacome have dedicated their water supply to the Lord for Sabbath school Investment, and they always have water to sell. Neighbors who have to buy water during dry spells cannot understand how the Jacomes have water to sell. It seems that the more water they sell for Investment the more they have.

During one dry spell Brother Jacome telephoned to George Simons, a water dealer, and asked him to come and get a load of water. He told Mr. Simons that his tank was ready to run over. Mr. Simons didn't believe it. He said, "Why, that's impossible. There hasn't been any rain." He knew that the tanks in that neighborhood were either dry or almost empty. He had delivered water to some of Brother Jacome's neighbors. Nevertheless he came. He opened the tank, and to his astonishment he found it full of water.

During 1964 Brother and Sister Jacome sold enough water to turn in \$150 for Investment.

Forward With God in the Burma Union

By W. L. Murrill, *President*

Seventy delegates attended the Burma Union biennial session that was held in Rangoon, January 15-20. Fifteen delegates were lay members, thus giving the laity a larger voice in the election of administrative and departmental leaders for the ensuing biennium.

In spite of revolutionary, political, and economic changes in Burma during the past two years, the leaders of every phase of the work were able to give encouraging reports of progress.

Evangelism: 302 persons were baptized in 1964, making it one of the best years in the history of the Burma Union. A total of 524 were baptized during the biennial period, bringing the membership of the union up to 3,254 at the end of 1964. During the past two years new work was started in a number of places, including Anlang village in the Chin Hills; Myitkyina, Kachin State; Pahdoh village, Central Burma; and Kanbauk, Southern Burma.

Sabbath School: The union Sabbath school secretary reported 4,620 members in the 84 Sabbath schools being conducted throughout Burma. Sabbath school offerings for 1964 showed an increase of 20 per cent over 1963. The Rangoon Central church deserves special mention for the successful Investment programs that have been conducted during the past two years. More than \$2,000 has been brought into the Lord's treasury through the Investment program of this one church.

Schools: 1,800 young people are attending the one high school, two boarding middle schools, and 27 elementary and middle day schools being operated

throughout the Burma Union. All private and mission schools are now strictly regulated by the government. Much difficulty was experienced in finding qualified teachers to staff all our schools for the 1964-1965 school years.

Bible Correspondence Schools: Bible correspondence lessons are available in English, Burmese, Sgaw Karen, and Chinese. A total of 1,768 students graduated from all courses in 1964, and there were 3,022 active students at the end of the year. A new course in Burmese entitled "The Search for Happiness" has been prepared especially for Buddhists. We believe this new course will greatly strengthen our evangelistic program in Burma.

Publishing: The Kinsaug Press has been busy turning out literature for the needs of the work in Burma. Two more Spirit of Prophecy books were published during 1963-1964. They are *The Story of Redemption* and *Counsels for the Church* in two volumes. Literature sales showed a 40 per cent increase in 1964 over 1963.

Bible Seminary: 27 men and women have completed the two-year ministerial and Bible instructor training program that was started in May, 1960. Nineteen students are attending the third class. W. W. Christensen has continued to give strong leadership to this program. The effectiveness of this program has been evident in the success attending evangelists who have taken this course.

Rangoon Hospital: The Rangoon Hospital operated at full capacity in 1964 in spite of shortage of staff. The three overseas nurses who were on the staff previously have returned to their homeland, and it has not been possible to bring in replacements. Two doctors have left Burma, and the Government has not granted entry visas for replacements. The hospital is facing a very critical problem regarding the medical staff, as other doctors will have to leave in the near future. A new class of student nurses could not be accepted in 1964, because of shortage of teaching personnel.

Evangelistic Aids: To strengthen the work of ministers and laymen, special attention has been given to producing materials that would be appealing to Burmese Buddhists. R. H. Woolsey was assigned the task of completing four major projects: (1) a comprehensive manual on evangelism, (2) a set of 40 Bible study outlines, (3) a set of tracts on the same subjects as the outlines, and (4) a new Bible correspondence course.

Ordination: Three men were set apart to the sacred work of the gospel ministry.

Their terms of service range from about nine to 30 years. They are: Pein Gyi, business manager of the Rangoon Hospital, who was for many years treasurer of the Burma Union; Shwe Hlaing, pastor of the Moulmein church; and Ngul Kho Pau, evangelist in the Chin Hills.

National Leadership: Further progress was made at this session in placing administrative responsibility in the hands of national leaders. All three local sections and all boarding schools are now administered by national leaders. The only overseas workers carrying major administrative responsibilities are the Rangoon Hospital medical director and the union president.

Problems: Two of the most difficult problems that face the work in Burma are the restrictions on personnel coming into the country and the restrictions on students going abroad for higher education. For three years none of our young people have been able to attend Spicer Memorial College at Poona, India, and so far we have not been successful in obtaining Sabbath concessions for our young people who have tried to attend the universities in Burma.

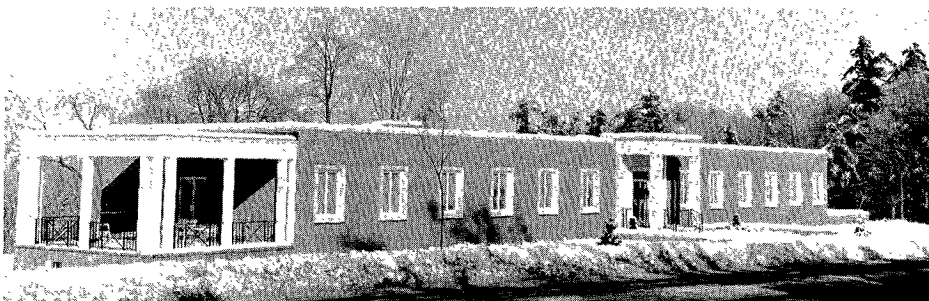
Days of Fasting and Prayer: January 23 was set as a day of fasting and prayer for the churches in Burma, and on February 20 the membership of the entire Southern Asia Division was invited to join in a second day of fasting and prayer for the work of God in Burma. The angels have been busy during the past biennial period as they have protected the work of God in Burma. We are confident that the Lord will help us to find solutions to some of the perplexing problems that face us at the present time.

Open House for New Atlantic Union Offices

By J. Reynolds Hoffman, *Director*
Public Relations Department

Open house for the new Atlantic Union Conference office building at South Lancaster, Massachusetts, was held on Sunday, January 3. F. R. Millard and K. W. Tilghman, union president and secretary-treasurer, respectively, were official hosts, assisted by their wives and members of the union staff.

Guests for the occasion included not only representatives of our local Adventist organizations but also many friends of the business communities of both Clinton and Worcester, Massachusetts. Members of the township council were invited and were in attendance. Almost 300 people



The new Atlantic Union Conference office building, South Lancaster, Massachusetts.



F. R. Millard (center), president of Atlantic Union, greeting Mrs. Esther B. Macdonald, Lancaster Town Clerk, and Robert S. Follansbee, Lancaster Selectman.

room, and individual storage areas for the various office departments.

The new building stands as a memorial to the vision and planning of W. J. Hackett, former president. It is a fitting monument to the work of God in this field. This structure in its dignified simplicity is dedicated to the growth and progress of the Advent message in the land of the pioneers.

Seoul Sanitarium Nurses Graduation Exercises, 1965

By Harriet Dinsmore, R.N.
Director, School of Nursing
Seoul Sanitarium and Hospital

toured the building and expressed appreciation for its beauty and functional quality.

The upper floor of the building contains 20 offices in addition to the reception area and stairwell to the lower floor. The lower floor has a multipurpose room, which may be used as a small auditorium, dining room, or committee room. A kitchen adjoins the multipurpose room. In addition there are guest rooms, projection room, darkroom, secretarial work-

For the fourteenth time since the close of the Korean conflict, Seoul Sanitarium and Hospital School of Nursing presented a class for graduation, February 22, 1965. The 29 young people in the class are from many parts of the country, and their plans for the future are equally varied. Sixteen have enrolled for an extra year of study in the midwifery program, while some of the others are being employed by nursing service in both the Seoul and Pusan sanitariums and in public health work.

There are many unique situations in



Seoul Sanitarium School of Nursing graduates march in for commencement exercises.

Korea, one of which is that we are blessed with a surplus of Seventh-day Adventist nurses. Because of limited facilities in the present hospital, it is not possible to employ all of the graduates who request positions on the staff, even though they may be well qualified. For several years it has been planned to build and equip a new hospital plant, in order more adequately to care for the patients who come seeking help and to provide better facilities for the educational programs now being conducted. In the meantime, the students continue to study and work to prepare themselves for a place in the final harvest.

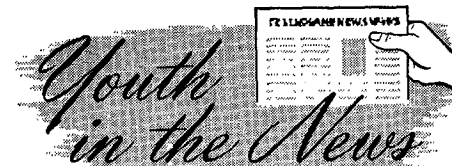


Practical Nurses Graduate at Portland, Oregon

Students in the school of practical nursing of the Portland Sanitarium and Hospital line up for graduation exercises in the Mount Tabor Seventh-day Adventist church the afternoon of March 14. Chaplain Calvin V. Hartnell addressed the students and Lloyd Diamond, assistant treasurer, gave the charge.

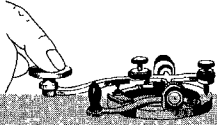
Assisting Ann Stratton, director of the school of practical nursing, in the presentation of diplomas and school pins were Grace Scheresky, director of nursing service, and instructors, Mrs. Beatrice Henderson and Agnes Scheresky.

MRS. JEWEL HENRICKSON
Director of Public Relations
Portland Sanitarium



► Broadview Academy, in the Illinois Conference, recently conducted an all-student Week of Prayer. The sermons and music were provided by eight young people: Larry Herr, Diana Grove, Ketti Ippisch, Jorine Saufl, Salene Wilhite, Ken Davidson, Ken Tkachuk, and Warren Jarad. The theme, "God's Way," was amplified by a different subject each night. The students felt that this was one of the high lights of school experience this year.

► The tenth annual Pacific Union Conference Temperance Oratorical Contest was held at Rio Lindo Academy, April 3. The panel of judges awarded first prize to Andy McRae, a senior at Thunderbird Academy in Arizona. Other participants were Russell Georgeson, Central California Conference; Dennis Sanders, Northern California Conference; Johnny Lorntz, Southeastern California Conference; and Ruth Barros, Southern California Conference.



Brief News OF MEN AND EVENTS



Columbia Union

Reported by
Don A. Roth

► Floyd Krause, pastor of the Frederick, Maryland, church in the Chesapeake Conference, has been appointed pastor of the Youngstown-Warren district in the Ohio Conference. He takes the place of C. R. Jepson, who is now pastor of the Cincinnati church.

► The Bladensburg, Maryland, church recently conducted a school of lay evangelism. A total of 26 laymen received certificates at the end of the week-long course. The pastor is Harold Lindsay.

► Columbia Union College graduated 109 seniors in the college's sixtieth anniversary commencement program in mid-April. It was the first time graduation was held under the new trimester system. The graduation weekend speakers were W. G. C. Murdoch, Theodore Carcich, and G. T. Anderson. Robert Uhran was senior class president.

► The class of 1950 of Columbia Union College recently held its third five-year reunion on the campus of the college in Takoma Park, Maryland. Directing the program was Jewell Peeke in the absence of the class president, Richard Fearing.

► Louis Canosa, former teacher of journalism and English at Mount Vernon Academy, has accepted an invitation from the Kettering Memorial Hospital, Kettering, Ohio, to join the office of public relations and development. He will be working with Norman Spuehler in the hospital's expanding PR program.



Lake Union

Reported by
Mrs. Mildred Wade

► Several new members are joining the staff at Andrews University. Joanne Mize, a graduate of Andrews University, is the new assistant dean of women. Esther Tyler, who recently received a Master in Library Science degree from Peabody College, in Tennessee, is connected with the James White Library in the cataloging department. In the English department there are four new teachers: Ramona Downs and Mrs. Jeanne Jordan, both graduates of Andrews University; Geni Kube, a graduate of Union College; and Lewis Pettis, who will receive a Ph.D. degree from Peabody College in July.

► Dr. Leona Running, associate professor of Biblical Languages in the SDA Theological Seminary, has been invited to spend next year as research assistant to Dr. W. F. Albright, eminent archeologist who is professor emeritus of Semitic languages at Johns Hopkins University in Maryland. Dr. Running has been with the

Seminary since 1955, and has worked with ten languages other than English. She has been accepted to take a course this summer in modern Hebrew to be held in Israel, under the direction of Dr. Shlomo Kodesh.

► Mrs. Philip R. Clarke, honorary 1965 chairman of the Hinsdale Assembly, recently presented a check for \$6,000 to William H. Wilson, associate administrator of the Hinsdale Sanitarium and Hospital, to be applied on the purchase of their new cobalt therapy unit. Mrs. William C. Sexton, 1965 president of the Hinsdale Assembly, and Mrs. Henry G. Bates, the 1964 president, witnessed the presentation.

► W. M. Buckman, home missionary secretary of the Michigan Conference, reports a new welfare center opened in South Haven on Sunday, March 21. This makes a total of 59 centers and more than 120 units now operating in the Michigan

Battle Creek Student Wins Third Prize in Essay Contest



Wilma Sykes, a student at Battle Creek Academy, was one of five students from throughout Michigan who received an award from Governor George Romney at the State capitol, March 25. The award was for her third-place essay on "Hiring the Handicapped."

The contest is sponsored annually by a governor's committee which works in cooperation with a similar one appointed by the President of the United States. Each high school submits its best essay to a local committee, which in turn sends the best entry to the State committee. The latter selects the five best entries, and the first-prize winner goes to Washington, D.C., to compete in the national contest.

Wilma's parents, Mr. and Mrs. William A. Sykes (right), of Battle Creek, were with their daughter when she received her award from the governor (left). The third-place spot was captured by Battle Creek Academy last year also when the winner was Carolyn Scully. Each of the five State winners received from Governor Romney a \$50 United States savings bond.

DON HAWLEY
Director, Public Relations
Michigan Conference

Conference. The mayor-elect of the city, and several city and county welfare and Red Cross officials, as well as Dorcas Federation leaders, attended the ceremonies. Many hours were spent by Clinton Lee, the pastor, John Stachnik, Mrs. Marie McNell, and many others in bringing this hope to a reality.

► Leon E. Ringering, pastor of the West Chester, Pennsylvania, church for more than three years, has joined the Indiana Conference as leader of the Scottsburg district. He graduated from Walla Walla College in 1958, and in 1960 received the M.A. degree in Systematic Theology from Potomac University in Washington, D.C., (now Andrews University in Berrien Springs, Michigan).

► Twenty-two junior boys and girls of Milton Junction, Wisconsin, raised \$972 for Investment last year. This is a per capita of \$44. Mr. and Mrs. Elmer Anderson, junior division leaders, gave guidance and inspiration. For 1965 the juniors have set a goal of \$1,000.

► The West Frankfort church in Illinois had four star solicitors among their children for Ingathering. Dannie Shelton raised \$214; Carol Filkins, \$136; Dennis Shelton, \$130; and Steven Shelton, \$130. They brought in more than one half of the church goal, and helped the nearby Eldorado church with \$98.57, which gave Eldorado its first Vanguard Goal in more than six years.



North Pacific Union

Reported by
Mrs. Ione Morgan

► After being closed for two years, the Granite Falls, Washington, church building, which was constructed in 1938, is again occupied. N. R. Dower, president of the Washington Conference, was the speaker for the organization service. Laymen of the Everett Central, Everett Southside, and Marysville churches handed out literature in preparation for meetings that were held before the church organization.

► Maybelle Vandermark is a welcome visitor to the spring Dorcas Federation meetings in the Northwest. Miss Vandermark is assistant secretary of the Department of Lay Activities, Health and Welfare Services, of the General Conference.

► Participating in groundbreaking ceremonies for a new welfare center in Canyonville, Oregon, on March 21, were Paul Haynes, district pastor; C. J. Ritchie, Oregon Conference home missionary secretary; Wilber Sylvester, local elder; and I. N. Gray, president of the local bank. The new center will consist of about 1,700 square feet of floor space and will be situated on the scenic church property site overlooking the major portion of the city.

► A. W. Spoo, business manager of Walla Walla College since 1952, has accepted a position as manager of the Loma Linda University Foundation and vice-president of the corporation, and will be leaving for southern California this summer.

► Two new teachers have been named to the faculty of Walla Walla College. Harold Lickey, a member of the music faculty at Pacific Union College since 1960, will be associate professor of music. Ward A. Soper, mathematics teacher at Adelphian Academy in Holly, Michigan, will arrive next fall to teach mathematics.

► Summer school at Walla Walla College, June 13 to August 20, will offer more than 100 courses in 15 departments as well as two important seminars in the field of education, says Dr. H. L. Rasmussen, director of the summer school.

► At the invitation of Gov. Dan Evans, the WWC concert band, under the direction of H. Lloyd Leno, played in the rotunda of the State capitol in Olympia, Washington, during the noon hour, March 26. The performance was well received.



Northern Union

Reported by
L. H. Netteburg

► Gene Johnson, Paul Thornblad, and Jerald Borchardt have joined the Minnesota Conference as literature evangelists.

► Mr. and Mrs. M. N. Jones, literature evangelists of Bismarck, North Dakota, delivered \$22,000 worth of literature in 1964.

► Sixteen people were baptized at Bismarck, North Dakota, on March 27. E. R. Gienger is the pastor.

► Eleven people were baptized as a result of a series of meetings held by A. L. Heitzmann and Ed Scheresky in Bowdon County, North Dakota.

► The literature evangelists of North Dakota set a record in 1964 with an increase in sales of 52.7 per cent over the previous year. This places North Dakota in the top ten conferences with the largest percentage gain in deliveries in the North American Division.

► Clair Tillman, former Minnesota literature evangelist, has relocated in Des Moines, Iowa, where he will continue in the same work.



Pacific Union

Reported by
Mrs. Margaret Follett

► About 125 Dorcas Welfare workers from the Northeastern Federation of the Northern California Conference attended the dedication service for the new \$20,000 welfare center building in Gridley, Sunday, April 4.

► The San Bernardino, California, K Street church has raised more than one

thousand dollars annually for Investment for the past three years. In 1964 the amount was \$1,200.14.



Southern Union

Reported by
Oscar L. Heinrich

► A special visitation program called Operation Outreach has been inaugurated in the Memphis Raleigh church. Its purpose is to show a personal interest in others, invite them to services, and encourage them spiritually. It is expected that during 1965, more than 1,000 visits will be made by the members on Sabbath afternoons.

► J. J. Millet, Alabama-Mississippi evangelist, and Doyle Phillips, pastor, recently concluded a series of meetings in Clanton, Alabama. Eleven were baptized.

► Five groundbreakings for new churches took place in the Florida Conference the first week in March. Churches are to be built at Hollywood, Okeechobee, Port Charlotte, Madison, and Forest Lake Academy. A sixth groundbreaking was for a Florida Living Retirement Home being established in the Forest Lake Academy area.

► Twenty-six evangelistic meetings, which added 174 members, were reported for the first quarter of 1965 by the Georgia-Cumberland workers.

► "The 25 Club" has been organized in the Charleston, South Carolina, church under the leadership of the pastor, H. K. West. The club aims to give 25 Bible studies each week. The pastor finds most of the interests and begins the studies, then the members of the club continue.

► Thirty-two baptisms resulted from a three-week meeting in Jackson, Mississippi, recently. Conference evangelist Halle G. Crowson joined with the pastor, W. G. Zima, to conduct this short series early in March.

► A rededication service was held March 27 at the Tampa, Florida, First church. Extensive refurbishing and refurnishing were completed recently.

► Bass Memorial Academy in the Alabama-Mississippi Conference will graduate 50 seniors this year in its fourth graduating class. Many of these students have spent their entire four years at the school and were among the first students to register at its opening four years ago.

and Message to Roy Kryger, 160 No. Main St., New City, N.Y.

WANTED: Instructor, Guide, Little Friend, Primary Treasure, Listen, These Times, Message, songbooks (including Christ in Song in any condition), cards, and children's supplies by Mrs. E. Duffus McLaughlin, Somerton P.O., St. James, Jamaica, W.I.

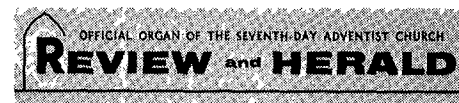
Old issues of Review to Richard Kerani, Kegati School, P.O. Box 412, Kisii, Kenya, Africa.

A continuous supply of clean copies of Life and Health, Listen, Signs, and These Times to College Park Church, P.O.B. 2020, Beirut, Lebanon.

Send a continuous supply of Little Friend, Primary Treasure, Guide, Instructor, Life and Health, These Times, Signs, used books, Bibles, and Review to the following: Mrs. L. Braithwaite, St. James P.O., Port-of-Spain, Trinidad, W.I.; Mrs. V. Hypolite, Cumuto P.O., Trinidad, W.I.; Daphne Riley, c/o Mary Iffill, Chin Chin, Cunupia, Trinidad, W.I.; J. H. Monsegue, Cumana, via Sangre-Grande, Trinidad, W.I.

Church Calendar

Spirit of Prophecy Day	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge and Church Missionary Offering	June 5
North American Missions Offering	June 12
Thirteenth Sabbath Offering (Central European Division)	June 26
Medical Missionary Day and Church Missionary Offering	July 3
Midsummer Missions Service and Offering	July 10
Pioneer Evangelism and Church Missionary Offering	August 7
Oakwood College Offering	August 14
Educational Day and Elementary Offering	August 21
Literature Evangelists Rally Day and Church Missionary Offering	September 4
Missions Extension Day and Offering	September 11
MV Pathfinder Day	September 18
Review and Herald Campaign	September 11-October 9
Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church Missionary Offering	October 2
Voice of Prophecy Offering	October 9



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

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Consulting Editors: R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts
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NOTICES

Literature Requests

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

WANTED: A continuous supply of clean copies of *Smoke Signals*, children's papers, pocket-sized books for missionary racks, by Mrs. P. A. Waite, Box 112, Hay Springs, Nebr. 68347.
 Send *These Times, Signs, Listen, Life and Health,*



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More Than One Million for Investment During 1964

The world financial reports have just been completed for 1964. We are happy to report that the Sabbath School Investment Fund amounted to \$1,230,558.72. This represents an increase of \$125,592.71 over 1963. We praise God for this wonderful achievement, and sincerely thank our Sabbath school members everywhere for making this good report possible.

The General Conference Autumn Council recommended that the Sabbath School Department encourage our believers to increase their giving during 1965 by 50 per cent. The Investment plan offers one way to substantially increase over-all giving. We invite each Sabbath school member to participate in Investment during 1965, so that we can reach our goal of \$1,375,000. We will need the full cooperation of all Sabbath school members around the world.

The tremendous needs of our evergrowing and expanding work in the mission fields, and our belief that the coming of Jesus is near, justify this earnest appeal.

G. R. NASH

Help for Disaster Area

Welfare workers in the conferences of the Lake Union are busy caring for thousands of tornado and flood victims in our territory. We much appreciate the financial help given from General Conference disaster funds. Welfare centers, conference welfare trucks, and conference depots have been pressed into service. In some areas cleanup crews are being organized to assist people as flood waters recede.

VERNON FLORY
Home Missionary Secretary
Lake Union

Youth Congresses in Japan and Korea

Delegates to the Japan Union Mission Youth Congress, held April 6-10, witnessed the largest Master Guide Investiture in the history of Missionary Volunteering in Japan, when 48 were invested. One thousand persons attended the congress in the Suginame Auditorium in Tokyo on Sabbath. The congress featured training classes in youth leadership, youth discussion groups, and outstanding performances in music, much of which was sung in English. Adventist youth in Japan have set their MV TARGET goal at 500 souls won for Christ in 1965.

More than 4,000 persons crowded into the large Ewa University auditorium in Seoul, April 24, for a thrilling climax to the Korean Youth Congress. Throughout the congress, which began April 21, every meeting had an overflow audience of youth eager to learn better methods of

soul winning and youth leadership. Korean Missionary Volunteers were blessed by God with 1,435 baptisms in 1964.

Fifty American and Korean Adventist servicemen attended the retreat held for them in conjunction with the congress. One Korean serviceman, Lee Hai Yung, who has been in prison for three and one-half years for his faith, was permitted to attend the congress, but had to return to prison on Sunday to finish his five-year sentence. While in prison this 27-year-old youth has won ten souls to the church.

JOHN H. HANCOCK

Improved Communications Facilities at SMC

The Southern Missionary College communications department recently announced completion of the current phase of expansion for the SMC communications center. The center, located in the north wing of Lynn Wood Hall, houses the college radio station, WSMC-FM, several studios, two offices, record library, engineer's workroom, WSMC control room, and a secretary-receptionist area.

The remodeled facilities provide adequate space for quality programming when the station expands its transmitter wattage. Other activities of the center include closed-circuit TV and film production.

J. O. IVERSEN

Death of Alf M. Karlman

On Friday, April 30, Alf Marcus Karlman died as the result of a heart attack. Elder Karlman retired in 1964, after some 37 years of service. At the time of retirement he was treasurer of the Northern European Division. Our Christian sympathy is extended to Sister Karlman and the family.

W. DUNCAN EVA

Gift of Vaccine Opens Doors in Burundi

The arrival of Salk vaccine to help stop a polio epidemic among refugee children in Burundi has opened what may be a new chapter in missions there. G. L. Goodwin, a Seventh-day Adventist missionary and amateur radio operator who alerted the General Conference Disaster and Famine Relief Committee of the need, reports a grateful reception of the medicine.

Three weeks ago, Pastor Goodwin says, few people in Burundi knew anything about the Adventists. Now the situation has changed. When the Salk vaccine arrived, courtesy of Seventh-day Adventist Welfare Service, this was the top news story for two days. It was repeated 27 times in three languages. The announcements ran something like this:

"Our beloved Seventh-day Adventists, the people of the Sabbath, have just given us a large amount of medicine that will keep our children from catching the arm and leg sickness. We want to thank them for their love toward us. They have helped us more than any other people."

The Disaster and Famine Relief Offering made this "love" gift possible.

W. E. PHILLIPS

Loma Linda Institute for Prevention of Alcoholism

The sixteenth annual session of the Loma Linda Institute of Scientific Studies for the Prevention of Alcoholism will be conducted on the campus of Loma Linda University, Loma Linda, California, July 5 to 16. Dr. Winton H. Beaven, associate director of the national committee and of the International Commission for the Prevention of Alcoholism, will direct the institute. Andrew G. Hanners, educational director of the California Council on Alcohol Problems, will serve as associate director.

The main purpose of the institute is to focus public attention on the effects of even small quantities of alcohol, on the physical, mental, and moral powers of the individual as well as on the social, economic, political, and religious life of the nation. Emphasis will be placed on educational measures that will effectively check the rise and spread of alcoholism.

The course of study consists of 20 basic lectures, 20 discussions, and a number of field trips. Two hours of graduate credit will be granted to those who meet the attendance requirements and who pass the requisite examination.

W. A. SCHARFFENBERG



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

NEW YORK—Church music directors are just that—"directors" and not "ministers" of music—according to an official of the Lutheran Church in America's Commission on Worship. "Within the life and work of the church," the Reverend Charles R. Anders said, "there is but one ministry—the ministry of the Words and Sacraments." The "director of music," "choir director," or "organist" titles should apply not only to laymen in these capacities, Mr. Anders said, but to pastors who may hold the music positions.

WASHINGTON, D.C.—Within hours after President Johnson signed the new \$1.3 billion Federal Aid to Education Bill came the first announcements that it would be challenged in the courts as to its constitutionality. Protestants and Other Americans United for Separation of Church and State (POAU), at a gathering of regional leaders here from across the nation, made known its intentions. The American Jewish Congress also will test the bill.