

This was the scene in the United Nations General Assembly in New York as Pope Paul VI delivered his address. On rostrum, from left: U Thant, U.N. Secretary General; assembly president Amintore Fanfani; and G. V. Narasimhan, U.N. undersecretary for assembly affairs.

Pope Paul Addresses the United Nations

A Reporter's Story

BY THE EDITOR

I AM sitting in the press room of the United Nations. The sun is setting on one of the most epochal days in the history of this multilingual, swarming city of New York. From nine this morning I've watched crowds along endless streets—hosts of school children from Catholic parochial schools, with banners proudly announcing their respective schools—what a day for them! Hosts of Catholic sisters, their beaming faces suggesting that this was for them the great moment of their lives—I confirmed that point by talking with some of them. And then there were plain New Yorkers of all kinds who had deserted offices right and left to swell the crowds. And last but not least, the majority of the city's 26,000 policemen, spaced about 15 yards apart to keep the crowds in order.

What thoughts were in the hearts of all as they watched Pope Paul VI pass by, I know not. In some cases I'm sure the mood was piety, in others, mere curiosity; perhaps in many, a mixture of feelings. The police force, which was once almost wholly Irish, and Catholic at that, is now greatly diluted by other national groups, including Jews. But if I can rely on the remark of a police captain, the Roman Catholic religion is still dominant in the officer group.

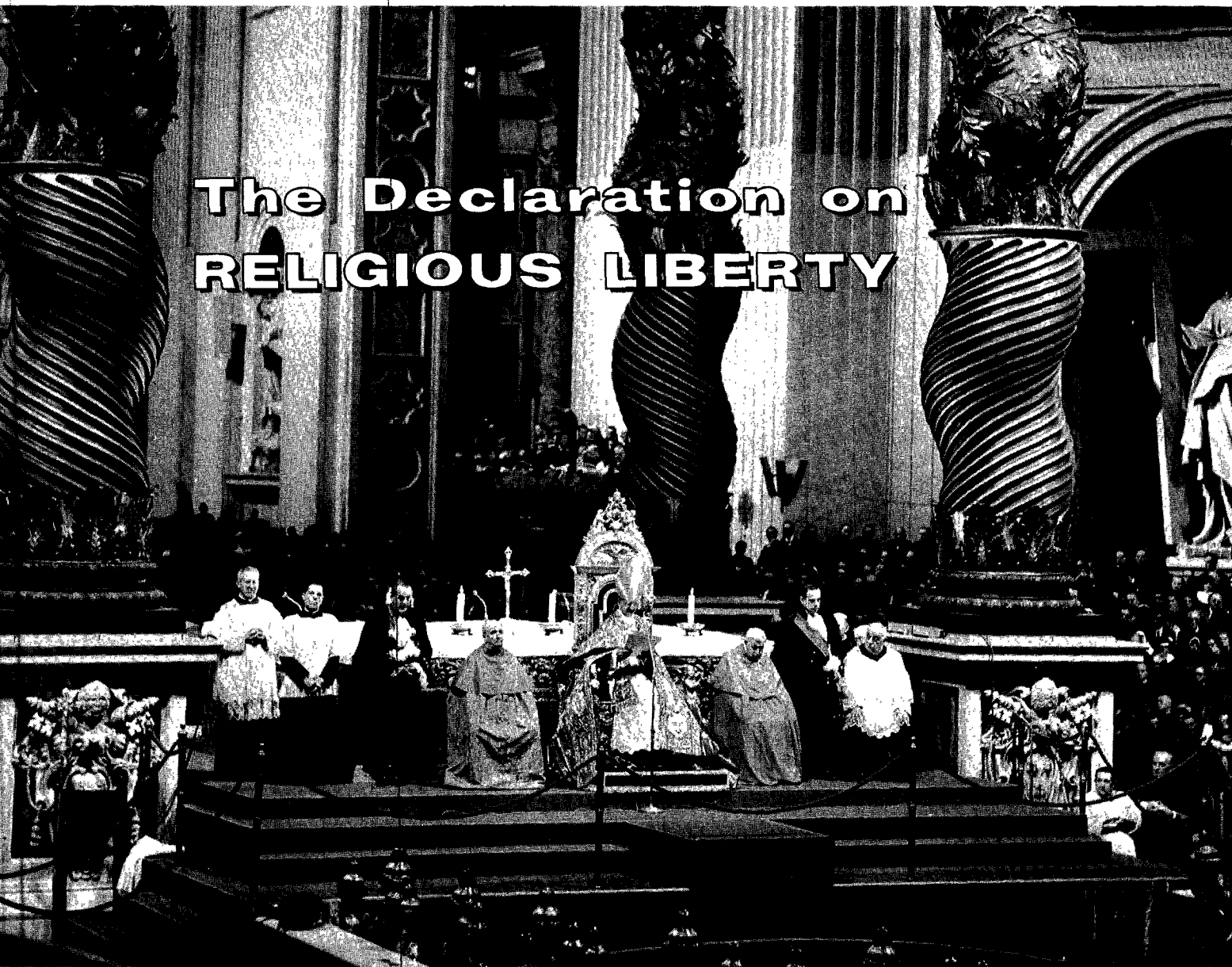
But the Pope needed no specially loyal group to ensure his safety. The vast crowds were obviously in a happy mood—that was evident on every side.

And when I speak of this mood I record a footnote for history—something has happened over the years to the American attitude toward Rome and its chief representative, the Pope. In fact, this changing mood was, at least for Adventists, probably the most significant fact of October 4 in the United States of America. A hundred years is a short time in the long annals of history. Only a little over a century ago there were anti-Catholic riots in Philadelphia—Catholic churches were burned, and priests stood in the entries of their churches with gun in hand to defend their properties.

To be exact, the date was 1844, a significant date for us. It marked the beginning of the Advent Movement that was to include in its distinctive message to men this, among other apparently far-fetched forecasts: that Rome was to revive from a deadly wound that had been inflicted in 1798. But we had hardly warmed up to our preaching when in 1870 the pope was shorn of his Italian lands and became, by his own designation, the "prisoner in the Vatican." Why should anyone take Adventists and their prophetic

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The Declaration on RELIGIOUS LIBERTY



S. APPETITI

Pope Paul VI reading his address opening the fourth and last session of Vatican Council II.

Rome, Italy
September 21, 1965

TODAY 2,221 members of the Roman Catholic hierarchy around the world met in the aula of St. Peter's for the 131st general congregation, or session, of Vatican Council II and voted to accept, in principle, the revised declaration of religious liberty, which they have been debating continuously and with fervor ever since the opening of the fourth and last session of the council on September 14. Whatever the future may hold, this day marks the beginning of a new era for the public image of the church, and in Catholic-Protestant relations. Only 224 voted against the schema, with 1,997 supporting it.

Today the church visibly laid aside the sword of intolerance with which it has confronted the world for the past fifteen centuries, and took in hand for all to see, the Protestant

olive branch of religious liberty. Today the church, in effect, abandoned its post-Reformation refusal to admit that men could, in good conscience, hold to any other belief than that of the Catholic Church, and acknowledged the equal rights of all men everywhere to follow the dictates of conscience in belief and practice, without coercion or restraint. Today the church opened wide the ecumenical door and invited its separated brethren to set out on the long road back to Rome, with the assurance that they would encounter no ambush along the way and that the intolerant ghosts of yesteryear have been banished forever from the shadows of Vatican City.

The past week here in Rome has been one of fascinating interest. Four years ago anyone bold enough to have predicted that an overwhelming majority of the cardinals and bishops of the Church of Rome would become champions of the cause of religious liberty, and defend it vigorously

within the sacred precincts of St. Peter's, would have been dismissed as a visionary and a false prophet. For more than four centuries the church has been imprisoned within the narrow confines of the medieval mentality it elected to retain at the Council of Trent. But during the past four years it has caught up with the rest of the world, and it now offers to lead mankind into a millennium of universal peace and brotherhood. Today's council vote for religious liberty may well prove to be an ace in Pope Paul's hand when he goes to the United Nations in New York with an appeal for peace on October 4.

Launching the Fourth Session

The fourth session of Vatican Council II began on Tuesday, September 14. Two days prior to that I drove down from Florence, on the last leg of my Romeward journey. Last Monday proved to be a busy day for some 400 representatives of the press con-

verging on Rome to cover the Council.

We devoted much of the day to securing our official press credentials, obtaining the coveted and hard-to-come-by pass to St. Peter's for the opening convocation, renting a press box in which to receive the official press releases, and attending the first press conference presided over by Julius Cardinal Döpfner of Munich. In accomplishing all of this we became deeply indebted to Gianfranco Rossi, religious liberty secretary of the Italian Union Mission. He is a diplomat worthy of his office and knows his way about Rome. At the press conference Cardinal Döpfner assured us that this would be the last session of the council, that it would close before Christmas, and that the schema on religious liberty was first on the agenda.

In order to be sure of a seat in the section of St. Peter's reserved for the press, we were waiting before the great bronze door of the basilica an hour before the appointed time, and were among the first to enter. With seats on the second and third rows in the north transept, directly facing the papal throne, we of the press were closer than any of the cardinals or the bishops to the focal center of the day's events. Soon the floodlights were turned on, and the fabulous interior of Christendom's largest church shone forth, resplendent in its gold, polished marble, and exquisite statuary. The graceful lines of St. Peter's, both inside and out, belie its vast size. Beneath Bernini's colossal baldachin, and toward the front, was a large square altar covered with white linen, for the celebration of the pontifical mass of the Holy Spirit with which the ceremonies of the day were to open.

Gradually the aula began to fill. To the tribune, or bank of seats, to our left came the members of the diplomatic corps assigned to the Vatican. Diagonally opposite us were the non-Catholic observers. The princes of the church, in their regal scarlet, took the seats reserved for them in the first tribune on the south side of the nave, and the purple-robed bishops and archbishops beyond them. We were handed copies of the mass, in Latin and French, by means of which it was possible to follow the service. Finally, to the majestic tones of the great organ the Pope entered, and with him the twenty-four cardinals who were to concelebrate the mass with him. They took their seats immediately behind the baldachin, and the service proceeded. There seemed to be no restraint on the taking of pictures, and we, along with many other members of the press,

made good use of the opportunity.

At the close of the mass the Gospel was enthroned, as in previous sessions, to mark the official opening of the fourth session. In solemn procession Pope Paul then ascended his throne to deliver the opening address, or allocution. In his remarks, read in Latin, he spoke of the council as "a celebration of the unity of the visible church," and of the recurring theme of its deliberations as "the great problem of reintegrating all Christians in the unity willed by Christ."

Toward the close of his address the Pope announced that, in accordance with the expressed wishes of the council fathers at the third session, he would soon officially authorize the formation of a senate of bishops, or episcopal synod, as he chose to call it, for consultation and collaboration with him in the government of the church. His further announcement—of the decision to accept the invitation to visit the United Nations in New York City on October 4—was greeted by the vast assemblage with the only applause that punctuated his address. The ceremonies of the day concluded as the Pope gave to all his apostolic benediction.

To fix the popular imagination on the opening of the fourth session of the council, what was announced as a solemn penitential procession was scheduled for twilight of the same day, Tuesday. Tuesday being the Feast of the Holy Cross, this procession originated at the Church of the Holy Cross and terminated on the steps of St. John Lateran, half a mile away. We joined the milling thousands in front of the Lateran, the pope's own parish church as bishop of Rome. As

darkness fell urns of oil were set ablaze to illuminate the procession route, and several thousand marchers made their way slowly to the square before St. John's, among them the colorful dignitaries of the church. Finally came the pope beneath a large gold-embroidered baldachino, bearing a golden cross that enshrines three fragments of wood said to have been part of the original cross.

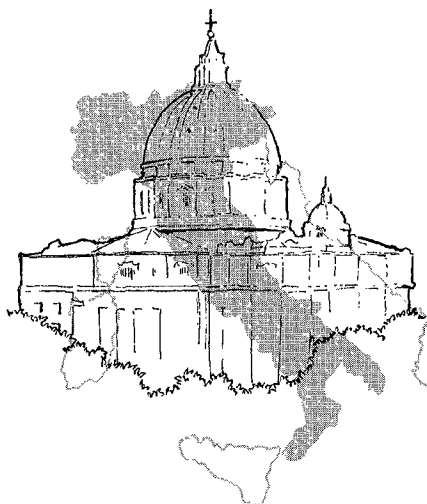
The Daily Routine

The following morning the council fathers settled down to business, and the rest of us to the daily routine of following and attempting to evaluate the debate going on within the walls of St. Peter's. The press is not admitted to the deliberations, but that entails no loss as the business of the council is conducted in Latin. Three years of trial and error have resulted in an excellent system of conveying to the press—and thus to the world—information about what is going on, and its import.

The council is in session from nine to twelve-thirty each day, Monday through Friday. Twenty minutes later a résumé of the morning's proceedings is available in English and half a dozen other languages. The English language press gathers for this briefing in a building adjoining Bernini's Colonnade in front of St. Peter's, on the south side of Via della Conciliazione. In strides Father Heston, terse and pleasant beyond the call of duty, with a brisk, brilliant, and sometimes humorous summary of what each speaker said. There is no complaint, as during earlier sessions, that those on the outside of St. Peter's do not know what is going on inside.

At the American bishops' press panel at three o'clock each day, members of the working press have the privilege of quizzing a panel of the council *periti*, or technical experts in such areas as theology, natural law, church polity, and canon law. In addition to the regular members of the panel—ten in number—guest experts are called as needed. During the debate on religious liberty, Father John Courtney Murray of (Jesuit) Woodstock College near Baltimore, Maryland, has been the guest, and practically all of the questions have been on this subject.

The religious liberty schema owes more to Father Murray than to any other one person. Some say that it is largely his work. Those who have read his numerous books and articles on the subject in recent years cannot avoid being impressed with the depth of his understanding of the fundamental principles of religious liberty, with his incisive logic in setting them forth, and with his objective attitude.



EDITORIAL Correspondence

from Europe
and the Ecumenical Council



Pope Paul personally enthrones the Gospel on the opening day of the council, an act performed each day in recognition of the Holy Scriptures.

S. APPETITI

separate schema in its own right. The council fathers were promised an opportunity to vote on it, at least in principle, before the close of the third session. The eventual decision of the council presidency not to permit a vote, on the basis that about 130 of the 2,200 fathers wanted more time to study it in its revised form, caused a great stir and led as many as 1,400 of them to sign a petition asking Pope Paul to intervene and permit a vote. He declined. Even the most ardent friends of the schema are now content that this was a wise move, for they feel that in its present form it is considerably improved and strengthened.

As it now stands, the declaration on religious liberty bases man's right to religious freedom on the growing consciousness of human dignity and the recognition that he should be free from all forms of coercion in order to discharge his duty toward God. No one should be forced to act, or be prevented from acting, according to his conscience. This right belongs to religious groups as well as to individuals. Civil authority is out of bounds if it interferes in any way with man's relationship to God, unless he disturbs the public peace, violates public morality, or infringes on the equal rights of others. It is said to be the desire of the council that all governments recognize the equal rights of all men to religious liberty, and surround this right with effective safeguards. Neither individuals nor groups are to be hampered in publicly teaching and witnessing to their religious faith.

A Bitter Struggle

The "interventions," or speeches, made by the council fathers during the course of the religious liberty debate still reflect the bitter conservative opposition that marked the past two sessions, and the warm praise of the liberals who constitute the overwhelming majority. For instance, Cardinal Ruffini of Palermo, one of the schema's outspoken critics, called for "drastic revision." Cardinal Arriba of Spain reminded the council that only the Catholic Church has the right to preach the gospel, and that it is the duty of the state to repress all others. Bishop Morcillo, also of Spain, added that if the state is incompetent to decide which is the true religion, as the schema declares, then it should listen to the church.

Bishop Carli of Italy complained that the document twists Sacred Scripture to conform to modern ideas. At the American bishops' press panel that afternoon, Father Murray commented

Except in the area of his personal loyalty and commitment to the Catholic Church, it would be difficult, even for a Seventh-day Adventist, to take exception to his views.

Other special conferences are called from time to time. The first of these featured an address by Father Murray on the historical background of the new Catholic concept of religious liberty as set forth in the schema. Characterizing Pope Leo XIII's concept of toleration three quarters of a century ago as "archaic," he credited Pius XII, immediate predecessor of John XXIII, with laying the foundation for the new concept. Leo XIII looked upon men as subjects of a paternalistic state, whereas Pius XII considered them to be responsible citizens. It is the heightened Catholic consciousness of the truth of the dignity of the human person, made in God's image, that lies at the root of the new attitude toward religious liberty. This awareness is the direct result of persecution the Catholic Church itself has suffered in various lands in recent years.

The primary function of the state, Father Murray emphasized, is to protect man in the exercise of his God-given rights and to assist him in the performance of his duties. The obsolete idea that error has no rights, and that civil intolerance is therefore to be practiced wherever possible and tolerance wherever necessary, has

given way in Catholic thinking to Pope John's distinction that while error itself has no absolute rights, the man who errs does have rights which must be respected. The essential function of the state with respect to religion, says Father Murray, is to guarantee religious freedom, not to support religion.

Father Murray freely acknowledged the past errors of the church with respect to religious liberty, and expressed his personal belief that the present declaration on the subject will prove to be only the first step toward a further development and extension of these principles. Catholic theologians, he said, now recognize the existence of truth outside the Catholic Church. During a private conversation following the address and the question period, he expressed his own belief that the religious liberty schema would mean the eventual end of special arrangements, known as concordats, between the church and such countries as Italy, Spain, and Colombia.

What the Schema Says

During the past two years the religious liberty schema has been rewritten five times. As a single chapter in the Decree on Ecumenism, it was debated for eleven days during the second session of the Council, in 1963. Early in the third session a year ago, it was discussed for four days, as a

that Bishop Carli's remarks were "irrelevant" and that he "quite obviously misunderstands the schema." One wag at the press panel suggested privately that a person could determine the tenor of what each of the council fathers would say, simply by noting the country from which he came.

According to Father Murray, the objections fall into three groups: (1) that the schema makes unwarranted concessions to what Catholics call "religious indifferentism"—that it fails to make clear that Catholics have the only true faith; (2) that it fails to state that nations have a duty to recognize the Catholic Church as the only true church; and (3) that it departs from the traditional Catholic position of tolerance of other religions by granting equal rights to all.

The four American cardinals who spoke all favor the schema. Said Cardinal Spellman of New York: "Every man must be free from all forms of coercion in matters of religion." Cardinal Cushing of Boston observed that the schema "answers the hopes of the world." Cardinal Ritter of St. Louis acclaimed it as "a cause of great rejoicing," and remarked that by voting for it the council fathers could "make reparation for the evil deeds of the past." Otherwise, he added, "we run the risk of being numbered among the enemies of the gospel." Cardinal Shehan of Baltimore asked for unanimous approval. In similar vein Cardinal Frings of Cologne said that the declaration "breathes the Spirit of the Lord," and Cardinal Alfrink of Utrecht, that it is "worthy of the highest praise."

During the general congregation Monday, Cardinal Beran of Prague, Czechoslovakia, made an impassioned appeal that the principle of religious liberty "be enunciated in very clear words and without restrictions," and asked his "Venerable Brothers, not to diminish in any way the strength of this declaration." He went on to comment: "In my country, the Catholic Church at this time seems to be suffering expiation for defects and sins committed in times gone by in her name against religious liberty, such as in the fifteenth century the burning of the priest John Huss and during the seventeenth century the forced reconversion of a great part of the Czech people to the Catholic faith." At the press panel this afternoon someone (a Catholic) commented that Cardinal Beran's remarks would go down as one of the great speeches of this session. Indeed!

Despite the adverse criticism, Father Murray believes that only minor changes will be made in the schema before the final vote and promulga-

tion as a decree of the council toward the close of this session. It is not at all impossible, on the other hand, that Pope Paul may again see fit to comply with the wishes of the conservative minority and present it to the council fathers on a take-it-or-leave-it basis, as he did with the schema on ecumenism at the close of the third session a year ago.

All concerned recognize that there are loopholes in the document, even as it now stands, by which those who wish to repress religious liberty may still do so—in the name of preserving the public peace or of maintaining historical traditions, as in Spain. Nevertheless, it represents so vast a forward step in the official attitude

of the church that we should doubtless accept it with joy and expect the church to live up to it—everywhere—in spirit as well as in letter. The principles it sets forth are for the most part in basic harmony with the historic Protestant position that emerged three centuries ago and that found classic expression in the Constitution of the United States in 1789. Protestants should appreciate the apparently sincere efforts of such men as Father Murray on behalf of religious liberty, and welcome this big stride in *aggiornamento*, or "bringing up to date," by their separated brethren of the Catholic Church.

RAYMOND F. COTTRELL
(To be continued)

The Art of Living.... when **you're** **young**

Educated Ears

GRANTED that one possesses the normal complement of two ears, and granted that the equipment inside the ears is in good working order, hearing should pose no problem. I'm not speaking of the penetration of sound. This would be a distinctly oversimplified approach to the malady of people who "have ears, but hear not." Unfortunates with this ailment hear sounds all right; they may even identify words, and, upon rare occasions, grasp entire clusters of paragraphs. But to all intents and purposes they "hear not."

The malady is especially troublesome when there's a solid block of listening that must be coped with. The sermon on Sabbath morning, for instance. Here is a situation where inability to listen intelligently is a real handicap. If it seems hopeless to tie yourself down to firm, constructive listening, likely you'll find that you're fidgeting, whispering, or even—unforgivable!—walking out.

Since there is so much listening that must be done, perhaps it would be helpful to arrive at a formula, of sorts, which may clear up some of the difficulty. First of all, you'll need to accept the idea that listening is an *active* process, not passive. Although your body is inactive, your mind must be just the opposite. It must be extremely active. It must participate. Communication involves three things—a speaker or writer, something to be communicated, and someone to receive the communication. So you'll need to put your auditory and intellectual antennae up as far as they will go.

Constructive listening calls next for

a disciplined mind. This means that extraneous ideas have to be sent firmly on their way. They may be good ideas—for some other time—but they form a massive obstacle to active listening. So clear the decks!

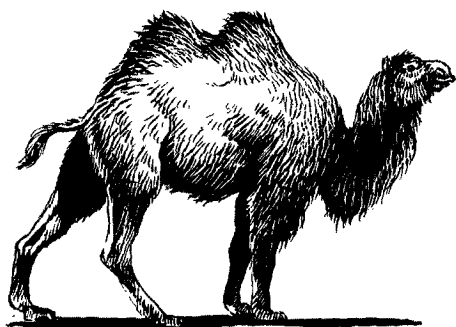
Pray, Then Follow

If it's a sermon that's to be participated in by you, as a listener, breathe a little prayer that the Lord will impress you with the thoughts that will be the greatest blessing to you.

Then, carefully follow the speaker through his introduction, taking it as a challenge to discover how he'll relate the introduction to his main point. If you're with him all the way, you'll be able to identify his main idea when he presents it.

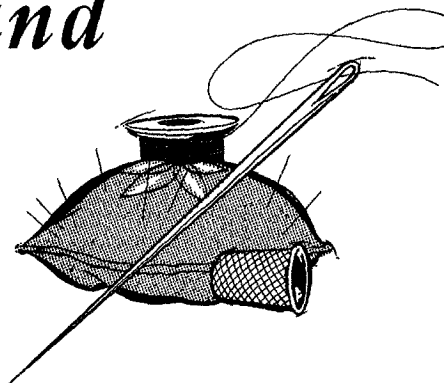
After that, construct an imaginary little outline, Roman numerals and all, filling in as you go. The speaker's conclusion, usually delivered with some degree of force, will fall properly into place, if you've been filling in your private, imaginary outline. You'll need to avoid extended mental arguments with the speaker as he proceeds, lest you get sidetracked. Arguments can cause you to lose the main line of thought.

So educate your ears to hear effectively. The art of hearing is part of the art of living.



By W. E. Read

The Camel and the Eye of a Needle



What did Christ mean by this illustration?

THE statement of the Saviour concerning the camel and the eye of a needle reads as follows in the King James Version: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:24). This comment by Christ is recorded also in Mark 10:25 and Luke 18:25, where it reads practically the same.

During the centuries, there have been three main interpretations of this seemingly extravagant statement. One is that it has reference to a small gate or door for foot passengers, by the side of a large gate of a walled city. Another interpretation makes it refer to a piece of cable or stout rope. A third demands that the statement be understood in a literal sense, thus showing the utter impossibility of the thing it is intended to represent.

There can be no doubt that "needle" should be understood to mean an implement or tool used for sewing garments. "Eye" means definitely an eye or hole such as we find in a needle.

One thing should be remembered in approaching expressions of this kind, and that is, that we are dealing with an Eastern phrase, perhaps even a proverb, and the language could be highly poetical. In fact, there are what we call hyperboles in any language, and this was particularly true in the language spoken when our Saviour was here on earth. We can see illustrations of this in such expressions as: "If thy right eye offend thee, pluck it out" (Matt. 5:29); "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove" (Matt. 17:20); "Strain at a gnat and swallow a camel" (Matt. 23:24).

Through these expressions our Lord taught vital and important truths to the people; He spoke to

them in language they understood, for they were well acquainted with these figures of speech.

Furthermore, the Jews, like other peoples, had quite a number of proverbs to emphasize certain concepts of belief. Some of these involved the camel. We quote two of these from the Hebrew writings:

"In Media a camel can dance on a *Kab* [a small measure]."—Talmud *Yebmoth* 45"; "When the camel went to demand horns, they cut off the ears he had."—Talmud *Sanhedrin* 106".

Again, both camels and insects were ceremonially unclean (Lev. 11:4, 20, 23, 42): "He who kills vermin on the Sabbath is as though he killed a camel."—Talmud *Shabbath* 107".

Another thing to bear in mind is that the particular expression of the camel and eye of a needle was well known to the Jews. We read in the ancient Jewish writings, referring to dreams: "A man is shown in a dream only what is suggested by his own thoughts. . . . Raba said: This is proved by the fact that a man is never shown in a dream a date palm of gold, or an elephant going through the eye of a needle."—Talmud *Berakoth* 55".

Referring to the scholars of one of their academies and to the subtlety of their finespun arguments, we read: "Perhaps you are from Pumbeditha, . . . where they draw an elephant through the eye of a needle. . . . Note: The scholars of Pumbeditha academy were extremely subtle."—Talmud *Baba Mezia* 38".

We are also told that: "Some authorities maintain that proverbs about the camel and the eye of a needle are well current among the Arabs. One has been expressed as: Hypocrites can enter Paradise as easily as a camel through the needle's eye."—

Expositor's Greek Testament on Mark 10:25.

We read in the Koran, the sacred book of the Mohammedans, that "Heaven's gate shall not be opened to them, nor shall they enter Paradise, until the camel passeth through the eye of the needle."—The Koran, *Sûra* 7:38.

Some commentators have advanced the thought that the correct rendering of the text in question should be "It is easier for a cable or stout rope to go through the eye of a needle." They do this because they feel that the Greek word *kamêlon* rendered "camel" in the K.J.V. should be *kamilon*, which means cable or rope. As can be seen, the difference in the word is an *i* instead of an *e*. It so happens however, that by far most of the Greek manuscripts read *kamêlon*—camel. *Kamilon* does appear, but in very few manuscripts, and those are of a rather late date.

A. T. Robertson in his *Word Pictures of the New Testament* mentions: "Jesus, of course, means by this comparison . . . to express the impossible. The efforts to explain it away are jejune like a ship's cable, *kamilon* or *rhapsis* as a narrow gorge or gate of entrance for camels . . . All these are hopeless, for Jesus pointedly calls the thing 'impossible'" (Matt. 19:26).

Others have urged that the phrase refers to a small opening at the side of the main gate of the walled city, but here again the force of the Saviour's illustration is weakened. In *Hasting's Bible Dictionary*, we read:

"The impossibility of a camel's passing through the eye of a needle is used by Jesus to emphasize the difficulty of a rich man's entering into the kingdom of God. An attempt is sometimes made to explain the nee-

dle's eye as a reference to the small door, a little over 2 ft. square in the large heavy gate of a walled city. This mars the figure without materially altering the meaning, and receives no justification from the language and traditions of Palestine. There is no custom of calling this small opening 'the eye'; it is usually named the 'small door,' 'hole' or 'window.'"

There can be no doubt that the Saviour was seeking to teach the people that a rich man who trusts in his riches for security, and depends upon himself and his own efforts, will find it impossible to enter the kingdom of God. Chr. Wordsworth on Mark 10: 25 has well expressed this:

"Our Lord uses the word Camel as perhaps better known to the hearers and readers of His Gospel, and on account of the form of the camel; the hump on its back being an apt emblem of worldly wealth as a heavy load and impediment to entrance through . . . the needle's eye of everlasting life." The illustration was to impress the hearer with the thought of something very difficult, and in the nature of the impossible.

John Lightfoot in his *Horae Hebraicae* wrote: "This is a phrase used in the schools, intimating a thing very unusual and very difficult."

W. F. Arndt and F. W. Gingrich in their *Greek English Lexicon of the New Testament* state that this statement of our Lord has reference to "something impossible, with the contrast emphasized greatly . . . a proverb comparing something very small with something very large . . . the largest animal and the smallest opening."

The Saviour might have had another thought in mind, that of exposing the subtlety and ingenious reasoning of the Pharisees. This was one way the ancient Hebrew writers evidently understood the expression, as indicated in the extract given above concerning the elephant and the eye of the needle. The emphasis of our Lord's teaching is that however rich a man may be, if he trusts in his riches for security, and depends upon himself and his own efforts, it will be impossible for him to enter the kingdom of God.

Nevertheless, are we to understand from this phrase that rich men cannot enter the kingdom of God? God forbid. Were not Nicodemus, a member of the national council (*The Desire of Ages*, p. 167); Zacchaeus, a tax collector (Luke 19:2); and Joseph of Arimathea (Matt. 27:57) rich men? Yet, rich though they were, they became followers of the Lord, and were a great help financially to the cause of God.

All through the ages, thank God, men have placed their wealth on the altar of sacrifice. Many are doing the same today, and we honor them for their dedicated service and devotion. No, Jesus was not emphasizing that rich men as such cannot enter the kingdom of heaven. But when men are so absorbed in riches that all their time or effort is directed to the accumulation of wealth, so that they have no time for spiritual things, then they are in grave danger of losing the greatest of all riches—eternal life in the kingdom of our God.

The following excerpt from the Pulpit Commentary is worthy of prayerful and earnest study:

"The voice of riches is a syren voice; the hold of riches on the heart

is firm as a death-grip. Riches prevent the lowliness, the childlike feeling of utter nothingness, of trustful timidity, of tractable weakness. They inspire a false sense of strength, and security, and abundance, and superiority. Often are they the devil's counters with which he buys men's souls. But 'with God' the mighty may be made to feel themselves feeble, the wealthy to be truly poor. Great is the trust reposed; great the difficulty of fidelity. But 'with God' even this may be done. And in our days, as has been happily in all the days of Christ's Church, men have learned to forsake all—even when that all was much—to follow Christ in lowly humility, in the poverty of self-abasement."—St. Mark, vol. 2, p. 88.

Fellowship of Prayer

"I Praise God"

"Some time ago I wrote asking you to pray that my family might be thoroughly converted. Since then a son-in-law has become more kind in the home. A brother has quit the use of tobacco and is beginning to read the *Signs of the Times*. I praise God for these victories. They still need our prayers."—Mrs. W., of Nebraska.

Victory Through Prayer

"Some time ago I asked you to pray for my son. I am glad to tell you that he has stopped smoking. Please continue to pray that he will accept God's truth. The Lord is good, and I praise His holy name."—Mrs. S., of Maryland.

"You prayed for my husband. He came back to the church. He was a great help and collected much money for the church before his death. Best of all, he was always at church. At home he prayed all night sometimes."—Mrs. G., of New York.

"Rejoice with me. My son called today and told me he had quit smoking and drinking coffee. At least, after 12 years of special prayer, I see a gleam of light."—Mrs. J., of British Columbia.

Conversion of a Medic

"I asked you to pray that our son might get a job and that he would take his stand for the Lord and be baptized. He obtained work and also was baptized in April. I thank you dear people for praying for our son. Most of all, I thank the dear Lord for saving him. He is now in the Air Force. He is in the medic division and is hoping he won't have to go overseas. God knows what is best for us all."—Mrs. W., of Oklahoma.

A Recent Conversion

"Some time ago I asked prayer for my children, a son in particular. I am so happy to tell you that while he is still in the Navy, he has come back to the Lord. In a recent letter he said he has never been so close to the Lord as he has been lately. But he is such a 'babe' in Christ that he needs our constant prayers, that he will remain true and faithful and grow in grace. Today is his twenty-first birthday. My prayer for him is that he will never lose his experience with the Lord."—Mrs. W., of Nevada.

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

Pope Paul Addresses the United Nations

(From page 1)

preaching seriously! Yet at the heart of our threefold message was a warning against the Papacy, its doctrines and its power, a power that was to become so great in earth's last hours that all the world would stand in awed admiration of it—that is, all but a remnant company. Well, the prospects did not look good that Rome would ever revive, as many very wise men did not hesitate to declare. But we kept on preaching.

Then came the first world war, from which, as someone well observed, only the pope came forth a real victor. Later Mussolini, of evil memory, restored a little land to the pope, and the picture began to change. A greatly increased number of countries sent ambassadors to the Vatican.

Then came the second world war, and some prominent statesmen urged Stalin to give ear to the pope's view on international matters. He felt that the only reply he needed to make was to inquire: "How many army divisions does the pope have?" But he was mistaken in his estimate. By then the revival of the Papacy was an evident fact. From this point on, the memories of most all of us are bright enough to fill in the details.

The Wound Healed

Today I seem to be watching the complete revival of this amazing ecclesiastical power. I watched the vast crowds. I heard the lusty cheers. I saw the Pope's entourage pass by, with its squadron of motorcycle police, its automobiles with cardinals ensconced, its protective panoply of secret service men, and last, but certainly not least, the TV trucks with their cameras focused on one man, the Pope of Rome. Yes, I saw and heard, amid the bright sunlight and the too-cool air—46 degrees—though the crowds seemed untroubled by the temperature.

Suddenly there took hold of me the realization that before my eyes prophecy was once more merging into history—the incredible of a bygone day, a day known to some still living, was a reality. Here in America, a land that had for so long been the great center of Protestant thought and action, though sometimes disgracefully displayed, as in the Philadelphia riots, was now ready to welcome with joy the head of the Roman Catholic Church. A policeman made special note of the fact, as we talked together, that the crowds were so happy and agreeable. "It can sometimes be bad for us when they're not," he added for good measure. I don't know whether

he had thought that some segments of New York might be hostile.

Speaking further of the mood, for it is most significant, I noted on the signboard in front of a large Fifth Avenue church: "Presbyterians Welcome His Holiness Pope Paul VI in Ecumenical Spirit." On the skyscraper side of one of the buildings that constitute the group encircling the United Nations main structure were the boldly displayed words: "Pacem in Terris ["Peace on Earth"]. Welcome, Pope Paul VI." Now "Pacem in Terris" is the title of the much-discussed encyclical of Pope Paul's immediate predecessor, John XXIII.

The Pope's speech today was not a spur-of-the-moment affair, as anyone might well conclude. On the contrary, it was long planned, and evidently for a significant reason. As the secretary general of the United Nations stated in his remarks preceding the Pope's message, negotiations were begun last January. Though U Thant did not spell out the fact, but rather hinted at it, the fortunes of the United Nations were then at low ebb, probably the lowest in its twenty-year history. Why not invite to speak before it someone whose world stature was great and who would state once more the aims and value of the United Nations? And so it came to pass that the Pope, the Bishop of Rome, addressed the assembled delegates of almost all the nations of the world, in the city of New York.

Everything was under perfect control at the U.N. I must have shown my special pass at least five times before I reached the room where several hundred reporters were to be seated. There were several such rooms, for no one room would hold them all. They were not forgetful of the fact that the

Pope had never before been in the United States. Before us, on a screen that I would estimate was about 10 by 12 feet, we saw portrayed every movement of the Pope as he traveled from the Waldorf Astoria hotel to the U.N.

His speech was given in French, though it was simultaneously translated into English—for linguistically illiterate souls like me. The Pope's range of languages is often noted. He speaks a number of them well, I understand. Having made this flattering remark, let me add one word of criticism—he kept his eyes on the manuscript almost constantly, a most grievous sin in the world of public speaking. But let us turn to what is obviously the heart of his visit to the U.N.—his address.

The address was an earnest endeavor, in serial order—seven sections were numbered—to show the imperative necessity of the U.N., and the good it had already done. One could hardly find fault with the general tenor of the address, as such. The U.N. does serve a valuable purpose. As a former secretary general of the U.N. once said to a group of us reporters: "As long as we can keep the nations talking across the table, even if they hurl hard adjectives, it is better than their hurling grenades at each other." Simply because we know that no human endeavors will put off for long the destructive forces of which prophecy speaks, we must never make the mistake of downgrading any agency that succeeds, even meagerly, in holding back the winds of strife.

Significant Statements

In all honesty I must say that the Pope's script—a copy of which is before me—was rather mediocre as a literary production. It was marked by a lack of well-turned phrases that, for example, made Churchill's addresses glitter and placed new phrases on the tongues of all of us. Nor was there a crashing climax. That surprised me a little. Presuming that a most busy man, as the Pope must be, would employ the usual ghost writers to do the main part of his speech writing, why did he not employ literary lights that would make his thoughts glow? But that is only a remark in passing. There were certainly some statements in his address that had a special meaningfulness for us. Let me cite a few.

"We express to you Our cordial personal homage, and We bring you that of the entire Second Vatican Ecumenical Council now meeting in Rome, and represented here by the Eminent Cardinals who accompany Us for this purpose."

That seems to give to the very modern ecumenical movement a new dimension. The Vatican Council sends



President Johnson accompanies Pope Paul VI to the front door of the Waldorf Astoria Hotel after their conference in the hotel. New York's skyscrapers in background form a backdrop for their departure.

its greetings, as evidenced by the cardinals present!

"This moment is also a great one. Great for Us, great for you."

Then he added: "We here celebrate the epilogue of a wearying pilgrimage in search of a conversation with the entire world, ever since the command was given to us: Go and bring the good news to all peoples. Now you here represent all peoples."

Continuing his line of thought on the significance of the U.N. and drawing a parallel to the Catholic Church, he said: "You are a network of relations between States. We would almost say that your chief characteristic is a reflection, as it were, in the temporal field, of what our Catholic Church aspires to be in the spiritual field: unique and universal. . . . Is there anyone who does not see the necessity of coming thus progressively to the establishment of a world authority, able to act efficaciously on the juridical and political levels?" This seems most strongly to suggest that in the spiritual realm the same kind of "world authority" is needed!

Unfortunately the Pope does not seem to be sure that disarmament is presently an attainable goal, for he confessed: "As long as man remains that weak, changeable and even wicked being that he often shows himself to be, defensive arms will, unfortunately, be necessary." Unfortunately every nation on the earth declares that its arms are only for defense!

Perhaps no subject today is under greater debate than birth control. The Catholic Church seethes with the conflict, a conflict that has become acute because of the evident population explosion, which threatens before a great while to overrun the earth with people. The Pope sought to dispose of the matter with these words to the U.N. Assembly: "You must strive to multiply bread so that it suffices for the tables of mankind, and not rather favor an artificial control of birth, which would be irrational, in order to diminish the number of guests at the banquet of life." Obviously, his attempted disposal of the matter cannot long suffice. Let me add at this point a parenthetical thought: To the various persons who have written me over the years, and to others who form the question in their minds as to the Adventist position on birth control, I will say: Adventists have never taken any formal position on this question.

The Pope finished his address in almost exactly the thirty minutes set for it—in fact, the timing of the whole day's schedule was a model of efficient planning. We might all take a lesson from this. Right in our own ranks at times, a preacher brother feels that the sun should be made to stand still



The huge crowd which jammed New York's Yankee Stadium surrounds Pope Paul VI as he leaves the field after his mass for peace before more than 90,000 persons. He raises his hands as his car moves slowly through the crowd.

while he runs over the time assigned him on the program. Please don't do it, brethren. Remember that even the Pope takes the clock seriously.

Immediately after his address the Pope moved from one room to another where the reporters had been listening. He tarried with each group a few moments to speak. I had a chance to study him at not more than twenty feet away. He is lean—so different from John XXIII—amazingly well poised, and is apparently possessed of boundless energy. From the time he boarded his plane in Rome, and allowing for the five-hour time differential, he had been in action about sixteen hours. And he is not a young man.

Even as I am writing these lines he is on his way to Yankee Stadium about one hundred blocks north of here to officiate at a mass. Nearly 100,000 of the Catholic faithful are expected to be present. Then he hastens to the Vatican exhibit at the World's Fair, and from there to his plane. His stay in America has been only one full day—very full—but the memory of the stay will linger long. Just what part it will play in shaping final events I cannot say, for I am not a prophet. Perhaps the comment of a leading New York newspaper, written yesterday, sums up the matter as well as one could hope for. Here are a few lines:

"The times move quickly and with bewildering speed. Wars and threats of war, peace conferences and overtures take the headlines, tumbling one after the other until they blend so that few single acts seem to mark a point in history. Yet such a point is now to be seen here in New York. For

the first time, a Pope is coming to the New World to see a rich and powerful arm of his church; to plead for peace at the United Nations and to be seen by millions upon millions of all faiths. It is an obvious sign of the broadening into the affairs of the world of the largest organization in Christendom. It puts the spiritual authority of the Vatican behind the considerations of the U.N. It makes secular a series of religious journeys by Pope Paul VI that may now reach behind the Iron Curtain into the lands of communism. And here, for a day, it means the biggest, the most crowded, the most worried-over reception this city has ever seen. At the United Nations power politics will come to a halt for the day so that the entire membership can pay tribute to Paul VI. . . ."—*Herald-Tribune*, Oct. 3, 1965.

* * * * *

This is a short postscript, written the next day, after my story is in type. It's a word on the Yankee Stadium mass. The newspapers came to their glowing climax in reporting it. The first and most obvious comment is that this is the only time a Catholic mass by a pope has ever been celebrated in the United States. The other comment is on the fact that on a special platform near the Pope's, a select company of Protestant ministers and Jewish rabbis were seated. At the conclusion of the mass the Pope moved to their platform to greet them. Ecumenism has made breathtaking strides!

We live in great days, earth's last days. On this note I would end my story. I can think of no more appropriate note.

F. D. N.



About Teen-agers—10

*Young people need
to be inspired
with*

A SENSE OF MISSION

By Joe Engelkemier

IN THE book *Gospel Workers* Ellen G. White relates the story of a traveler who, benumbed by cold as he journeyed through deep drifts of snow, was about to give up the struggle for life. Then, hearing the moans of a fellow traveler who also was perishing with cold, the man's sympathy was aroused, and he determined to rescue him. He rubbed the limbs of the nearly frozen man, and after considerable effort got him to his feet. The sufferer could not stand, so he carried him.

After he had gotten the fellow traveler to a place of safety, "the truth flashed home to him that in saving his neighbor he had also saved himself. His earnest efforts to help another had quickened the blood that was freezing in his own veins, and sent a healthy warmth to the extremities of his body."—*Gospel Workers*, p. 199.

In this illustration is a truth vital to the spiritual welfare of Seventh-day Adventist youth. "The lesson that in helping others we ourselves receive help, must be urged upon young believers continually. . . . Let the desponding ones, those disposed to think that the way to eternal life is trying and difficult, go to work to help others. Such efforts, united with prayer for divine light, will cause their own hearts to throb with the quickening influence of the grace of God."—*Ibid.*

No one can close his eyes to the fact that the church is losing many of its youth. In spite of hundreds of Christian schools, thousands of Sabbath schools, Missionary Volunteer departments in every conference, hundreds of MV Societies, plus youth pastors, summer camps, and various other efforts, youth are still being lost. Uncertain, confused, sometimes wandering in despair, often "disposed to think that the way to eternal life is trying and difficult," often benumbed by worldliness, they are in as perilous a condition as the traveler described by Sister White.

The thing that can do the most for them is to be gripped by an urgent sense of mission, to be deeply impressed that other lives depend upon them. "Nothing can take so strong a hold on the heart as the abiding sense of our responsibility to God."—*The Desire of Ages*, p. 493.

Nothing motivates like a deep

sense of responsibility. "For their sakes" (John 17:19) was the determination that gripped Christ and held Him true to His mission.

Concerning the world's awesome need Mrs. White writes: "Millions upon millions of human souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we desire them to do for us? All this, so far as lies in our power, we are under the most solemn obligation to do for them."—*Ibid.*, p. 640.

Pointing out what youth may do to help meet the need, she further writes: "The restless energy that is so often a source of danger to the young might be directed into channels through which it would flow out in streams of blessing. Self would be forgotten in earnest work to do others good."—*Ibid.*, pp. 640, 641.

Yet youth are not naturally inclined toward responsibility. Amusement, pleasure, fun, wealth, freedom from burdens—these things are much more natural and much more pleasing to a selfish heart.

How, then, is responsibility to be taught? How can youthful minds be directed to aims that are noble and worthy?

In the chapter entitled "The Schools of the Prophets," in the book *Patriarchs and Prophets*, there is a suggestion that, if followed, would lead untold thousands of youth to fulfill God's purpose for them. Note this sentence in particular: "Let the youth be led to understand the object of their creation,—to honor God, and bless their fellow-men; let them see the tender love which the Father in heaven has manifested toward them, and the high destiny for which the discipline of this life is to prepare them,—the dignity and honor to which they are called, even to become the sons of God,—and thousands would turn with contempt and loathing from the low and selfish aims and the frivolous pleasures that have hitherto engrossed them."—*Patriarchs and Prophets*, p. 601.

"To understand the object of their creation"—not to live in affluent luxury, not to be pampered by indulgent parents, not to serve mammon, seeking wealth and position and pleasure, but to honor God and

to bless their fellow men—this is what youth need. “I will bless thee, . . . and thou shalt be a blessing,” declares their Creator to each teen-ager (Gen. 12:2).

To “see the tender love which the Father in heaven has manifested toward them”—to recognize that all heaven was imperiled in man’s behalf; to understand that the Creator of a thousand billion Milky Ways would have died for a single soul, for a single teen-ager; to respond by letting the affections of the heart be entwined about their Father, who has dealt so kindly with them.

To see “the high destiny for which the discipline of this life is to prepare them”—a destiny which words are utterly inadequate to portray. Greater riches than possessed by the most wealthy of earth, greater honor than that bestowed on kings and queens, greater adventure than traversing continents or spanning oceans or journeying to the moon, greater love and friendship than tongue can express, and “pleasures for evermore” (Ps. 16:11)—these are but a small portion of all that can be theirs. “To him that overcometh will I grant to sit with me in my throne,” declares the Ruler of infinite time and endless space (Rev. 3:21). Who can grasp all that will be included in the deeper joys and higher privileges of the world to come?

Two vitally important agencies in helping youth to see and understand these three things—the object of their creation, the tender love of the Father, and the high destiny to which they are called—are the Christian home and the Christian school. Of the home and the importance of parental example we have said much in previous articles. It is impossible to overemphasize the importance of an ideal Christian home. “One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached.”—*The Adventist Home*, p. 32.

God’s plan of education has always centered in the home. Here children and youth are to be taught the object of their creation, shown the tender love of their heavenly Father, and inspired to choose a life of service. And as an aid to strengthen the work of parents, God has ordained Christian schools. Writes the servant of God: “All our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both private and public life.”—*Child Guidance*, p. 332.

She further emphasizes: “In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation.”—*Ibid.*, p. 304.

Of those youth who are sent to public school, how many will ever “be inspired to become laborers together with God”? For that matter, how many will even remain in the church?

only 8 out of 25 in other colleges remain in the church.

Asks Mrs. White, “Do our children receive from the teachers in the public schools ideas that are in harmony with the Word of God?” Pointing out how Bible truth can be neutralized and children confused, she says, “We send our children to the Sabbath school that they may be instructed in regard to the truth, and then as they go to the day school, lessons containing falsehood are given them to learn. These things



EASTERN PHOTO SERVICE

We had been discussing in Bible class the pleasure of doing good.

A number of years ago Paul Whitlow cited statistics to emphasize the holding power of Christian education. He pointed out that if 10 Seventh-day Adventist children complete 16 grades in SDA schools, 9 will remain in the church; if 10 Seventh-day Adventist children receive partial SDA school education, 4 remain in the church; and if 10 Seventh-day Adventist children receive all secular education, only 2 will remain Seventh-day Adventists.

More recently, statistics cited by S. A. Renzi, and based upon a study of 15,000 Seventh-day Adventist homes in the North American Division, reveal that of those who go through secondary schools, but no further, 18 out of every 25 in our academies remain in the church, whereas only 9 out of every 25 in public high schools remain in the church. Of those who go through college, 22 out of 25 in our own colleges remain in the church, whereas

confuse the mind, and should not be. . . .

“Can we wonder that under such circumstances some of the youth among us do not appreciate religious advantages? Can we wonder that they drift into temptation? Can we wonder that, neglected as they have been, their energies are devoted to amusements which do them no good, that their religious aspirations are weakened, and their spiritual life darkened? The mind will be of the same character as that upon which it feeds, the harvest of the same nature as the seed sown. Do not these facts sufficiently show the necessity of guarding from the earliest years the education of the youth?”—*Ibid.*, pp. 305, 306.

Still another urgent reason for Christian schools is found in the fact that in many families home education is neglected. “Many parents, absorbed in work and care, lose sight of their opportunities to influence for

good the lives of their children.”—*Education*, p. 285. In some instances the parents do not get along with each other, and consequently the children receive very little spiritual training. Within the church are hundreds of broken homes, and perhaps thousands of divided homes. The children and youth of these families, if they are to be educated to Christian service at all, must be given a training in Christian schools.

Let educators and school boards and all those connected with our educational institutions ever remember that these schools have the sacred responsibility of inspiring youth “to become laborers together with God.” In education, as in other areas, those who continually receive without giving, become stagnant. Far more than in the past, we need to devise opportunities for youth to share their faith.

There is no pleasure like the pleasure of doing good, and of this pleasure youth need to drink deeply. We had been discussing this in an academy senior Bible class, and shortly after our discussion one of the senior girls volunteered to help in the candy-striper program of a local Seventh-day Adventist hospital. After helping a couple of Sundays, she stopped after class one day and said, “You know, what you said in class about the pleasure of doing good is really true! It does something wonderful for me when I can help someone else.”

One time a group of students “adopted” a needy family, giving them Christmas presents and showing an interest in them. After a period of months the mother and all five children visited Sabbath school and church. The pleasure of seeing them there far exceeded anything that could have been gained from amusements.

All about us there are opportunities to do good. Any parent or youth leader who wants to give the matter a little prayerful thought will come up with many ideas—a neighbor who needs help, an elderly person who would be cheered by a visit, helping with Pathfinders or Sabbath school, seminar groups, singing bands, helping with community drives such as “Heart Sunday,” giving Bible studies, sharing literature. Never has the church had so much attractive literature. Let us use it generously, and encourage youth to develop the habit of carrying literature in their cars to hand out as opportunity affords itself.

Perhaps the greatest opportunity young people have is that of influencing their associates toward more spiritual living. “Preachers, or laymen advanced in years, cannot have one-

half the influence upon the young that the youth, devoted to God, can have upon their associates.”—*Messages to Young People*, p. 204.

The young people in our midst have a responsibility to God. Remembering that “nothing can take so strong a hold on the heart as the abiding sense of our responsibility to God,” let us do our utmost to educate them, both in the home and in the school, to feel this responsibility. “There are many who would work if urged into service, and who would save their souls by thus working.”—*Gospel Workers*, p. 82.

A Story FOR THE YOUNGER SET

Grandparents Like to Be Remembered

By Helen L. Kelly

SHIRLEY and Judy's grandparents live on a farm more than 300 miles away. Shirley's family goes to visit the farm only a few times a year. Since daddy works almost every Sunday at the store, they can't make the long trip on a weekend very often.

Lots can happen in two or three months. Sometimes three or four baby calves are born between visits. And the corn that was up to the girls' knees in May is higher than granddaddy when they return again. The golden ears on the dinner table have been picked from the tall stalks.

By the time of their next visit grandmother's large deepfreeze in the basement is filled with bags and bags of delicious vegetables and fruits. Jars of freshly canned foods sit in rows on the wooden shelves next to the freezer.

Shirley and Judy may not get back to the brick house with the silver maples in the yard until Thanksgiving or Christmas. Then the trees are bare and brown, while the girls wear their colorful warm winter clothes.

All the cows are huddled near the barn, which is filled with fragrant bales of hay. Granddaddy won't have to hunt for them in the pasture a mile or two away.

Spring is sprinkling her magic about when the girls come again. Leaf buds are bursting. Early hyacinth and crocus flowers are poking through the damp earth. The bales of hay in the barn are almost gone. And granddaddy is talking about plowing when the ground dries out a little more.

Each time the girls bound from the car at the end of the long journey, grandmother and granddaddy pick them up and take turns hugging them. Of course, grandmother can't help noticing how the girls have grown. Sometimes she has a little surprise gift for them.

“You always seem to have something for the girls. It's not their birthday, you know,” mother scolds playfully. She doesn't mention what is packed away in the car for grandmother and granddaddy. Then all laugh gaily at being together again.

Shirley and Judy's grandparents know their two little granddaughters haven't forgotten them while they are separated, for tucked in each week's letter from mommy and daddy is a letter from Shirley and Judy.

Shirley can print her name, but she can't write. Judy, who is younger, can't even print her name yet. But they can tell mother what to write. So each week they tell mother what they want to say to their grandparents in their own special letter. They draw or paint a picture to send across the miles too.

Each morning grandmother walks down the gravel driveway to the large mailbox near the road. When she finds a letter with mother's handwriting on it, she smiles to herself. She knows that her little girls haven't forgotten her.

Perhaps some of you have grandparents whom you don't see very often. Why don't you, like Shirley and Judy, write them about your activities and send them some of your drawings or schoolwork? It will make them very happy.



Each morning grandmother walks down the gravel driveway to the large mailbox near the road. When she finds a letter with mother's handwriting on it, she smiles to herself. She knows that her little girls haven't forgotten her.

JEANIE MCCOY, ARTIST



The Problem of Priorities

One of the most important tasks—and vexing challenges—that confront human beings day by day is that of assigning priorities to various projects, activities, and purchases.

National leaders, for example, must decide what legislation should be considered and enacted first. They must decide whether to spend available money on efforts to reach the moon, or on attempts to wipe out poverty. They must decide whether to assign funds for defense-weapons research or for hospitals, highways, and parks. If the decisions are right, and correct priorities are established, the country as a whole—or even people throughout the world—may benefit.

Churches face similar decisions. Leaders must decide whether to give priority to the needs in one field over those in another. They must decide whether to spend funds to enlarge an existing school or to open a much-needed new school in a territory presently without educational facilities. They must decide whether salary raises should consume funds that might be used to build a small clinic or hire an additional worker. They must decide which should be built first, a church or a school.

Families too have the problem of priorities. Should savings be spent for travel or for a much-needed addition to the home? Should the children be given a college education or should the old car be replaced? Which ancient appliance should be superannuated first—the refrigerator or the washing machine?

The Individual and His Decisions

Individuals, of course, are confronted with endless decisions involving priorities. Young people sometimes must decide which should receive priority—marriage or an education. Christians must decide whether to devote several hours to church work while household tasks await attention; or whether to subscribe to the *REVIEW AND HERALD* when they might buy a new hat or shirt.

Let us keep clearly in mind the fact that establishing priorities is not usually a matter of either/or. Nor is it a matter of deciding between the good and the bad. Generally it involves retaining all the items on one's list, but deferring some; concentrating on some while letting others wait.

In some kinds of activities the task of establishing priorities is relatively simple. For example, when one is building a house he does not consume nervous energy deciding whether to pour the footings before putting on the roof; or whether to rough in the wiring before plastering the walls; or whether to nail on the siding before applying the paint. There is a natural order that excludes originality, and minimizes debate.

But in the realm of the spirit the problem of assigning priorities is infinitely more complex, and more serious. The destiny of other souls, as well as of the person himself, may be determined by his judgments.

How, then, can one keep mistakes to a minimum in this realm? How can he reduce his margin of error?

First, by seeking God earnestly in prayer. The apostle James counsels: "If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him" (James 1:5, R.S.V.). Human understanding is limited. Even the strongest

minds are relatively frail. How wonderful, then, that God has invited us to come to Him for wisdom! If we ask in faith, and are willing to be guided, God will direct us. "The meek will he guide in judgment: and the meek will he teach his way" (Ps. 15:9).

Second, by making certain that our established set of values is right and dependable. We should continually square our options against realities like these: Whatever affects our eternal life is more important than what affects the present life. Eternal riches are more valuable than temporal riches. Meeting the real needs of other people is more important than satisfying personal wants. Beauty of character is worth more than beauty of face. Self-denial builds character; self-indulgence undermines it. Conformity to God's moral law brings happiness; disobedience brings unhappiness.

Third, by obeying the counsel, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). This is a key point. We should cheerfully give up selfish aims in favor of those that will bring glory to God. Self must be dethroned; God must be enthroned. The claims of God should receive priority over those of man.

As we apply the foregoing three guidelines we will be spared much of the anguish that accompanies decision-making on priorities. Moreover, we will have peace of mind—something that is not possible if we ignore them. Best of all, we shall receive the approval of the Saviour, who gave priority to our salvation, who put the cross before the crown, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

K. H. W.

"The Window Sill of Heaven

"Every morning lean thine arms awhile
Upon the window sill of heaven
And gaze upon thy Lord,
Then, with the vision in thy heart,
Turn strong to meet thy day."

What sound counsel this anonymous poem offers! Its message is threefold. First, begin every day with God. Before becoming involved with the world and its interests, take time to pray.

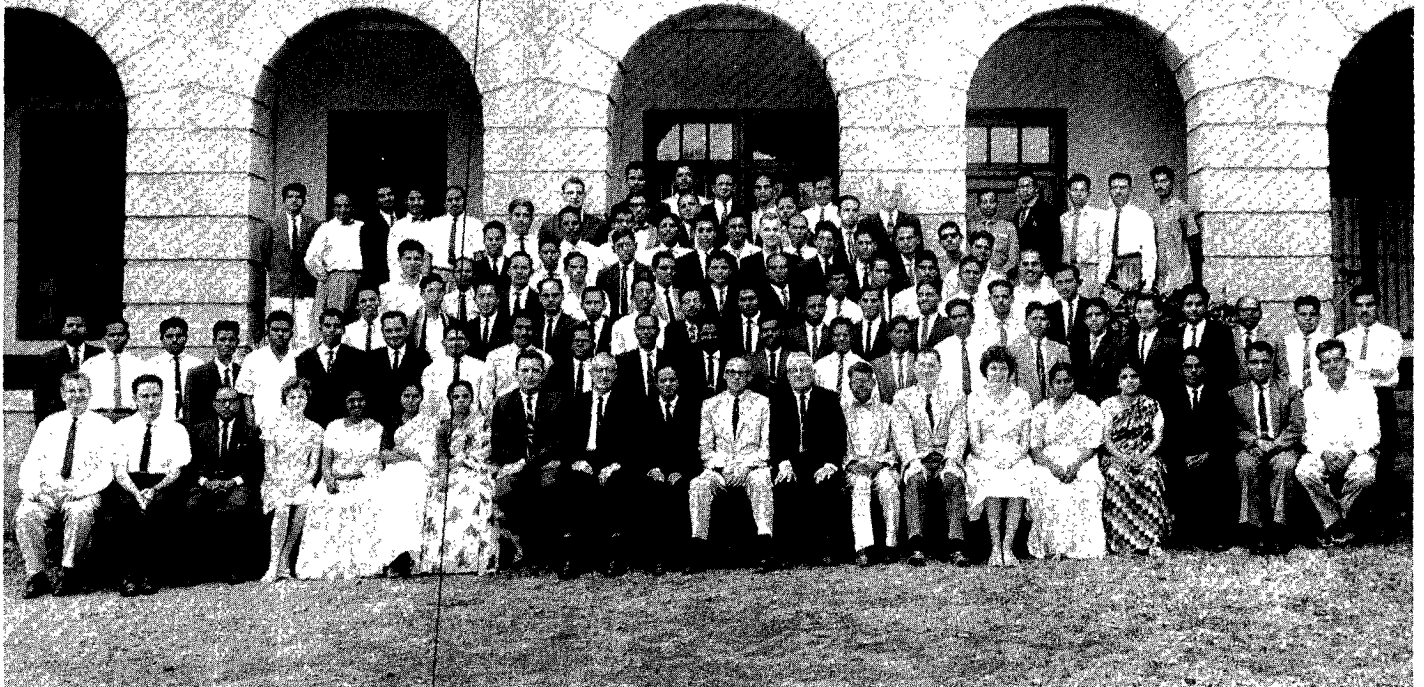
"Gaze upon thy Lord." Behold Him who is altogether lovely. "Look full in His wonderful face." Note His noble features, His expressive countenance. See the love and sympathy in His eyes. Look at the nailprints in His hands; and remember, it was for you He gave His precious life.

Then "turn strong to meet thy day." After beholding the Saviour, after hearing Him say again, "Lo, I am with you always," after claiming His promise "I will strengthen thee," you can face the day knowing that you are not alone. Christ is with you!

If any reader of the *REVIEW* has not established the habit of leaning on the window sill of heaven each morning, to gaze upon the Lord, he is missing much. Too much. A day that begins without seeing Jesus is often a day of gloom and defeat. A day with Him is one of joy and victory.

K. H. W.

Reports From Far and Near



The students and faculty of the Andrews University Extension School held at Spicer Memorial College, Poona, India. The faculty, beginning eighth from the left (seated) are: G. R. Jensen; P. H. Eldridge; M. E. Cherian, president of Spicer Memorial College and assistant director of the Extension School; W. Alexander, director of the Extension School; R. L. Odom; M. Amirtham, registrar for the Extension School; and P. L. Parker, librarian for the Extension School.

Andrews University

By R. L. Odom
Research Consultant, General Conference

EXTENSION SCHOOL IN INDIA

Approximately 125 men and women from India, Pakistan, Burma, and Ceylon—representing more than 40 languages—enrolled in the Seminary Extension School conducted at Spicer Memorial College in Poona, India, March 21-May 16. Visiting professors representing Andrews University were Wilber Alexander, Paul H. Eldridge, and Robert L. Odom. M. E. Cherian, president, and George Jensen represented the college as instructors.

Seven courses of instruction were given. In addition, special instruction was presented on various subjects in the seminar conducted three times a week under the direction of the officers and departmental leaders of the Southern Asia Division.

The countries of Southern Asia—India in particular—are making mighty efforts for progress in education, industry, and improvements in standards of living. Signs of this are everywhere. We found the people warmhearted, responsive, appreciative, and very friendly. The great problems with which the leaders of these nations wrestle are really great opportunities for able men and women to render service for the glory of God and the good of humanity. Andrews University deems it a privilege to lend a helping hand and encour-

agement toward the achievement of this.

The correspondence school conducted by the Voice of Prophecy has received 2,635,924 applications, and the present enrollment stands at 1,023,241, in 17 languages. It is estimated that these 17 major languages cover 80 per cent of the Southern Asia Division.

The membership of our organization in this section of the world was 491 in 1915. By 1945 this figure had climbed to 8,133. At the end of 1964 it stood at 30,104. The 2,971 additions in 1964 were 31 per cent above the number for the previous year.

The budgets for overseas personnel, including those for the teaching staff at Spicer Memorial College and the medical personnel for our hospitals, are 135. Counting each of the members of the families covered by the 135 budgets, there are 418 persons.

Printing is done in 24 languages, and oral work is done in 38 (approximately) throughout the division. Spicer Memorial College had an enrollment of 356 students during the past school year. The 19 high schools (academies) had an enrollment of 2,836, while the 165 elementary schools had 5,613. The grand total enrolled in all schools of this field reached

8,805 last year. Besides, a good number of students from this field are taking advanced educational work in the United States and other countries.

The manifest enthusiasm and appreciation for the services rendered by Andrews University at Spicer Memorial College this year, as well as the rapidly increasing enrollment in our educational institutions throughout Southern Asia, presages a need and a welcome for the University's helping hand again in the near future to help the college meet the increasing demands made upon it.

Laymen Help Raise Up Churches in Philippines

By J. O. Bautista, Departmental Secretary
North Philippine Union Mission

The largest number of active lay workers in the North Philippine Union Mission is to be found in the South-Central and Southern Luzon missions. It is not surprising therefore, that these two fields rank highest when it comes to the number of souls won and churches raised up through the efforts of church members.

Our attention was impressively called to this fact at the biennial sessions of these two missions recently. When the various groups of new believers were presented for acceptance into the sisterhood of churches in the South-Central Luzon Mission, it was revealed that out of the six that were accepted, four, or two thirds, were raised up by the laity. This is an excellent record indeed!

The district of Oriental Mindoro had the enviable record in 1964 of winning close to 200 souls, practically 90 per cent of whom can be credited to the work of laymen. Of the entire mission baptisms, which totaled 748, 432, or 57.75 per cent, were brought to a knowledge of the truth through lay brethren.

Dapdap church in a barrio of Calauag, Quezon, was started by cottage meetings held by M. L. Siaga when he worked there as a colporteur in 1962. Three were baptized as a result, after which an energetic missionary worker from among the new converts, Consolación R. Dionisio, took over the work of evangelizing the place. Assisted by her husband, 17 other persons were added to the group in two subsequent baptisms, through personal evangelism. The believers were organized into a church with 19 charter members on July 11, 1964.

Three Seventh-day Adventist families that settled in Guinhalinan, San Narciso, in the Bondoc peninsula of the same province, formed the nucleus for a new church in that faraway region. They were joined later by twelve other members. As these carried on a work for their neighbors

Mountain View College MCC Program Rated High

The Medical Cadet Corps of Mountain View College was rated the best in the Far East by a General Conference MV secretary, and the administration of the academy MCC program was rated excellent by the government tactical inspectors who were on campus recently to inspect the corps.

The government inspecting team was made up of a staff sergeant, who rated the administration and officers; a nurse, who inspected the first-aid procedures, and a lieutenant-colonel, who supervised the inspection.

The MCC officers met the inspecting team at the college gate and gave them a military escort to the administration building.

John Hancock, associate secretary of the General Conference MV Department, pointed out at a meeting that he felt the MCC of Mountain View College was the best in the Far East. Pastor Hancock visited the college while on a tour of the Philippines. While at MVC he participated in the inauguration of a new Pathfinder campsite and in the MCC inspection.

OTTIS C. EDWARDS
Academic Dean

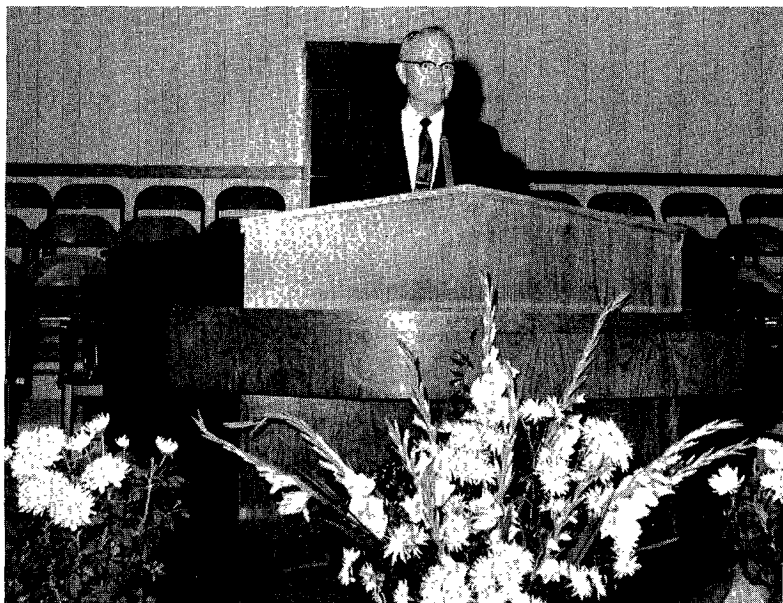
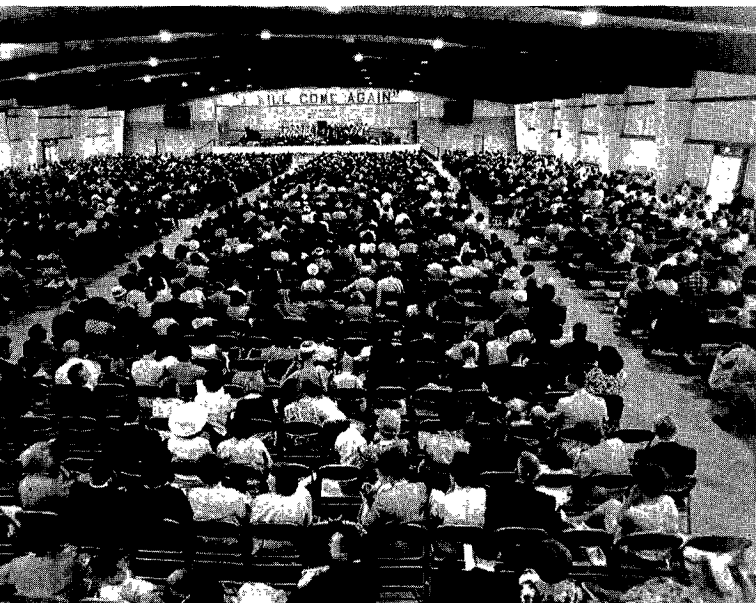
and friends, their efforts were rewarded with the winning of two additional converts, after which they were organized into a church.

The recently dedicated church in Pinamalayan, Oriental Mindoro, is the eighteenth church to be established in that district through the labors of veteran lay preacher Urbano O. Castillo and his companions. As long ago as 1930 attempts were made to enter the town with the Advent message, but it was not until last year that believers in sufficient numbers were brought to the truth as a result of the four efforts conducted by Brother Castillo. Now a church has been organized there.

San Vicente church in the mountainous region of Roxas, Oriental Mindoro, was raised up through the efforts of Arnaldo Pablo, who settled there from the neighboring Carabao Island in Masbate. It was organized on March 7, 1964, with 24 members. Our brother continued his labors for the Master, bringing in 21 more persons to the fold in nine months. About a dozen more were being prepared at the time he went to attend the general meeting. Work among the Mangyans, a mountain tribe, has also been started.

It was most fitting that an hour was set aside during the mission session at Lucena City for a symposium of lay preachers with a view to encouraging and inspiring others to more aggressive missionary endeavors. There was time for only ten of the more than 30 active workers to recount their outstanding experiences.

The week following the meetings in the South-Central Luzon Mission we had the privilege of attending the thirteenth biennial session in the Southern Luzon Mission, held in Legazpi City.



New Camp Meeting Auditorium in Illinois Conference

For the first time in eight years the Illinois Conference held a ten-day camp meeting, July 29 to August 7. The newly constructed pavilion on the Broadview Academy campus at La Fox, Illinois, made this possible. The auditorium, which has a seating capacity of more than 4,000, is 128 by 238 feet and has a mothers' room, recording room, large rest-rooms, and preparation rooms.

W. A. Nelson, conference president, stands at the pulpit, which was designed by Gary Rusk, of Broadview Academy, and built by Harley Rusk, the father, from Carthage, Missouri. The design represents the front of the building in miniature. The horizontal

decoration on the front of the pulpit represents the platform of the building.

The pulpit was dedicated on Sabbath, August 7, during the Illinois hour at camp meeting. It was given in memory of Mrs. W. A. Nelson, who died recently. Elton Dessain, conference treasurer, gave an explanation of the memorial gift. C. M. Willison, educational superintendent, offered the dedicatory prayer. It was Mrs. Nelson's request that any memorial gifts be used for the new auditorium.

ESTON L. ALLEN, *PR Secretary*
Illinois Conference

Next to the smallest among the missions in this union field, this mission counts 50 licensed lay preachers compared with South-Central Luzon's 44.

On the matter of newly organized churches in the mission during the past two years, the mission evangelists and lay members share equally. Of the eight newly accepted churches, one half were raised up largely by laymen.

Church members in Capalanga, in Camarines Norte, led by trained lay workers Emilio de Villa, Pablo Venida, and Gonzalo Guevarra, were responsible for the raising up of believers in the two barrios of San Lorenzo and Old Camp. Cawigan, in Talisay, came into existence through the labors of Martin Mapusao, of Santa Cruz, with his daughter as team-mate. Mabungalan in Mercedes, on the other hand, was started by brethren assisted by Lucerio Gamboa, who has transferred to the Bicol field from Nueva Ecija in Central Luzon.

This significant development in our work is surely very cheering, as it is in harmony with God's plan for the finishing of His work in the earth.

Twin Palms School at Ile-Ife, West Nigeria

By Beryl M. Turtill

The Twin Palms church school was the first SDA school organized for missionaries' children in West Africa. It has been operated by three different teachers during its 11 years of life. Violet Welkie, who because of illness had to leave it after 18 months (and since has passed to her rest), was the first teacher. She had six students—four boys and two girls. These six young people are still preparing for service in the Master's vineyard. Two are in high school, while the others are in college.

Following Miss Welkie's term of service, no teacher was available for almost two years, so the mothers once again took over the task of teaching their children. In 1956 Patience Crump arrived, and once



Rachel and Jonathan Watson, two of the first six pupils to attend Twin Palms School. Rachel is now studying to work in a pharmacy, and Jonathan hopes eventually to attend Loma Linda University to prepare for a medical career.

more the school was opened. Classes were conducted in the library of the nursing school building while the church school building was being erected. Miss Crump lived with us in the duplex. As soon as the school and teacher's home were completed a happy group helped prepare the schoolroom for occupation.

The ages and grades of the children vary so widely that much work and preparation have to be done by the teacher. At present 13 are enrolled, ranging from eight to 15 years of age. During Miss Crump's furlough and period of further study, Mrs. Mattson, a busy mother with three preschool children of her own, took over the task of teaching school. Now Miss Crump is back.

The children take an active interest in Missionary Volunteer work, and recently 11 of them received Honors in an Investiture service. Some of the children are leaving Twin Palms School for other schools, as their parents are due to return home for furlough. Some may never return to Twin Palms, but we feel sure that the education they received here will provide a good foundation for advanced training for service.

Pure Water Removes Prejudice in New Guinea

By Saleem A. Farag, M.D., *Medical Secretary, Coral Sea Union*

The message of salvation was accepted by the woman of Samaria because Jesus talked to her about something in which she was vitally interested—water. The Saviour aroused her interest in spiritual things by engaging her in conversation concerning a need which she felt, then step by step He led her to the true need of her soul of which she was not aware.

The method that Jesus used in leading this soul to God is still effective today, as the following experience shows.

Students enrolled in the health-education course at Sopas, New Guinea, were sent out two by two to villages far and near in the Western Highlands for a three-month field experience. They were to go to the villages and offer assistance to the people, teaching them simple principles of personal health and hygiene, and sanitation and nutrition. Ignorance of health principles causes a great deal of sickness and death among these people.

Two students, Kep and Evarrade, were placed in an area that has resisted the Seventh-day Adventist message for some time. We do not have any established work in that particular locality. The religious leaders had told the people not to have anything to do with our students. It was extremely difficult for these boys to find anyone to listen to them.

Two or three weeks went by and the students were unable to gain a foothold; in fact, people would disappear when they saw them coming. Then the boys decided to clean the village water supply, which was contaminated by human and pig waste. This was the only water supply for the village. The students cleared out the rocks, vegetation, and filth, and dug deep into the ground until they struck pure clean water gushing out from a good spring. They carefully placed a pipe, filled the hole with rocks, and covered the area with cement.

A crowd gathered to watch the students, and several offered to help. Our students were glad to receive the help. The councilman then wanted to know how much it cost for the material used; he asked each person in the village to pay a few shillings to cover the costs.

After the people saw that our boys were interested in their welfare they warmed up and were eager to know more about the "Seven-days." Two committeemen (assistants to the chief) were interested to know more about the message.



These young people are students at Twin Palms School in West Africa. Their parents are missionaries in the Ile-Ife Adventist Hospital.



New Campground for Wyoming Conference

The Wyoming Conference held its first camp meeting on its new campgrounds on Casper Mountain, August 12-15. The new dining hall, including kitchen, and the main auditorium (shown above) were completed for the camp meeting. Other buildings, such as an administration office, Book and Bible House, and cabins, are to be added during the next few years.

The attendance was 40 per cent higher than last year, and was equivalent to half the conference membership. Sales in the Book and Bible House increased by more than 20 per cent over last year.

The number of persons baptized in the Wyoming Conference since camp meeting last year was reported and is the equivalent of 11 per cent of the conference membership.

R. R. Hegstad and H. M. S. Richards, Jr., joined the Central Union Conference staff in giving excellent help for the various camp meeting services.

Because of the beautiful surroundings and cool climate at the new Wyoming Conference campsite it is expected that attendance next year will be even greater than this year.

LEE CARTER, President
Wyoming Conference

They came to the humble hut where our students were staying and asked them to teach them the stories of the Bible. Our



Assistant village chief (left) in New Guinea stands by Adventist worker who won him to Christ.

students were thrilled with this opportunity.

In a few weeks these two important personalities in the village indicated their desire to join the church and go to our Seventh-day Adventist school. They wanted to learn more about the truth so they could return and teach their people. The decision created opposition from the village and their families, but in spite of threats they stood firm. Pastor H. M. Pascoe and Dr. Robert Wood arranged for them to go to our school at Paglum. Now the village chief has built a house and clinic and wants to have a "Seven-day" doctor boy to help his people. Two students using a similar approach in a different area were able to enroll 14 in the baptismal class.

Colombia Church Doubles Membership in Year

By J. G. Nikkels, *Departmental Secretary*
Pacific Colombia Mission

In 1962 an enthusiastic intern and his wife directed a school of lay evangelism, after which the "graduates" looked for a place to work. It was decided to evangelize Alfonso Lopez, a new barrio (section) of Cali, Colombia, founded just two years earlier. Because of increasing

violence in the countryside, thousands had fled the neighboring provinces to find refuge in Cali. Bordering the Cauca River, at the eastern entrance road to the city, the barrio was a natural gateway. Almost overnight it grew to 40,000 inhabitants, which increase makes it the largest barrio of Cali.

Bible studies, cottage meetings, and branch Sabbath schools soon produced a little group of believers. In the same year the laymen, on their own initiative, bought a lot on the installment plan. Thus they tried to reserve some land, which was already at a premium, for a future church building. When they owed only five more installments, they ran out of funds. As they were in danger of losing their property, a meeting was called to which they invited L. A. Bolivar, the mission president. His personal gift at that meeting induced many others to contribute, and within a few minutes enough funds were available to pay off the debt on the lot.

However, the mission officers noted that it would not be an ideal location for a church. One of the brethren then offered



The new church in Alfonso Lopez, Colombia, on the eve of its dedication.

to trade his own more centrally located property for that church lot, which offer was accepted immediately. The mission committee decided to buy an adjacent lot of the same size, thus matching the purchase of these faithful laymen.

In July, 1963, construction was begun on a building that would seat around 300 persons. The voluntary labor of many laymen made it possible to build this edifice at a cost of only 80,000 pesos (U.S. \$8,000). On July 18, 1964, the new chapel was dedicated free of debt, and the group was organized into a church, with a charter membership of 48.

Immediately thereafter Elder Bolivar began an eight-week series of evangelistic meetings with the help of Ismael de Angel, secretary-treasurer of the mission, and the writer.

Taking night-about three evenings a week, these mission officers carried the full responsibility of this evangelistic effort in addition to the multiple duties of their offices. As no other workers were available at that time, they even had to take charge of the regular church serv-

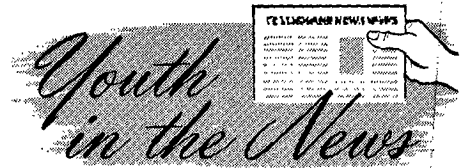
ices. A vacationing schoolteacher and some qualified laymen acted as Bible instructors.

The local priest vigorously opposed the effort and even held mass at the same hour as our meetings. One night he sent some ruffians, who entered our building with their hands in their pockets. We feared that they would throw stones, but after listening for a while they left.

Attendance kept growing, with as many as 400 present. Elder Bolivar and I had the privilege of baptizing the first 15 candidates on Sabbath, December 26, 1964. Subsequent baptisms brought the total to 43.

At the time of the church dedication it was voted to buy an adjacent house to serve as a building for our church school. In October, 1964, its doors were opened to about 60 students.

Sunday night, July 18, 1965, the church celebrated its first anniversary with an overflow crowd. How great was their surprise when the records revealed that their number had more than doubled in exactly one year. The church membership grew from 48 to 100.



► Beginning August 15, Terry Foss, a 17-year-old member of the Auburn City and Federal Way MV Society in the Washington Conference, presented a series of seven youth revival sermons in Bemidji, Minnesota, at the request of the pastor of the Bemidji church. The series was then to be repeated in a nearby town. Terry had previously presented sermons in Voice of Youth evangelistic meetings in western Washington.

► Salem, Oregon, youth responded to the call of evangelism by conducting a four-week Voice of Youth series in nearby Independence. Their theme was "Take Time for Eternity." Several weeks in advance of the meetings, the youth presented complimentary copies of the *Signs of the Times* to each home in the almost unentered town of 2,300. Attendance has reached as high as 85. Under the sponsorship of the Salem pastor, the participating youth include John Trude, Jr., associate leader and program chairman; Dick Loganbill, music chairman and chorister; Jan Wiebold, secretary; Tom Young, head usher; and Jeff Bounds and Linda Trude, pianists. Speakers have been Jan Eric, Fred Graves, Sharon Hens, Dale Oakes, Terri Robinson, Merlin Schreiner, Calvin Smith, Virginia Smith, John Trude, Linda Trude, Larry Vernon, and Nancy Yagelski.

► A group of enthusiastic young people recently conducted a Voice of Youth campaign in Shelbyville, Indiana. The Lord blessed their efforts as eight people took their stand for Christ. The principal speakers were Charles Pea, David Huber, Kenn DeHart, Don Plew, Eugene

Louden, and Jerry DeHart. Christina DeHart served as pianist, and Susan DeHart as song leader. Many other young people helped in various ways during the effort.

Congo Colporteur of the Year

By D. A. McAdams, Associate Secretary
GC Publishing Department

J. T. Knopper, publishing department secretary of the Congo Union, recently sent the following report regarding literature evangelist Timothy Kalipentala, Congo colporteur of the year.

"Timothy Kalipentala started his literature ministry in the Mokambo district in South Katanga. In one year he delivered Fr. 133,182 (U.S.\$739.89). In order to earn his credentials he had to deliver Fr. 6,000 (U.S.\$33.33) a month worth of books, but his average sales were Fr. 9,000 (U.S.\$50). He never misses sending in his monthly sales reports and puts in a full day's work six days a week. For 1965 he has set his goal at Fr. 12,000 (U.S.\$66.66) a month.

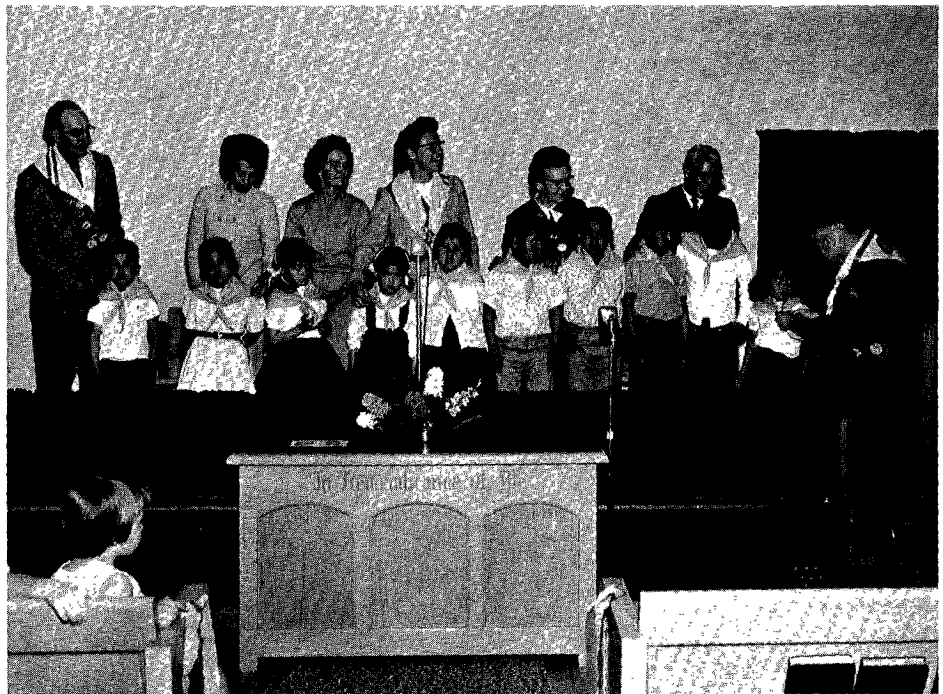
"Some time back he sold his home and shop in Mokambo to go to Jadotville, which is an unentered area. Before he left he encouraged another brother to



George A. Huse (left), secretary of the General Conference Publishing Department, greets Timothy Kalipentala, while J. T. Knopper speaks with the evangelist who has been sent to follow up the interests and establish the work in Jadotville.

take up the literature ministry in Mokambo. Now in Jadotville he meets every Sabbath with a group of 20 or more people. He has contacted the pastor of another Protestant mission who is already interested in the message and who is already convinced of the truth. On Sabbath afternoons he holds meetings in this pastor's home and is instructing a number of his members."

Surely Literature Evangelist Kalipentala is demonstrating what can be done and what should be done through the publishing work.



Navaho Children Invested in Colorado

A "first" was scored for the JMV class program in the Colorado Conference at an evening Investiture service for the Farmington church school. Mr. and Mrs. Roger Freeman brought ten of their students from the conference-sponsored LaVida Mission school to be invested. These ten Navaho children, who were invested as Busy Bees, gave evidence of having learned well the necessary material for their Investiture, and thrilled the listeners by singing lustily "Jesus Loves Me" in the Navaho language. The adults with the children are, from left to right: Roger Freeman, Mrs. Wetzel Williams, Mrs. Ed Davis, Mrs. Roger Freeman, the church school teachers of Farmington, Mr. and Mrs. Claude Hughes, and the writer.

TED N. GRAVES, MV Secretary
Colorado Conference

From Home Base to Front Line

Melvin G. Holm and three children left New York City September 9, returning after furlough, to Ethiopia. Brother Holm will continue as a teacher in the Ethiopian Adventist College at Kuyera.

Israel T. Agboka, recently a student at Andrews University, left New York City September 9, returning to his homeland, Ghana. Brother Agboka is connected with the West African Union Mission.

Dr. and Mrs. Neil R. Thrasher and three children left Seattle, Washington, for Indonesia, September 12, returning after furlough. The maiden name of Mrs. Thrasher was Lucille Bertha Daniel. Dr. Thrasher is a physician in the Bandung Mission Hospital.

Dr. and Mrs. Ronald E. Krum and two children left New York City September 14, returning to Nigeria after furlough. Sister Krum's maiden name was Ruth Marie Coon. Dr. Krum is a physician in the Jengre Seventh-day Adventist Hospital.

Mr. and Mrs. Ernest W. Waring and four children left New York City for Lebanon, September 16, after furlough. Before marriage, Sister Waring's name was Angelina Melashenko. Brother Waring is dean of men in Middle East College, Beirut.

Mr. and Mrs. Wilfred Felan Reyna and two children, of West Palm Beach, Florida, left Miami, Florida, September 16, for Colombia. Sister Reyna's name was Carolyn Ruth Stanley before marriage. Brother Reyna is to serve as a district pastor in the Upper Magdalena Conference.

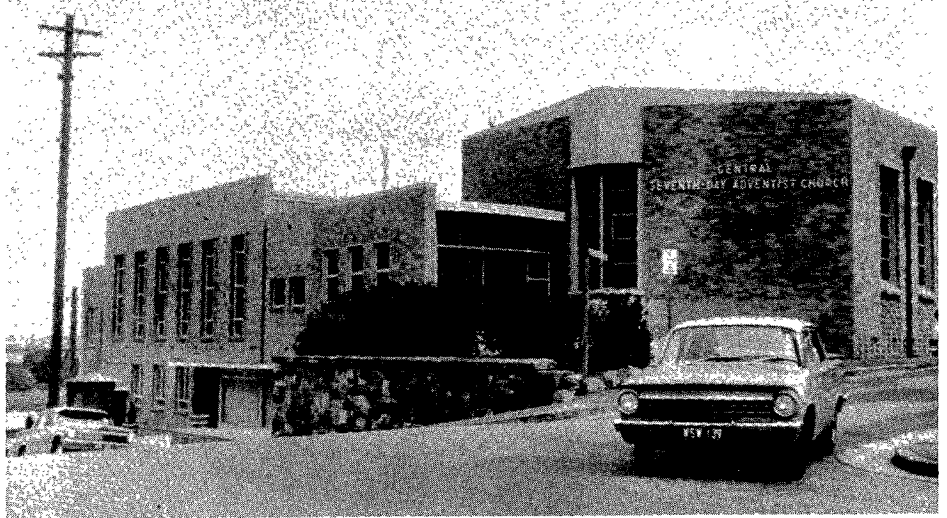
Dr. and Mrs. Kenneth L. Kelln, of Loma Linda, California, sailed from New York City on the S.S. *Tema*, September 17, for Nigeria. Sister Kelln's maiden name was Marilyn Carole Unsell. Dr. Kelln is to serve as a physician in the Jengre Seventh-day Adventist Hospital, Northern Nigeria.

Maria M. Anaya left Miami, Florida, September 17, returning to Puerto Rico after furlough. Sister Anaya is a nurse in the Bella Vista Hospital at Mayagüez.

Mr. and Mrs. Jerome P. Justesen and son, of Mountain View, California, sailed September 18 on the S.S. *Brazil Maru*, from Los Angeles, California, for Brazil. Sister Justesen's name before marriage was Carolyn Mae Bee. Brother Justesen will connect with Brazil College at São Paulo as a Bible teacher.

Elder and Mrs. Palmer Harder left New York City September 18, returning after furlough, to Brazil. Sister Harder's maiden name was Neusa Klein. Brother Harder is president of the Espirito Santo Conference.

Mr. and Mrs. Ernest D. Dobkins and two children, of Eunice, New Mexico, left Miami, Florida, September 20, for Puerto Rico. Sister Dobkins' name before marriage was Adela Montoya Lara.



Headquarters buildings at Brisbane, Queensland. The new £30,000 extensions (center of picture) dedicated June 20, comprising assembly hall with seating for 350 persons, four new offices, staff chapel, and ultramodern Book and Bible House, now complete the master plan designed for this conspicuous corner site close to the heart of the city.

Brother Dobkins has accepted appointment to Bella Vista Hospital at Mayagüez, as a laboratory and X-ray technician.

Mr. and Mrs. Gerald L. Cullum and two children, of Takoma Park, Maryland, left Washington, D.C., September 21, for Malawi. The maiden name of Sister Cullum was Helen Elizabeth Kollar. Brother Cullum is to be secretary-treasurer of the South-East Africa Union, at Blantyre.

E. W. DUNBAR

tion room, a new ultramodern community Book and Bible showroom and shop fronting on Eagle Terrace, along with four new offices, a committee room, and staff chapel.

The dedication and official opening were under the direction of the Queensland Conference president, K. S. Parmenter, and the secretary-treasurer, O. H. Twist.

Official guests included R. R. Frame, secretary of the Australasian Division; D. Sibley, president of the Trans-Tasman Union Conference, who offered the dedicatory prayer; L. Butler, secretary-treasurer of the Trans-Tasman Union Conference; and C. W. Jessup, representing the architects, Bligh, Jessup, Bretnall and Partners.

In his remarks of appreciation Pastor Parmenter expressed the heartfelt thanks of the constituency to all who had helped monetarily and otherwise in making the new extensions possible. He also expressed the belief that the events of the weekend June 19 and 20 in Queensland might well have created denominational history in Australasia, since on the one weekend two new country churches, Dalby and Chinchilla, and the conference headquarters additions had been officially opened and dedicated—three new buildings in two days.

Pastor Frame in his dedicatory address reviewed the history of growth in Queensland since May 22, 1893, when A. S. Hickox arrived from America, the first Seventh-day Adventist minister to visit this field. He also commented on the growth throughout Australasia. "We find that 50 years was required to reach a membership of 36,000 and only a decade to add another 31,000. In the past four years 22,000 have joined the church, and there is one Seventh-day Adventist for every 240 persons in our territory."

The basic plans of the new extensions were drawn up and submitted to the architects by M. M. Stewart. The execution of the main portion of the work of construction was placed in the hands of an Adventist builder, Evan Coulston, whose workmanship has received high commendation from all who have inspected the building. We pray it may well serve its designed purpose in assisting in the fulfillment of the church's divine commission.



New £30,000 double-story extensions to Queensland Conference headquarters.

Queensland Conference Headquarters Building

By M. M. Stewart, Secretary
Department of Public Relations

New additions to the Queensland Conference headquarters, valued at £30,000 (about \$67,000 U.S.), were dedicated and officially opened Sunday afternoon, June 20.

Centrally located on the corner of Eagle Terrace and Coronation Drive in Brisbane, the new brick two-story extensions include an assembly hall with seating for 350 persons, modern kitchen and projec-

Prominent Guatemala Jew Decides for Christ

By Arthur H. Roth

Luis Ramírez of the Central American Union has shared with me an unusual experience which I, in turn, want to share with you.

In the city of Guatemala, Brother and Sister Rigoberto Escalante have lived as neighbors of a prominent member of the Hebrew communities of Quetzaltenango and Guatemala City. On many occasions the Escalantes prudently spoke to their Jewish neighbor, Elias Baer, about the Scriptures and other aspects of our faith.

Mr. Baer became grievously ill with

cancer, and although his two doctor sons, supported by their father's substantial capital, did all they could in his behalf, they were unable to restore him to health.

During the closing days of his life Mr. Baer urged the Escalantes to come to his home to speak about faith and the great spiritual themes of the Scriptures. This they did gladly. Elias Baer responded, "How wonderful!"

Upon hearing this exclamation from Mr. Baer, Sister Escalante replied, "Don Elías, I could tell you even more lovely and precious things from the Scriptures, but I fear that you might not want to hear them."

"Please tell me those things too," urged Don Elías.

"Those things are about Jesus Christ, the Messiah, Don Elías," said Sister Escalante, "and you have never wanted me to speak to you about Him who is salvation and life eternal."

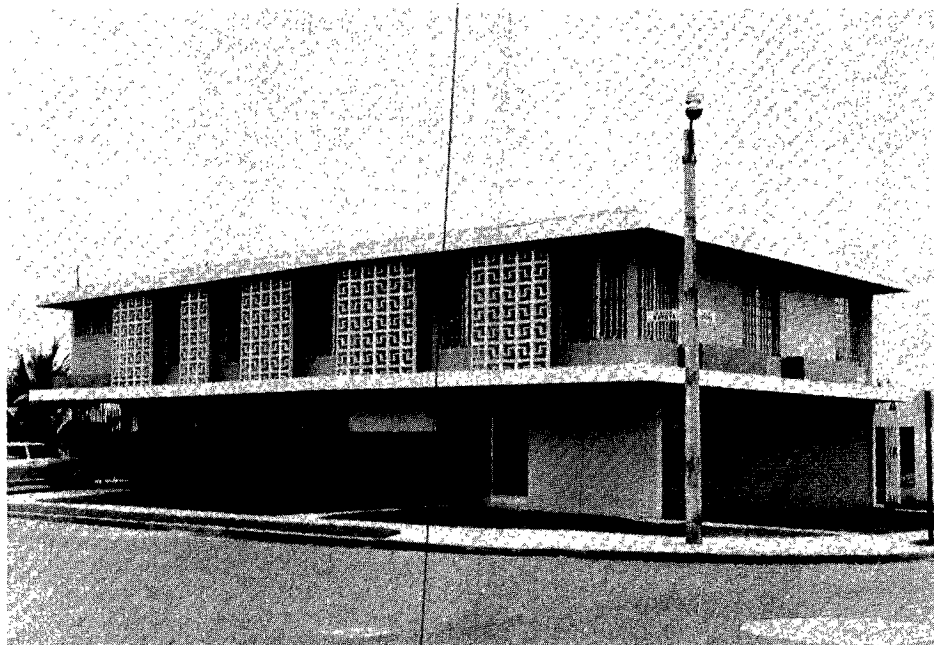
"I beg you, do tell me about Jesus," said Don Elías.

Immediately, and filled with the power of the Holy Spirit, Sister Escalante told Don Elías and his wife, Eugenia, the complete story of Jesus the Messiah. After listening to our sister's inspired words, Don Elías Baer voiced the deep movings of his heart, "This day I understand. Right now I accept Jesus Christ, the Son of God, as the Messiah and my Saviour."

This decision of Don Elías' shook not only his family circle but the entire Hebrew society in Guatemala City and Quetzaltenango, for he was a much respected Jewish leader among his spiritual and racial brethren who for the most part were business pillars throughout the country. The rabbis, who had been his close friends, were shocked and furious.

Don Elías Baer, in spite of his illness, continued alert and steadfast. On Sabbath, August 14, 1965, he confirmed his Seventh-day Adventist hope and faith to Elders Luis Ramírez, and Osiris Weiss. A few days later, as a fully persuaded Christian, he passed to his rest confident of meeting his Messiah, along with all those who know that there will be a resurrection.

Don Elías' family and many friends have been deeply moved by his great faith in Jesus Christ the Messiah.



Antillian Union Inaugurates New Office Building

The new office of the Antillian Union, Villa Capri, Río Piedras, Puerto Rico, was formally dedicated May 27. Pastor José Figueroa, Jr., offered the prayer, and Dr. José Pasalaqua, medical director of the Río Piedras Hospital, representing the mayor of San Juan, cut the ribbon. A. Ray Norcliffe, union president, was master of ceremonies. Theo. G. Sample, treasurer, officially opened the doors of the building.

Below (left to right): the Antillian Union staff: Ernesto Gil, cashier; Fred Hernandez and Fred Moore, departmental secretaries; A. Ray Norcliffe, president; Theo. G. Sample, treasurer; and R. F. Mattison, departmental secretary.

R. F. MATTISON



Old-time Camp Meeting Held at Wright, Michigan

By Don Hawley, Departmental Secretary
Michigan Conference

An "old-time camp meeting" for Michigan young people was held August 27 and 28 only a stone's throw from the spot in Wright, Michigan, where the denomination held its first camp meeting in 1868. An overflow congregation filled both of the large tents provided for the meetings, and many had to sit under the open sky. Featured speakers for the occasion were John Hancock and D. A. Delafield from the General Conference.

In spite of the desire to capture the feeling of the original convocation, a number of concessions were made to com-

fort and modern technology. Those in attendance enjoyed the luxury of steel folding chairs, as opposed to the rough plank-on-log seating of early days; and the challenge to the speakers was lessened somewhat by the public-address system which carried their voices to the farthest row with little effort on their part.

Realism was added to the Friday night service as kerosene lamps hung from the tent center poles for lighting. However, even this represented a great advance over what used to be. Illumination at our first camp meeting was provided by wood fires on earth-filled boxes elevated on posts. Log fires on the outskirts of the camp helped to provide warmth as well as additional light.

Formerly, families had to ride two or three days in horse-drawn carriages to attend, camping out overnight along the way. This time members made the trip in an easy hour or two over superhighways in the luxury of modern automobiles. After the Friday night service they drove home to enjoy the comfort of their own bed and then returned in time for Sabbath school the following morning.

In the afternoon smaller groups were taken on historical tours around the grounds and through the old Wright church and cemetery. The property where the present meeting was held belongs to Ruell Root, grandson of E. H. Root, who owned the property at the time of the first meeting.

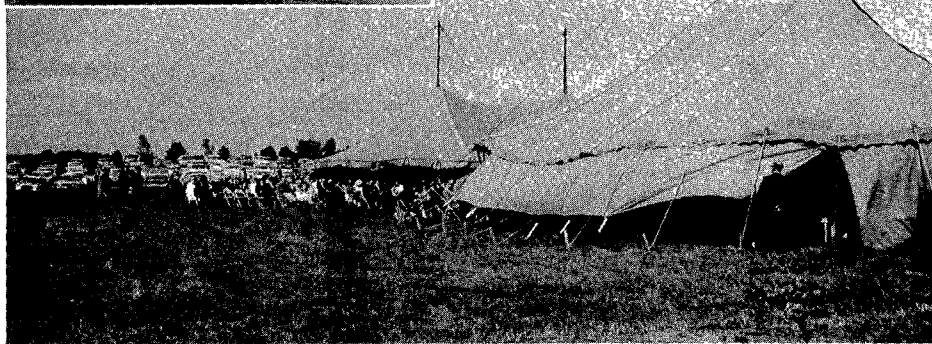
The Original Meeting

The denomination had been using tents for evangelism for 14 years before they thought of gathering our own people together for a camp meeting. They were fearful that such an endeavor might prove to be a disorderly and confusing experience. But in July of 1868 James and Ellen White, along with Uriah Smith and others, met in the Wright church to discuss the matter. The outcome was a decision to try a regional camp meeting to include western Michigan, Wisconsin, and Illinois. Elder Root offered land right behind the church, and since this was near Lake Michigan, it meant that members in Wisconsin and Illinois could easily travel by water.

The center of that first camp, held in a maple grove, was an outdoor meeting place with a canopied speakers' stand facing the log-and-plank benches. The Ohio and Michigan tents, both 60 feet in diameter, were pitched nearby. One was filled with straw for the campers' use, and the other served as a meeting place in case of rain.

And they had a bookstand! Erected in the open air, it consisted of three foot-wide boards 12 feet long in a triangle. The young man inside was J. O. Corliss, who became a well-known preacher and missionary. More than \$600 worth of tracts and books was sold—a sizable amount for those days.

In addition to the two large tents, there were 22 sleeping tents. Since no one was too certain of the permanency of the program, Elder White suggested that the people make their tents of cotton drill, which material could later be cut up into overalls. Only one tent was of regular duck canvas. The first good rain made it



An overflow congregation filled the two tents and spilled out into the open air at the camp meeting held for youth on the site of the first Adventist camp meeting, in Wright, Michigan. Inset: The old church at Wright, Michigan, where a decision was reached to hold the denomination's first camp meeting.

plain which of the two materials was suitable for camping out.

These sleeping tents were not single family quarters, but community tents, each providing sleeping accommodations for from 12 to 20 people. In his book *Captains of the Host*, A. W. Spalding described them thus: "Down the center ran parallel boards set on edge, to make an aisle, with a curtain on either side. Between each board and the outer wall straw was piled thick, and this made the foundation of the bed, completed with the quilts and sheets which the campers brought. The men slept on one side, the women on the other, and children were distributed around."

Lights-out time was 10:00 p.m., and strict silence was expected. Elder J. N. Andrews made the round of all the tents just before this time to be sure that everyone was all right. Fires were kept burning through the night, and watchmen were on duty.

The meetings were highly successful, with 300 living on the grounds and crowds swelling to 2,000 on weekends. Everyone received such a blessing from this first camp meeting that the idea has become a permanent denominational feature. According to L. C. Caviness, Michigan Conference youth director, the young people who attended this modern "old-time camp meeting" received a blessing too.

El Paso Man Ends 27-Year Estrangement As Holy Spirit Convicts

By Viola M. Payne, Press Secretary
El Paso, Texas

Robert Todd Mason's friends in El Paso, Texas, knew him as a hard-working carpenter and devoted family man, never suspecting that he had carried an unhappy secret for many years. They didn't know that 27 years ago a 19-year-old boy named Ludwig Dworak (Hungarian ancestry) had quarreled with his mother

and brother and left home in Paterson, New Jersey. Nor did they realize he had come to the Southwest and changed his name to Robert Mason.

For a while Robert followed a carnival and rodeos, and did ranch work in Arizona. In 1941 he married Amy Daley in El Paso, after he had enlisted in a cavalry division at Fort Bliss. Mrs. Mason, also being from the Northeast, noticed things about her husband's manner of speech that puzzled her, and realized that he was hiding something about his background. Overseas service and years of construction work in El Paso followed. Two sons were born to the family, and the Masons began hunting for a church they could truly believe in.

About a year ago Robert Mason told his wife the story of his past, but would not let her get in touch with his family. In the meanwhile the Masons began learning something of the Seventh-day Adventist faith. They made a casual acquaintance with several Adventists, and purchased books from Ernie Pyle, a young colporteur. Reuben Pyle, Alyce Bennett, and others invited them to the Johnson-Sims evangelistic meetings. When these ended, the Masons agreed for Pastor N. L. Sims to continue weekly Bible studies in their home.

When the pastor attended the recent laymen's congress in Keene, Texas, he asked me to continue these studies during his absence. One Sunday morning my little boy woke up with the three-day measles. I hastily called the head elder of the Westview church, Eugene Lender, to see if he would take my place and give the study on the Sabbath question.

Brother and Sister Lender took a film-strip to the Masons that evening, and soon focused a picture of the Ten Commandments on the screen. Robert Mason already believed that the seventh day of the week is the true Sabbath, so his eye wandered over some of the other stand-ards of God. Suddenly, his attention was riveted upon "Honour thy father and thy mother"—and his conscience troubled him.

There was little sleep for Robert and Amy Mason that night. Robert realized he had a matter to clear up if he was to be right with God and man. Mrs. Mason wrote a letter to the *Paterson News* in New Jersey. The editor, at the suggestion of Mrs. Mason, asked a reporter to check at the missing persons' section of the police department. A detective on the force hurriedly called a fellow officer named Captain Joseph Dworak. He had indeed reported his brother, Ludwig, missing, to the police and to the FBI.

Mrs. Mason then received a call from the editor of the *News*, asking her and her husband to stand by for a call from his brother. It was a wonderful moment when the call came through. For one thing, Bob learned that his mother, now 82 years of age, had never given up hope of hearing from him. A devout Catholic, she had been praying for years that she would live to see her son again.

And now, with forgiveness freely given from his family, the dearest hope of Bob and Amy Mason is that they can make a visit to these dear ones in Paterson. The El Paso Westview Seventh-day Adventist church hopes to have a part in making this dream come true.



Workers from the Korean Signs of the Times Publishing House study plans for the effort held in Puk Pyong on the east coast of Korea.

Korean Press Workers Hold Effort

By Robert L. Sheldon, Manager
*Korean Signs of the Times
Publishing House*

Pressmen, typesetters, binders, bookkeepers, and editors, all workers in the Korean Signs of the Times Publishing House, formed an evangelistic team. This group spent their vacation on the east coast of Korea in the Middle East Korean Mission, holding a two-week effort in the resort town of Puk Pyong.

Plans for this special effort were begun in the spring. Not only were plans necessary for the evangelistic meetings but production had to be planned so that no publication would miss a deadline.



140-Year-Old Convert Baptized in Brazil

Mrs. Florentina Rosa is the oldest candidate I have baptized, and may be the oldest anyone has baptized. When I baptized her on April 24, 1965, she was 140 years old. It is almost unbelievable, but it is true. Though none of her 14 children is alive, she has a granddaughter of 87, and a great-grandson of 56, who also has accepted the message of salvation.

Mrs. Rosa accepted Christ last December, and in March of this year she sent me a message asking me to come over to perform her baptism. On April 1 I received another appeal, saying, "Please come over and baptize me before I die. I am old, sick, and every day feeling weaker. I don't want to die without being baptized. Please, pastor, come quick."

On April 24 I visited the little church on a farm where Mrs. Rosa lives, had some wonderful meetings, and late in the afternoon we baptized the dear woman.

Even at 140 years of age she was of clear mind, able to tell many stories of her childhood, and to explain the reason why she wanted to be baptized.

PALMER HARDER, *President
Espirito Santo Conference*

Tracts and handbills were prepared. Projectors, filmstrips, and movies were gathered together and all loaded on the train early Sunday morning, July 25, at the Chung Yang Ni station near the press. Half of the workers went for the first week, and the second team took over for the last week.

Pastor Kim E. Yul, editor in chief, spoke to a joint meeting of the Adventist churches in the surrounding area on the Sabbath before the effort started.

A crowd of children and curious adults gathered in the pine-tree park on the edge of Puk Pyong as the large canvas tent was pitched. A sign was strung between two trees announcing the meetings and dates.

Would a large group come to sit on the straw mats spread on the ground? How many children could be expected for the Vacation Bible School? What if no one comes? What if too many come? These questions and more ran through the workers' minds as they made the initial preparations. Three rooms in a nearby house were rented for the two weeks. Suddenly it was time for the first meeting.

Doubts of no audience soon dissolved as people began streaming toward the park and into the tent. So many children

came on the following evenings that a service was held for them first. During the meeting for adults the children were shown filmstrips outside the tent.

As the last group climbed the train steps for the trip back to Seoul, they glanced across the thatch-roofed homes of Puk Pyong. A large group of new believers had been gathered together and would be shepherded by the local pastor in his baptismal class. It was a tired group that stepped off the train after their "vacation," but each had a feeling of satisfaction, knowing that the time had been well spent.



Reuben Ballesteros (left) and Oseas Gucilatar (right) with J. O. Bautista, who baptized them. Both were ordained recently.

Two Philippine Ministers Alike in Many Ways

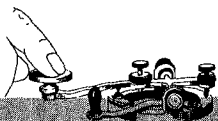
By B. B. Alsaybar, *Principal
Philippine Union College Academy*

No two people are exactly alike, but two young men of the Philippines—Reuben Ballesteros and Oseas Gucilatar—have many things in common.

Both come from the island of Pollilio. Both graduated from the Pollilio Adventist Institute, a church-run high school, the same year. Both attended Philippine Union College and graduated from the ministerial course at the same time. Both married good Seventh-day Adventists. Both were employed as interns in their home mission, the South-Central Luzon Mission. Both are successful evangelists and became "century men," winning 100 or more converts (there were ten from the North Philippine Union) in 1964. Both were ordained to the ministry during the last mission biennial session during which J. O. Bautista, the man who baptized both of them, offered the ordination prayer.

In high school their experiences were somewhat different. While Reuben was already an active lay preacher, Oseas was still a non-Adventist. Through Reuben's efforts, Oseas was won to the truth.

Their ordination was a great occasion for both of them, but Reuben had a very special reason for being happy. Oseas could say to him, "It was you who invited me here!"



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► As a result of meetings held by Pastor Horace Walsh in the Rochester (New York) Genesee Park Boulevard church, along with a coordinated Bible study program in the homes and in the church school, 11 souls have been baptized. One more has joined the church on profession of faith. Another baptism is planned before the end of the year.

► A. J. Patzer is the new president of the New York Conference. He replaces R. W. Moore who has been called to the presidency of the West Virginia Conference. Elder Patzer served eight years as president of the West Virginia Conference before coming to New York.

► On Friday evening, September 10, fire broke out in the boys' dormitory at the new Pioneer Valley Academy in New Braintree, Massachusetts. Because of the sound construction of the building and the adequate alarm and fire-fighting system, the fire was contained in one student's room. Some smoke damage was done in the dormitory as well as water damage in the rooms below.

► On June 12, 26 members of the Bethel (Brooklyn, New York) church received their teachers' training course certificates after a 13-week course conducted by Mrs. Jeanette Brown.

► James Thayer of Gilbertville, Massachusetts, has been employed to teach art at Pioneer Valley Academy. He is a graduate of Atlantic Union College, class of 1960, and worked on his Master's degree this summer at Assumption College in Worcester, Massachusetts.

► Violet Archambeau has accepted a position as elementary supervisor in the education department at Atlantic Union College. Previous to coming to AUC she taught at the Helen Hyatt elementary school in Lincoln, Nebraska, and the campus elementary school at Andrews University, Berrien Springs, Michigan.



Central Union

Reported by
Mrs. Clara Anderson

► New church school teachers in Wyoming Conference include Patricia Hepker from Union College, who will teach lower grades in Casper; Frank Forbes, who will be principal and teach upper grades in Casper; Mrs. Virginia Murray, Cheyenne—she formerly operated a business school in Cheyenne; Beverly Fisher from Union College, Newcastle; Joan Aitken from Southern Missionary College, Sheridan; Edith Spillman from the Southern Union, Laramie; Thelma Till-

man, Lander; and Richard Swanson, Powell.

► On September 18 the Sabbath school departments of the Piedmont Park church in Lincoln, Nebraska, moved into their new quarters. The new addition—a two-level structure—provides space for the Sabbath school divisions, a Dorcas room, a kitchen, and two large rooms for various uses. Dedication of the Piedmont Park church is planned for November.

► DeWayne Fickess, R.Ph., has joined the pharmacy staff at Porter Memorial Hospital. There are now four full-time registered pharmacists in the department with Albert Goodwin as chief. Emmet Coleman is an extern and Marian Caruth an apprentice in the department.

► About 160 youth and staff will meet at Glacier View Camp in Colorado for the first closed Bible conference in the Central Union. The youth will be selected from the junior and senior classes of our academies and from Union College. These youth are to assist in the spiritual leadership at respective schools upon return to their campuses. Paul M. DeBooy, MV secretary of the Central Union Conference, will lead out in this Bible conference with assistance from John Hancock, associate MV secretary of the General Conference. Conference

An Active R.N. at 91



Mary Loizette Haskell Rentfro celebrated her ninety-first birthday on August 11. She was born in Toledo, Iowa, and after accepting the Advent message in her teens, sold literature for five years. She graduated from the

old Des Moines, Iowa, Sanitarium school of nursing, and was married June 11, 1903, to Clarence E. Rentfro.

In September, 1904, she and her husband, with baby Charles, sailed to Lisbon to become pioneer SDA missionaries in Portugal. Transferred in 1917 to Brazil, Elder Rentfro served as mission director. Mrs. Rentfro taught home nursing at the Colégio Adventista, São Paulo, when her husband became Bible teacher.

They returned permanently to the homeland in 1924, serving pastorates in North Dakota, Wisconsin, and Michigan districts.

Mother Rentfro amazes us with her vitality and longevity. She still retains her R.N. certification, always ready for emergency duty.

Widowed since 1951, this godly great-grandmother in Israel looks forward to the glorious fulfillment of the Advent hope.

CHARLES A. RENTFRO

presidents and teachers from Union College and Andrews University will be present for discussion groups.



Columbia Union

Reported by
Morten Juberg

► Thirty-one young people from the Toledo, Ohio, First church took part in a three-day camping trip that took them to Camp Au Sable, Grayling, Michigan. Each of the young people had qualified for the trip by raising at least \$50 in last year's Ingathering campaign.

► William A. Fagal and the Faith for Today quartet held a series of meetings in the Sligo church in Takoma Park, September 25 to October 9.

► Kenneth McComas will devote his full time to conducting church revivals in the Potomac Conference. He has been the pastor of the Bladensburg, Maryland, church.

► Carl C. Weis, home missionary and Sabbath school secretary of the Columbia Union Conference, was the speaker for a three-week series of meetings in the Lynchburg, Virginia, church.

► Fifteen laymen from the Allentown and Bethlehem, Pennsylvania, churches have been holding an evangelistic campaign in the Hungarian Lutheran church in Palmerton, Pennsylvania.

► Parkersburg, West Virginia, is the site for a month-long series of meetings being conducted by E. F. Koch, from Chester, Pennsylvania. The meetings are following up the daily Voice of Prophecy radio program, which has been broadcast in Parkersburg.

► Paul Smith, home missionary and Sabbath school secretary of the Chesapeake Conference, has accepted a call to the Ohio Conference as stewardship secretary.



Lake Union

Reported by
Mrs. Mildred Wade

► The Hinsdale Sanitarium and Hospital opened its fall session of the Five-Day Plan to Stop Smoking, October 3. Approximately 700 persons have attended the Five-Day Plans that have been held previously in the Chicago area.

► V. W. Esquilla, Illinois Conference radio and TV secretary, assisted by Esther Lee, and with the help of other conference workers and members from the local churches, sponsored another successful booth at the Springfield Fair, August 13-22. More than 41,430 pieces of literature were distributed, and 1,231 persons were enrolled in the Voice of Prophecy correspondence course.

► Elder and Mrs. M. Donovan Oswald have joined the family of workers in the Indiana Conference. He will serve as church development secretary, as well as in the stewardship department, pastor of isolated churches, and ASI secretary.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The Lake Forest Park church in northeast Seattle will use the auditorium in the new Lake Forest Park shopping center for a presentation of religious subjects. The pastor, J. G. Ziegler, announces that a series of public meetings will be held during October, November, and the first part of December. Guest speakers will present some of the topics.

► The union conference president, W. J. Hackett, presented a series of lectures in the Boise, Idaho, church September 17 to 24, under the general heading, "Recharging Man's Vital Force."

► The union conference evangelist, Kenneth Mittleider, held an intensive series of evangelistic meetings for one week, September 25 through October 1, in the church in Ketchikan, Alaska.

► E. G. Schneider, an experienced church pastor and youth and junior camp director, has joined the college church staff as youth pastor for the 1,300-member congregation. He, together with M. S. Culver, who is serving as senior spiritual counselor at Walla Walla College and in the college church, will work in conjunction with the pastor, Richard D. Fearing.

► New faculty members on the Walla Walla College campus this fall include: Carl Forss, Ph.D., Wayne Zaugg, Ph.D., James Singer, Ward Soper, Glenn Spring, Jr., Robert Bohlman, Mrs. Robert Blumenthal, Mrs. Lester Border, Andrew Dressler III, Leah Kay James, Harold Lickey, Lois Teel, and Claude Barrett.



Northern Union

Reported by
L. H. Netteburg

► Elder and Mrs. G. C. Mowry have joined the office staff of the South Dakota Conference. Elder Mowry will be serving full time in the Book and Bible House and as assistant to the secretary-treasurer, and Mrs. Mowry will be receptionist and secretary to J. B. Gray and L. H. Opp. Elder Mowry has previously served as a pastor in the West Virginia and Pennsylvania conferences.



Pacific Union

Reported by
Mrs. Margaret Follett

► Nineteen members of the Pacific Union College class of 1965 have been appointed to positions in the Seventh-day

Adventist ministry. Serving as ministerial interns will be Stephen McPherson and Jose Ray in Arizona; Larry Kromann and Robert Engstrom in Central California; Kenneth Lockwood in Hawaii; Ivan Christen, Jon Dybdahl, Gerald Haeger, and Wayne Young in Northern California; Ralph Robertson and Charles Shultz in Southeastern California; John Alspaugh and Rockne Dahl in Southern California; Jerrold Aitken in North Dakota; Kenneth Millard in Northern New England; Robert Miller in Oklahoma; Richard Meier in Pennsylvania; and George Knight in Texas. Frank Kuntz will go directly to South America where he will be director of the Adventist welfare program in Chile. In addition to these appointments, ministerial graduates Lindy Basconillo, David Escobar, Robert Gladden, Allen Hamilton, Alfred Lindquist, and Fred Younker have accepted teaching positions in California, Minnesota, and Alaska. Other calls are pending.

► Sabbath services were first held in the Westminster, California, church on January 5, 1963, and on September 18 of this year the congregation, now numbering more than 300, observed the formal opening of its own new church facilities.

► Members of the Fremont, California, church during the summer voted to open a church school. Twenty-three pupils are now enrolled in grades one to four. They are being taught by Margaret A. Brockway of Coquille, Oregon.



Southwestern Union

Reported by
J. N. Morgan

► J. N. Morgan is the new public relations, religious liberty, and medical secretary of the Southwestern Union Conference. He served in the same capacity for the Potomac Conference.

► Howard Burbank, legal association secretary for the Texas Conference for the past four and one-half years, has responded to the invitation of the Southwestern Union to direct the union program of trusts, agreements, and annuities.

► The Oklahoma Conference has purchased a new bookmobile, to be used in making Seventh-day Adventist literature available to members of the Oklahoma Conference.

► A. B. Thrower, a former minister of the Southern Baptist Convention, now an ordained Seventh-day Adventist minister, is the new conference revivalist of the Texas Conference. He served most recently in the Georgia-Cumberland Conference.

► A new church was organized at Jay, Oklahoma, on September 25. This spiritual home will serve the needs of personnel at the new community-owned 30-bed hospital, which was recently turned over to the Oklahoma Conference to staff and operate.



Loma Linda Sponsors Hospital Administration Internship and Residencies

Ten denominational workers have taken hospital administration internships or residencies under sponsorship of the Loma Linda University hospitals during the last four years. Eight are shown here. Back row: Kenneth Kaylor, Kenneth Fox, David Loge (resident), Harold Orr; front row: Leroy Luyster, Clarence A. Miller, Erwin Remboldt, Garey Rood.

Kenneth Kaylor is employed in the White Memorial Medical Center; Kenneth Fox is assistant administrator of Red Deer Hospital, Alberta, Canada; David Loge is nursing service unit manager at Loma Linda University Hospital; Harold Orr is taking graduate work in hospital administration at the University of California at Los Angeles sponsored by Glendale Sanitarium and Hospital.

Leroy Luyster is assistant auditor in the Pacific Union; Clarence A. Miller is administrator of Loma Linda University Hospital; Erwin Remboldt is administrator of White Memorial Medical Center and Glendale Sanitarium and Hospital; Garey Rood is assistant administrator of Loma Linda University Hospital.

Absent were Howard Parker, who is now in Bakersfield, and Steven Willsey, teaching at San Gabriel Academy.

SANDRA CRAIG



JOHNSTOWN TRIBUNE-DEMOCRAT PHOTO

Groundbreaking at Johnstown, Pennsylvania

Adults and children of the Johnstown, Pennsylvania, Seventh-day Adventist church recently helped break ground for a new church and school in Upper Yoder Township. They were (left to right) Mrs. Frances Hutton, widow of the church's former pastor, Clarence Hutton; D. W. Hunter, president of the Pennsylvania Conference; Walter Adams, chairman of the church building committee; and Pastor Lee Thompson, just appointed to this district. The children's interests were represented by the three in the foreground (left to right): David Adams, Suzanne Layton, Rodney Adams.

W. E. Murray, vice-president of the General Conference, and L. Canosa, education superintendent of the Pennsylvania Conference, together with local officials, participated in the ceremony.

The new brick edifice, costing about \$95,000, will bring strength to the members of the Johnstown church and surrounding area.

J. A. TOOP, *PR Secretary*
Pennsylvania Conference

► Summer students at Sandia View Academy received a total of \$5,000 for their labor from Academy Industries, an on-campus furniture factory that produces a fine line of Early American furniture. This industry enables young people, 16 years of age or older, to earn more than two thirds of their expenses while attending the school.

► The Home Health Education Service of the Southwestern Union Conference has inaugurated a Book and Bible House service for the Texico Conference. Contact with the Texico Conference by mobile book unit will be made during October and November.

► Virgil O. Schneider of West Memphis, Arkansas, has accepted a call to the Texas Conference to be the pastor of Corpus Christi and Kingsville churches.

► Olen Gilliam of the Southeastern California Conference has returned to the Oklahoma Conference to be publishing department secretary. Brother Gilliam fills the vacancy created when R. E. Appenzeller accepted a call to South Africa.

► The annual workers' retreat for the Arkansas-Louisiana Conference was held

at Camp Yorktown Bay, September 13 to 16. L. E. Froom of Andrews University led the workers in a series of studies at the new \$250,000 youth camp recently contributed by the Navy League of Hot Springs, Arkansas, to the Arkansas-Louisiana Conference.

► A new district was organized recently in the Houston, Texas, area. The Pecan-Park district, which had been composed of four churches—Pecan-Park, Baytown, Pasadena, and North Houston—was divided. The new district includes Pasadena-Baytown under the direction of Pastor Richard White.

► Marvin Midkiff, administrator of Memorial Hospital, Beeville, Texas, and Bob Scott, administrator of Hays County Memorial Hospital, San Marcos, Texas, recently were appointed to important posts by the Texas Hospital Association. These men will serve as members of the public education committee and construction and plan operation committee through 1968.

► Recent district changes in Texas include R. D. Murray, associate pastor, Jefferson; H. J. Griffin, pastor of the new Waller district; William Stringfellow,

the Beaumont district. A. E. Hemphill, Jr., from Colorado has accepted the pastorate of Wichita Falls.

NOTICES

LEGAL NOTICES

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 21, 1965, at Washington, D.C., in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.

THE INTERNATIONAL INSURANCE
COMPANY
TAKOMA PARK, MARYLAND

J. W. PERKE, *Secretary*

General Conference Insurance Service

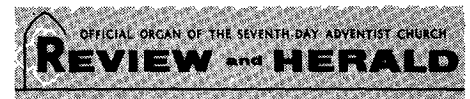
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GENERAL CONFERENCE INSURANCE
SERVICE

J. W. PERKE, *Manager*

CORRECTION

In the issue of September 23, page 12, in the opening paragraph of the editorial on "Medical Findings," is found this sentence: "Some of Mrs. White's earliest statements on healthful living focus on a combination of grease." The word "combination" should have read, "condemnation." We regret this typographical error.



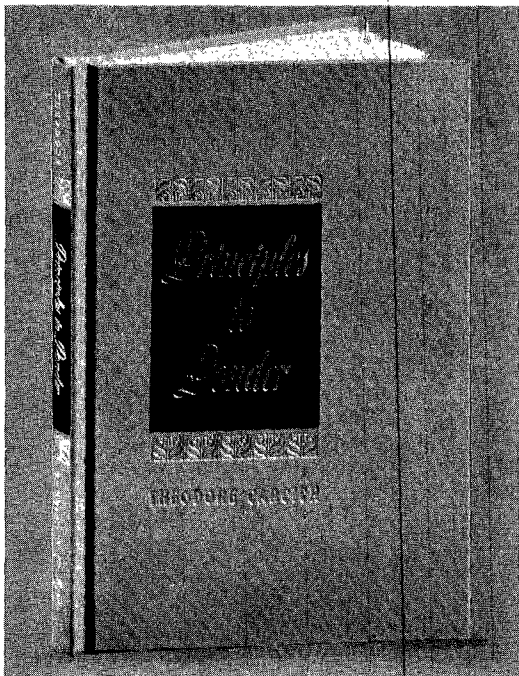
In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name *Second Advent Review and Sabbath Herald*, 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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Address all editorial correspondence to: Editor, Review and Herald, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

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PRINCIPLES TO PONDER

by Theodore Carcich

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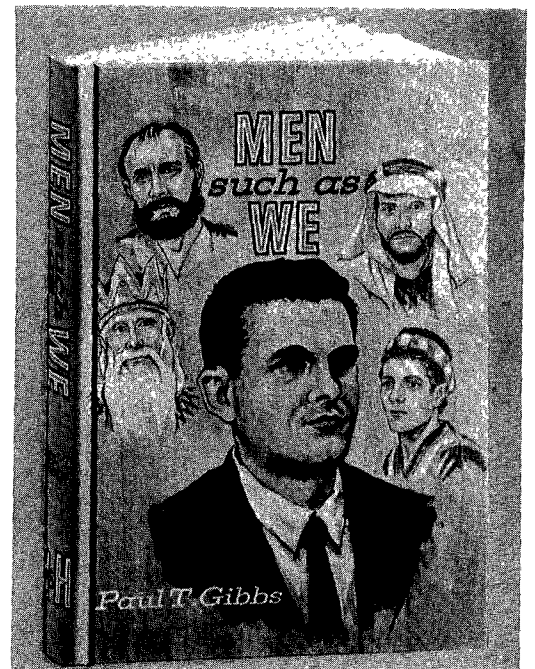
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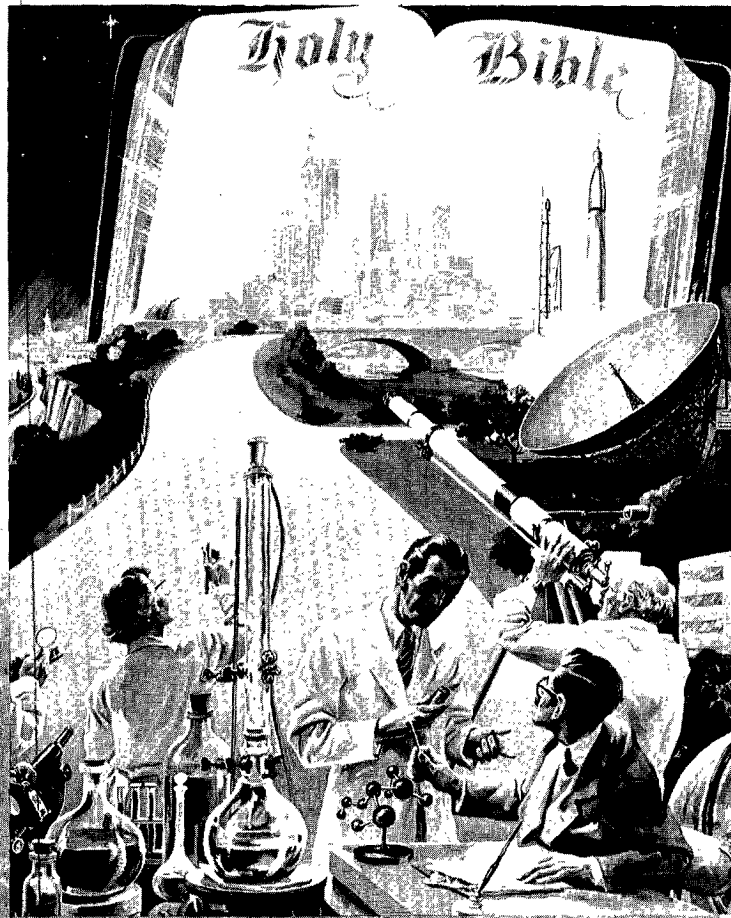
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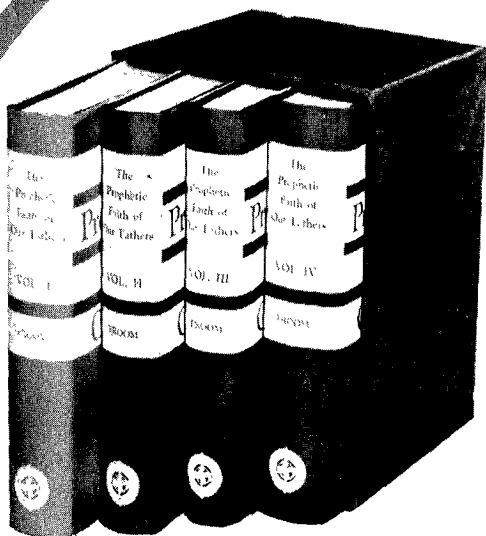
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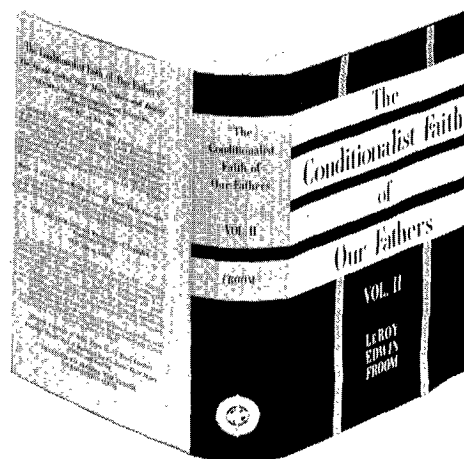
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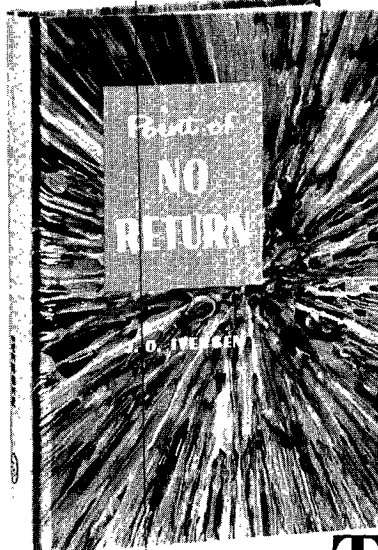
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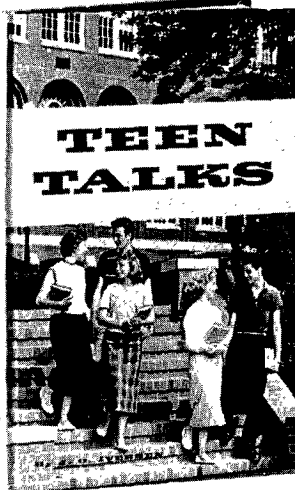
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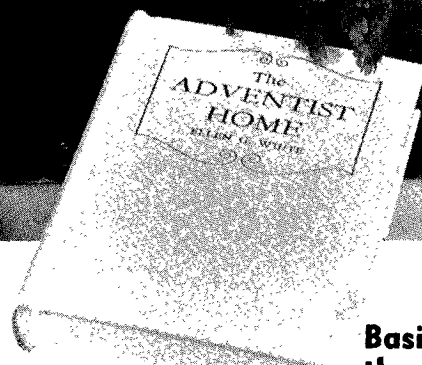
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News of Note

American Adventist Servicemen in Vietnam

Many Seventh-day Adventist servicemen and three Adventist military chaplains are presently stationed in Vietnam. We want to get in touch with these Adventist servicemen, so that we may be of help to them. Therefore, we ask that relatives and friends of men in Vietnam send their name and full military address immediately, via U.S. air mail, to our Adventist military chaplain:

Chaplain (Major) Earl T. Lee
Hq. 504th MP Bn.
APO San Francisco, California
96238

Chaplains Robert L. Mole and Norman Goodwin, of the U.S. Navy, are also stationed in the area, but Chaplain Lee is able to get around and see the men in other units more easily.

A spiritual retreat or meeting for servicemen is being planned by these chaplains and the overseas mission staff. Pray for these men as they serve God and country in this dangerous area.

CLARK SMITH, *Director*
National Service Organization

Casualties in Vietnam

Pfc. Kenneth Johnson, of Columbus, Georgia, is the first known Seventh-day Adventist American serviceman killed in the Vietnam war. He died along with four others when their helicopter crashed somewhere north of Saigon. Private Johnson's widow is Mrs. Carol Johnson, 451 Brennan Road, Columbus, Georgia.

Ralph Neall, president of the Viet Nam Mission of Seventh-day Adventists, Saigon, says that although Johnson is the first American Adventist to be killed, a number of Vietnamese Adventist servicemen have been killed, as well as a number of civilian Adventists.

D. A. ROTH

World Situation Serves as Call to Sacrifice

Clashes of national interests and ideologies in various parts of the world remind us that the end of all things is near, that time is short. Scarcely a day passes without some new international crisis or confrontation. Today the world lives in danger. Fear grips the minds of national leaders. Yet a great task remains for God's people to complete.

As members of the Seventh-day Adventist Church in North America, we shall soon have the opportunity of showing again our love for our Lord, and our sense of responsibility for the unfinished task before us. The Week of Sacrifice Offering for 1965 will be a record offering, a real "sacrifice" offering on the part of every

member, if we realize the seriousness of the world situation and the nearness of the end. Doors of opportunity will not always be open in some lands. We must advance while opportunity remains.

Let us make a truly personal sacrifice as we contribute to the Week of Sacrifice Offering on November 13.

W. L. PASCOE

College and University Enrollments Show Increase

We have just received the opening reports of the colleges for the North American Division. Our colleges this year show an opening enrollment of 12,653 young people, distributed as follows.

Andrews University	1,947
Atlantic Union College	795
Canadian Union College	102
Columbia Union College	1,018
Kingsway College	125
La Sierra College	1,450
Loma Linda University	1,100
Oakwood College	482
Pacific Union College	1,447
Southern Missionary College	1,125
Southwestern Union College	268
Union College	1,072
Walla Walla College	1,722

Total 12,653

This year eight colleges show an enrollment of more than 1,000 students. Andrews University leads with more than 1,900 college and university students. Last year at this time seven colleges each reported an enrollment of more than 1,000. Total enrollment this year shows an increase of more than 1,300 young people over last year in our colleges.

These large enrollments make heavy demands upon all our facilities, and every one of our colleges is finding it difficult to provide housing and classroom facilities to meet the urgent need of our youth. As parents of these young people and as members of the Adventist Church, we must be prepared to meet the challenge of providing for our youth the necessary facilities. I am informed by the college administrators that scores of young people have been turned away because of lack of facilities. This should not be. As a denomination we must make it possible for all our young people to enroll in our own schools.

E. E. COSENTINE

Lay Activities Increase in Far Eastern Division

"The great challenge of the Far Eastern Division is to enlist more laymen in activities for Christ," writes Lewis A. Shipowick, laymen's activities secretary for the Far Eastern Division. "We are

thrilled with what some laymen are doing for God, and we will persevere, by the grace of God, until every member is gloriously involved in saving souls," he continues. "This year we are giving special emphasis to lay evangelism and visitation. Glowing reports are coming to us as laymen are finding their places working for God.

"There is Brother Cinco in the South Philippines, who has already guided 77 souls to the Lord Jesus Christ. His goal for 1965 is 150 souls! There is Brother Sumariano in Indonesia, who in the past few years has led more than 120 Moslems into God's remnant church.

"From Korea comes the story of Brother Kim, who says he is 'married to an island.' He plans to labor for God on this island until all have had opportunity to respond to Christ's invitation, 'Come unto Me.' At the first two lay instructors' training schools just completed in the South and Central Philippine unions all the laymen present as delegates had guided at least ten souls to Christ."

Trained, devoted, and working laymen in the Far Eastern Division, united with dedicated ministers, will soon finish the work in that division.

J. ERNEST EDWARDS



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

NEW YORK—Fifty-four per cent of adult Americans claim they attend church services at least once a week; 50 per cent report they say grace at most meals in their homes; 97 per cent profess a belief in God; and 72 per cent believe in life after death, according to a Louis Harris poll of a cross-section of the population.

ROME—Satisfaction over the increased number of non-Catholic church federations and communities represented at the Second Vatican Council was voiced here by Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity. Cardinal Bea noted that the total of observers and guests at the Vatican Council had risen from 76 in 1964 to 99. This, he said, was double the number—49—at the first session in 1962.

VANCOUVER, B.C.—Canadian Anglicans should be putting 5 per cent of their incomes on the collection plate, the Church's General Synod decided here. Archdeacon T. P. Crosthwait, of Toronto, said because the church doesn't tell its people how much they should be giving, "they put 25 to 50 cents on the plate, when they should be giving \$20 or \$25." More than 300 bishops, priests, and laymen voted to charge church executives with putting the 5-per cent obligation across to members. It works out to \$1 per week per \$1,000 a year of income, and the General Synod decided to leave it to the parishioner whether he gives on a basis of net or gross income.