

REVIEW and Herald

After Christmas- What?

*Can one who disbelieves the Second Advent
celebrate the first advent in spirit and truth?*

By Theodore Carcich

Vice-President of the General Conference
for North America



FRED COLLINS (ABOVE) AND RUSSELL HARLAN, ARTISTS
COPYRIGHTS © 1957 AND 1956 BY THE REVIEW AND HERALD



CHRISTMAS supposedly commemorates the first advent of Christ. Financially and economically this season involves more people than any other of the year. Consider the tremendous amount of buying, selling, card writing, and traveling—all because of Christmas.

Among other things, America is spending \$180 million for dazzling wrapping paper, ribbons, and bows to dress up the estimated one billion gifts to be exchanged on December 25. Amid cries of "Oh, it's so pretty I hate to open it!" the packages are torn open and the glittering wrappings are discarded and forgotten.

We agree that pretty packages have their place. However, with the greater portion of the world's population hungry, poorly clad, and sick, it seems that spending millions for something that goes up in smoke the day after Christmas is alien to the spirit of the One who in His concern for the unfortunate said: "I assure you that whatever you did for the humblest of my brothers you did for me" (Matt. 25:40, Phillips*).

Just suppose that Christians involved themselves as seriously for the Second Advent as they do in the celebration of the first. Think (To page 4)

* The New Testament in Modern English, © J. B. Phillips 1958. Used by permission of the Macmillan Company.

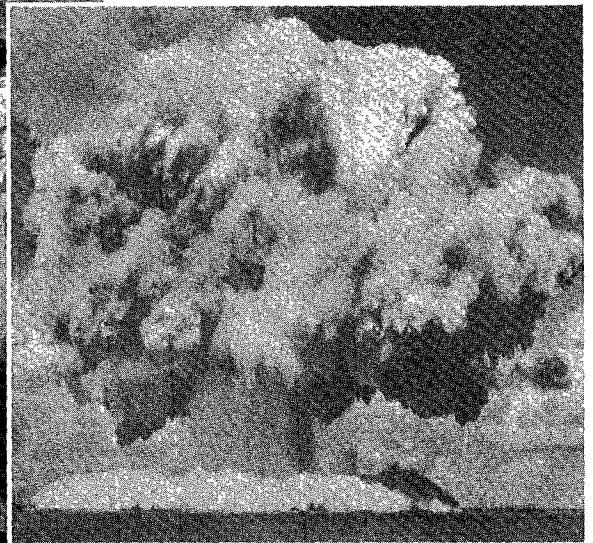


ERIC KREYE

of earth, to speed our requests and thanks on wings of prayer past the farthest star, and pierce, as it were, the very heavens with our faint voices—what a marvelous experience is this! “Through sincere prayer we are brought into connection with the mind of the Infinite.”—*Steps to Christ*, p. 97.

Unfortunately, many Christians do not take hold of the mighty power God has promised them through the channel of prayer. Too often they follow a powerless routine in their prayer life. Their time is occupied with the hustle and bustle and confusion of today. Their prayers are conventional and pointless.

But it is the Christian’s privilege



The greatest force in the world today is not the power of the atom bomb, but

Part I

PRAYER POWER

By Nathaniel Krum

WHEN, in 1946, a newly developed bomb exploded over Bikini, an uninhabited atoll in the South Pacific, it literally atomized one of the islands. Scarcely a trace of it remained, and the world’s leading nuclear scientists were quick to proclaim that here, at last, was a hellish exhibition of the mightiest force in the world—the atom bomb!

But in spite of the scientists’ belief to the contrary, the atom bomb is not the mightiest force in the world today. The mightiest force is prayer, for through prayer the weakness of humanity is linked with that unmeas-

urable Source of power that constantly controls not only this infinitesimal planet but unnumbered worlds that wheel in endless space. Thus, in the awesome presence of prayer power the power of the atom bomb shrinks into insignificance. We can be assured that God will impart this power for service to anyone who rightly relates himself to His Maker, for we have the certain promise, “All things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matt. 21:22).

What a holy joy is prayer! What intense soul satisfaction there is in communing with our heavenly Father! To reach beyond the puny confines

to live above this conventional concept of prayer, to rise to a higher plane of communication with God. He must not be content simply to say his daily prayers by rote. To receive power for victory over sin, he must not only plug in the cord but turn on the switch that will connect him with the powerhouse.

“The greatest victories . . . to the individual Christian, are not those that are gained by talent or education, by wealth, or the favor of men. They are those victories that are gained in the audience chamber with God.”—*Patriarchs and Prophets*, p. 203.

Yes, prayer brings victories, for prayer is real fellowship with God. So let perish forever the idea that prayer is something intangible, unreal. The prayer that connects a soul on earth with the God of heaven is as real as the food we eat.

When a child climbs onto his father’s lap and says, “Dad, I love you very much,” or “Dad, I need some new shoes,” it is a real experience to that child. Communication with our heavenly Father may be just as

real as is communication between an earthly father and his child. The pity is that because we do not see God, we fail to recognize the closeness and reality of talking to Him. But in order that we may reap the spiritual benefits of this close relationship, we must understand what prayer is, and the conditions governing it.

What Is Prayer?

What is prayer? Where may one find more precise definitions of prayer than these from *Steps to Christ*, by Ellen G. White: "Prayer is the opening of the heart to God as to a friend."—Page 93. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*Ibid.*, pp. 94, 95.

When you meet your best friend on the street, you run up to him with confidence. Eagerly you open your heart, and bubble over telling him all your latest joys and sorrows. This is a real experience to you. Prayer should ever be just like this—the confiding of your joys, your hopes, your frustrations, your sorrows, your disappointments with the best Friend of all, Jesus.

The next question is Do you know how to pray? If the answer is No, do not be discouraged, for even Jesus' disciples had to learn how to pray. One day they listened while Jesus talked with His Father, in what to them must have been the most heart-warming, beautiful prayer they had ever heard. Contrasted with the cold, legalistic prayers of the scribes and Pharisees, Christ's humble, reverent petition was personal, warm, friendly. And when He had finished, the disciples must have said something like this to one another: "Wasn't that a wonderful prayer? It sounded as though Jesus was actually talking to His Father, and that His Father was present in person. I wish we could learn to pray like that!"

And be it to the disciples' credit that they did more than merely wish for this prayer power. After Jesus had finished praying, one of them stepped up to Him and said: "Lord, teach us to pray" (Luke 11:1). Jesus did not brush this request aside, but gave His disciples a perfect pattern for praying—the Lord's Prayer, recorded in Matthew 6:9-13. Even as Jesus taught His early disciples to pray, so He will teach the lips of the reluctant, stammering, present-day supplicant how to pray the prayer of power.

"Prayer does not bring God down to us, but brings us up to Him."—*Ibid.*, p. 93. It is thus through the magic of prayer that the Father of all hears firsthand the praise and the

needs of His suppliant children. In His loving-kindness God has connected heaven and earth by that marvelous channel of prayer, and boundless are His promised blessings to the one who prays in faith. Mark these in particular:

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). "Ask, and it shall be given unto you. . . . For every one that asketh receiveth" (Luke 11:9, 10). "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

Note the words "ask in my name." All heaven—the whole universe—recognizes and adores the name of Christ. He is the all-powerful One, the Creator of heaven and earth, the Upholder of the vast universe. It is He who declares: "All power is given unto me in heaven and in earth" (Matt. 28:18). It is He who "was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:2, 3). Today He ministers as our high priest in the heavenly sanctuary, and as our prayers ascend to Him, He pleads His sacrifice for us before the Father. We may be unworthy, but we may have confidence in the fact that He, our Advocate, is worthy, and that through His imputed righteousness we may stand justified before the Father.

Yes, as praying Christians we have been promised much. But do we qualify to receive the blessings that prayer affords? Jesus is our example. He became a suppliant. He felt His need of heavenly strength to do God's work, and for power to overcome Satan's temptations. If Jesus, the Son of God, needed to pray, surely we need, even more than He, the help that prayer can give us. To feel our need of prayer is to satisfy the first condition of answered prayer. But with this sense of our need must be coupled faith to believe that there is a prayer-hearing God, for "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Coming Boldly and Expectantly

Feeling our great need, and with faith, we can come before our Father courageously, confident that He will hear and answer our petitions. We come "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). We come expectantly, knowing that the blessings God has

promised await our demand and reception. We come with key in hand, for "why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*Ibid.*, pp. 94, 95.

A Heavenly Treasure

What a heavenly treasure awaits our asking and receiving! Our great Example, Jesus, drew from the bank of heaven power to heal the sick, power to feed the multitudes, power to speak words of truth greater in wisdom and literary beauty than any spoken by man before or since. He received power to raise the dead, and to His followers of today He gives this challenge: "Verily, verily, I say unto you, He that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:12, 13).

What a challenge is this promise to larger, fuller service for Christ! If we are not now doing works comparable to those Christ performed while on earth, and even "greater works"—why aren't we? Is it because we do not believe? Is it because we do not obey? To believe and to obey are two basic requisites of answered prayer, and must always go together, for "faith, if it hath not works, is dead" (James 2:17).

When He was here on earth our Saviour prayed in private and in public. He prayed in the seclusion of the mountains and by the sea. He prayed wherever and whenever He felt the need of communicating with His Father. His prayers were always subject to his Father's will: "Nevertheless not as I will, but as thou wilt" (Matt. 26:39). He prayed in faith that He might demonstrate in His own life the boundless love of God for fallen human beings.

Following His example, we pray to our Heavenly Father in Jesus' name, for courage and strength to obey, and for ability to win souls. We pray that the selflessness that characterized Christ's life might motivate ours. When our hearts are right before God we may expect much from prayer, for "the effectual fervent prayer of a righteous man availeth much" (James 5:16).

In our prayers we must be frank with God. He is our Father. We are His children. Because He loves us dearly, we may talk with Him as confidently, yet reverently, as an earthly son talks with his earthly father. So do not attempt to hide any-

For the Heart

By INEZ BRASIER

He often talked of wayside things—the thorns and vines and trees—and ever after men could see His love for them in these. He talked of summer warmth and cold, and of rain-filled weather, and how these helped the seed to grow—all good things together. He pointed to the lilies fair that bloomed beside the way, and how the Father gave such charm to cheer a lonely day.

He spoke of homely household tasks, of candles for a light, of sweeping floors and baking bread, of doors closed for the night.

He spoke of mothers' daily care, her love for each little soul of children laughing at their play before the day was done.

He knew folk would remember His words through toiling hours, God's tender sympathy for them expressed in sun and showers.

"Jesus sought an avenue to every heart. . . . None who listened to the Saviour could feel that they were neglected or forgotten. The humblest, the most sinful, heard in His teaching a voice that spoke to them in sympathy and tenderness."—*Christ's Object Lessons*, pp. 21, 22. As it was then, so now the lessons of daily life will be a golden thread binding our daily cares to His heart of love for us.

"And he taught them many things by parables" (Mark 4:2).

thing from God, for He can fathom your innermost thoughts. Come to Him believing. Come with a heart filled with thankfulness and praise for His many blessings. Present your petitions boldly, without apology or reticence. When you talk with God always be deadly in earnest, and completely sincere.

With this approach you may experience the joy of His presence in your heart, feel the warmth of His fellowship, and plumb the depths of His matchless love. In such close communion your heart will experience its deepest satisfaction, because you know He knows, He loves, He cares. It is ours to ask in faith and thankfully receive. It is our Father's good pleasure to grant our requests unstintingly. And it is only as we thus come face to face with our heavenly Father in prayer preparation that we are prepared to open His Holy Book and meet men face to face in Christian service.

(Concluded next week)

After Christmas—What?

(Continued from page 1)

of the startling changes that would take place in their lives. To be specific, pride, envy, prejudice, and the seeking for pre-eminence would disappear. The desire to ape the world, dress like the world, and bedeck oneself with jewelry and rings would be forever crucified. No longer would we hear such lame clichés as "What's

wrong with movies, card playing, dancing, bowling, et cetera?"

Answers to these and other questions would be provided and implemented, not by some official church directive, but by the stark personal conviction that the great day of the Lord is at hand. The revolutionary effects at home and in churches would equal Pentecost, if men everywhere made it their business in life to prepare for the soon return of our Lord.

Really, the celebration of Christmas is meaningless unless one looks beyond, to the Second Advent. Christ's first coming was only the beginning. He arose from the grave and ascended into heaven to complete that which He began at Bethlehem; and when His priestly mediation is finished He will return to earth in power and glory. Therefore, the celebration of Christ's first advent has no point or purpose apart from a preparation for the Second Coming. Anyone who disbelieves the Second Advent has no reason to celebrate the first.

Why do men celebrate the one and shun preparation for the other? Basically, because they do not know Christ and are afraid to face Him. After all, people can celebrate Christmas without ever seeing Christ in it—and most do not see Him in it. To them it is a day associated primarily with exchanging gifts, a big meal, and an afternoon football game on television.

As a day and season, Christmas has largely become a secular holiday with religious overtones, and one need not

be a Christian to participate in its celebration. It is entirely possible for one to get into a seasonal mood by singing carols, participating in the festivities, and even going to church, yet never come face to face with Christ as a personal Saviour.

Not so with the Second Advent. This event confronts people, not with a festival, but with a Person who comes to judge the living and the dead. Whether they wish it or not, all humanity will participate in this awesome event, some to their eternal gain, others to their eternal loss.

Which it will be—and it will be one or the other—depends upon that which the individual anticipates most. Those who look and prepare for the Second Advent will manifest the same intensity and desire that the shepherds and wise men exhibited in looking for the Infant at the first advent. While most anyone can celebrate Christmas, only those who are prepared will joyfully welcome Christ at His return to earth. At that time those looking for Him will exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

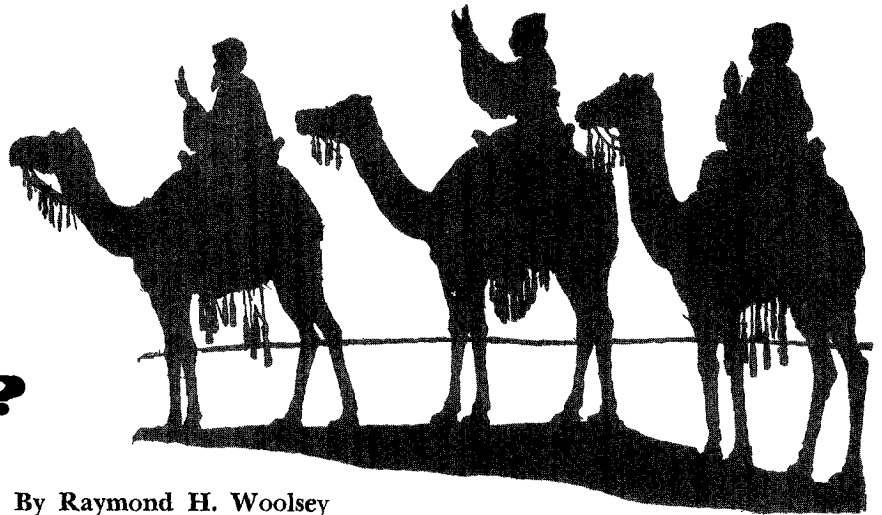
Therefore it behooves us as Christians to look beyond Christmas to the second advent of our Lord. If this is not done we shall find in this year-end season nothing—absolutely nothing—except the tinsel and decorations that are cast on the rubbish heap the day after Christmas.

What makes the difference? The difference is in seeing in the joyous Christmas season a prelude to the more glorious event soon to take place, and by using our time, energy, and money not to please self, but to hasten our Lord's return. Centuries ago in the presence of men the angels sang, "Glory to God in the highest, and on earth, peace, good will toward men." Not long hence, at the Second Advent, the great multitude of the redeemed and angels will re-echo that Bethlehem refrain, as with one thunderous voice they proclaim, "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

Shall we not then, as dedicated believers, unite in living and singing the Bethlehem story so convincingly that the careless and indifferent will be awakened to the nearness of the coming King, and with us look beyond Christmas to the Second Advent?

"Even so, come, Lord Jesus" (Rev. 22:20).

How Far To Bethlehem?



By Raymond H. Woolsey

THIS Christmas Eve hundreds of tourists and pilgrims will converge on a small village in Israel. There will be the usual pageants, the religious celebrations, the sometimes fruitless search for sleeping accommodations. The village will look like any of hundreds of other villages scattered across the barren landscape. Only in the minds and hearts of the people will there be a difference.

How far is it to Bethlehem?

The little village was saved from obscurity by the birth of a Boy child in one of its stables. Later the child's parents left with Him when He was still an infant, just ahead of massacring soldiers. To our knowledge He never went back. Not again is the village named in the annals by His disciples, except in one oblique reference. Two centuries later, the village was razed by Roman legions.

How far to Bethlehem? About ten thousand miles.

The Boy grew to manhood and lived long enough to propagate a "new" religion, a religion based on love. Not on laws or sacrifices or on merit, but on love. His very existence on earth demonstrated that love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This was the miracle of Bethlehem.

A new concept was written in flesh and blood—God loves. He is not remote and inaccessible, not stern and forbidding; He is our heavenly Father. To be revered, yes; and to be obeyed, but in love. And as the love of God is shed abroad among men's hearts, men will love each other, for we are all loved of God. "Glory to God in the highest, and on earth peace, good will toward men." This is the spirit of Bethlehem.

How far to Bethlehem? Something less than two miles.

Christ Jesus, Son of man and Son of God, fused the two natures into

one Being. As the incarnation of Deity is inexplicable but nevertheless a fact, so the elevation of humanity to the divine nature is unfathomable—but possible. It is not human to love your enemies, to pray for those who curse you, to return good to those who do you despite. It is not human; it is divine.

It is not a sign of weakness to answer softly to one in wrath. It takes strength to turn the other cheek when smitten. (Ask the man who is angry.) Love is stronger than anger. Remember the old fable about the sun and the wind? They contested as to who was the stronger. Selecting a man walking along a road, they took turns to see who could remove the man's coat. The wind blew and blew, but the stronger the gale the more firmly the man clutched his garment about him. Then the sun had his turn. He

beamed his warmth, gently, persistently, until the man removed his coat.

Jesus said, "If a man compel you to go a mile, go with him two." Do more than required, even if it is odious. It has been observed that we may walk the first mile with an enemy; the second mile we walk with a friend. It is in the second mile that we find the spirit of Bethlehem.

It is not necessary to make the pilgrimage to Bethlehem to find its spirit. In fact, it can be lost there, among the hurry and bustle, the commercialism and spectacle. The place is not important. All that is needed to recapture the spirit of Bethlehem is a new heart. It was the birth of Jesus there that gave the village its honor. His rebirth in our hearts restores us to kinship with the divine.

How far is it to Bethlehem? Only as far as our knees.

The Christmas Season

By CLIFFORD B. HOWE

The sky is o'ercast with a blanket of gray
On this chill and quiet December day.
The sparrow is hunched, all fluffed and warm,
As he waits the approach of winter's storm.

The dark, stark world lies denuded and bare;
But a spirit of gladness and joy fills the air.
A gaiety and happiness lights up each eye,
For the yuletide season is drawing nigh.

A heavenly peace and good will toward men
Prevails at this time upon earth again,
And moves upon cold, selfish hearts to believe
"Tis more blessed to give than to receive."

What a wonderful world this old world would be
If somehow the Christ of the Christmas tree—
This most wondrous Gift of God's love so true—
Would pervade the wide world the whole year through!

By Bernard E. Seton

Practical



HELP FOR CHRISTIAN LIVING

THERE are two types of Bible knowledge that ought to be as inseparable as Siamese twins, but that are often as mutually exclusive as the Jews and the Samaritans.

These two types of knowledge may be simply defined as *theoretical* and *practical*, if we realize that these words are nothing more than convenient labels to describe two halves of one whole, and that we need both halves.

Let us bring this observation into focus by applying it to our study of the Book of Hebrews. In five previous articles we have considered the author and the original readers of the Epistle, we have studied the dating of the letter, we have looked at the contents of the book and some of its principal themes, particularly dwelling on the high priesthood of Christ and its significance for Christians.

But—and this “but” must ever be attached to all scriptural knowledge—such theoretical understanding of the Epistle is of no *spiritual* value unless we allow the Spirit to apply its teaching to our daily lives. That may seem obvious, but it is so easily lost sight of that we constantly need to look it in the face in order to avoid the disaster of amassing a vast amount of theoretical knowledge that does little practical good.

We may be grateful that the letter to the Hebrews makes the application of the basic principle easy and pleasant. It abounds in spiritual counsel made-to-measure for every Christian's personal experience. We may fail to grasp the deeper theological themes with which the writer wrestles, but if we pay moderate attention to his message we cannot fail to gain satisfying spiritual help.

If we were to judge by the frequency with which he strikes one particular note we would conclude that the author's chief concern is that we “hold fast our profession” (Heb. 4:14).

That note he strikes in varied ways. In chapter two, verse one it comes as an exhortation “to give the more earnest heed to the things which we have heard, lest at any time we should let them slip”; while in chapter three, verses six and 14 it appears as a condition that must be fulfilled if we are to remain members of Christ's household, and share in His nature. Chapter six, verses nine to 12 acknowledges many excellent qualities found in most Christian churches—the “work and labour of love” shown by those who “have ministered to the saints”—and expresses the hope that every one of us will “shew the same diligence to the full assurance of hope unto the end.” We are encouraged to hold fast original aspirations, right to the end of time, knowing that it is only “through faith and patience” that we shall “inherit the promises.”

If there is one topic above others, the author continues, that should inspire us with the spirit of faithful endurance, it is that of Christ's priesthood. “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession” (chap. 4:14). “And having an high priest over the house of God; let us draw near with a true heart. . . . Let us hold fast the profession of our faith without wavering”; knowing that God, who has made the wonderful promises on which we base our beliefs, is faithful and will keep His pledges (chap. 10:21, 23). In this faithless age, then, when so many are abandoning the basic tenets of Christianity, Adventists should saturate themselves in the urgent exhortations penned by the apostle. “Cast not away therefore your confidence”; grasp it firmly, no matter how great the temptation to go with the unbelieving crowd; be patiently faithful, for after we have done God's will, we shall receive the fulfillment of His promises (chap. 10:35, 36).

The same note of endurance sounds throughout the long gallery of chapter 11, where hang the portraits of men and women whose eternal life is assured, partly by faithful adherence to their religious beliefs. “Wherefore seeing we also are compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us, looking unto Jesus” who is “the same yesterday, and to day, and for ever” (chap. 12:1, 2; 13:8). With our knowledge of God's plans, with our recognition of His Son's high priesthood, we should not be “carried about with divers and strange doctrines,” but should “hold fast the confidence and the rejoicing of the hope firm unto the end” (chap. 13:9; 3:6).

Face to Face With “Last Things”

It would be difficult to consider such a theme without coming face to face with last things. The approach of the end brings the prospect of judgment. The very finality of Christ's sacrifice makes it inevitable that we should be called to account for our acceptance or rejection of the mercies it provides. This is clearly stated in chapter 9:26-28: “Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many.”

Furthermore, “if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation” upon those who have “trodden under foot the Son of God” and “done despite unto the Spirit of grace” (chap. 10:26, 27, 29).

But during the same discourse, because the two events are so closely connected, the apostle tells us of our Lord's return. “Unto them that look

for him," he assures us, "shall he appear the second time without sin unto salvation" (chap. 9:28). So much truth is compressed into those few words! We must be numbered among those who look for Him; He will appear—there is no room for doubt on that score. When He appears it will not be to atone for sin. He has already conquered sin. Its utter defeat is assured beyond all doubt. Furthermore, He will bring salvation, not only in promise but in fact. He will give the reward of salvation to those who have chosen to accept it.

The waiting time before our Lord appears may seem long (and who has not, at some time, grown weary with waiting?), but, urges Paul, "cast not away therefore your confidence. . . . For yet a little while, and he that shall come will come, and will not tarry" (chap. 10:35, 37). It would do us good to memorize and then occasionally repeat these inspired words as a refresher course on the Advent hope!

But the Second Advent is not an end in itself. It is a means to an end, a great milestone on the road that leads to eternity. That "end" is heaven on earth, with every unpleasant problem solved and agreeable pursuits to occupy an eternal future. Paul turns our eyes to that prospect in chapters three and four as he draws an analogy between the unbelieving Israelites who failed to enter the Promised Land, and Christians who, through similar unbelief, are in danger of being shut out from the heavenly Canaan. "There remaineth therefore a rest to the people of God," but it is open only to those who have ceased trying to earn salvation by their own works, and have learned to rest entirely on the merits of the heavenly High Priest (chap. 4:9, 10, 14-16). For such, eternal life is not far away: its foretaste is already being enjoyed, "for we which have believed do enter into rest" (chap. 4:3). To us who read and profit from this Epistle, heaven may be very near indeed.

Spiritual Gems

And now, before we close this rapid survey, let us glance at some of the many spiritual gems embedded in this letter. We have space to do little more than mention a few, but the very mention may serve to display their beauties from fresh angles and enable our eager eyes to catch their heavenly radiance.

Only a few phrases after the Epistle's opening words is the superlative description of the Son as "the brightness of his (that is, the Father's) glory, and the express image of his person." What a portrait! How

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

A Search for Christmas

AND it came to pass that Susan, in the year one thousand nine hundred and sixty-five on the twenty-third day of the month of December, lifted up her voice and spake in this manner to her young friends:

"Behold, the Christmas decorations have been in the stores so long that they droop tiredly. The tinsel hath lost its glitter; the Christmas carols which beat on the ears from every side seem strident and harsh. The masses of people crowding the market places are rude, and they do jostle one another. Lo, there is no joy in Christmas; there is no meaning. Christmas is lost!"

And so saying, she cast herself down upon her couch in deep despair.

A goodly number of her young friends also lifted up their voices in agreement, and the sound of lamentation filled the air. But one young maiden called Elizabeth, wiser than the others, rose to her feet.

"Hearken now to me, and cease from your useless grieving. Let us go on a search for Christmas. If in faith we seek, perchance our search will be rewarded. Make haste; there is no time to lose."

And so saying, they put on their outer apparel and went forth into the gray and gloomy winter twilight.

It came to pass that before much time had gone by they found themselves in the bustling market place, better known in that land as a department store, being jostled on all sides by the hurrying throngs. The searchers scanned eagerly the faces of all in the crowd, hoping to find Christmas; but in truth they found it not, for the countenances of the shoppers were weary and tense. But one young maiden, bolder than the rest of the searchers, hesitantly inquired of a rushing shopper where Christmas might be found.

"Art thou mad? Thou hast no right to detain me in this manner! I must purchase foot warmers for Aunt Agatha, to put under my Christmas tree," and so speaking, the woman hurried on, with angry backward glances.

And then it came to pass that the little company of searchers wended their way into another market place, commonly called a drugstore; and as they lifted up their eyes they beheld that the decorations did indeed droop, as the maiden Susan had declared; the tinsel had indeed lost its glitter. And

lo, to make matters worse, the carol filling the air came from a scratched record with a faulty needle, so that the sounds were fearful to the ear. And Christmas did indeed seem lost.

But the young maiden Elizabeth, in no wise daunted, gathered the searchers about her, and spake to them earnestly.

"Doth it not seem to you that our search hath been conducted in the wrong places? Let us arise and go with great haste, for there is no time to lose." And so saying, she led the way up and down many streets.

And as they were hurrying, lo, they came upon a sorrowful woman carrying a baby whose feeble cries bespoke illness and hunger. As they drew near unto her, they could see that her clothing was poor and thin, and that she shivered in the bitter air. And with one accord, the young searchers emptied their pockets of all their gold and silver, which was not in truth a goodly sum. But the maiden Elizabeth spoke softly to the woman, as she pressed the money into her hand, saying, "Merry Christmas!" And it came to pass that the woman lifted up her tired eyes with joy, and blessed the young searchers, who asked among themselves, wondering "Can it be that we are about to find Christmas?"

And after much journeying the searchers found themselves at the doorway of a small, humble church. And as they hesitantly pushed open the door, lo, the sound of soft organ music filled the air, and the room was dimly lighted. But from the front of the church came a child's sweet voice, in preparation for a program, and he said:

"Behold, I bring you good tidings of great joy. . . . For unto you there is born this day . . . a Saviour, which is Christ the Lord."

And then it came to pass that the band of young searchers knelt reverently in the small church and said, one to another,

"Our search is ended. We have found Christ. With this priceless Gift in our hearts Christmas will always have meaning."

indelibly ought it to be engraved on our minds!

How comforting is the picture of angels, made to be "ministering spir-

its, sent forth to minister for them who shall be heirs of salvation" (chap. 1:14).

Where shall we find a more in-

cisive exposition of the function of the Word of God than in chapter four, verse 12, where we learn that it is "quick [that is, living], and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart"?

What quiet but impregnable assurance breathes from the apostle's understanding of his Master's continual priesthood: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," for "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (chap. 4:16; 7:25).

Before we reluctantly close the pages of this unsurpassed masterpiece of early Christian literature, let us dwell on its transcendent benediction, so lofty, so profound, so simple, so rich, so dignified, so apostolic, so otherworldly in its sentiments:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (chap. 13:20, 21).

On this heaven-inspiring note, let us quietly close the Book, resolving to return, time and time again, to draw unfailing and increasing profit from this matchless Epistle.

was on, and it really looked like a doll house already.

"Oh, Fred!" exclaimed the happy little girl, "how wonderful! You are really building a house for my dollies. I never dreamed you would!"

"I told you I would, didn't I?"

"Yes, but I didn't think you'd have time—or I thought maybe you wouldn't know how. After all, you're only thirteen, Fred."

"Daddy helped me get started," Fred admitted, "and Ron has helped some too. Come, I'll show it to you."

Merry Beth walked in through the framed front door. Fred had put siding up each side of the door so she could tell where it was. The floor was nice and solid, and the back of the house was far above the creek.

"See," explained Fred, "you can have a basement storeroom under the house. I had to build it high like this because the land slopes down to the creek in the back."

"It's going to be wonderful, Fred. Oh, thank you so much! I'm going to run and get my dolls so they can see their new home."

Since the day was warm, as Christmases sometimes are in sunny Tennessee, Fred decided to help Merry Beth bring her doll things down. He carried two little chairs and the doll dishes, while Merry Beth carried the three dolls. The back of the house still had no siding on it, but Merry Beth decided to set Baby Lucille on one chair at the back and "Tricia Ann on the other, "so you can see the pretty creek," she told them. "Libby Sue, you can help mamma and daddy," she looked appealingly at Fred, who nodded in agreement, "get dinner," she finished triumphantly.

Fred helped arrange a make-believe stove in one corner, and was dragging in a short board for a table when it happened. Their walking about the unfinished house had jarred the chairs on

which the dolls were sitting and all of a sudden Merry Beth heard a "plop!" Looking around quickly, she saw that Baby Lucille had fallen from her chair. Out the door Merry Beth ran and down the steep bank, rescuing her baby from the stones and water into which she had fallen. Hugging her tightly, wet dress and all, she cried, "Oh, my poor darling! Are you hurt?" Holding her away from herself, Merry Beth examined the doll. Then she saw it! Baby Lucille's left foot had broken, and the piece was missing.

"I'll help you find it," Fred offered, feeling very sorry about the accident. Both children hunted on the rocks below, and finally Fred did find it.

"It fits exactly," said Fred, as he tried it. "We'll take her home and mother will glue it on."

When mother heard about the accident she looked at Fred a moment. "It's too bad you haven't finished the playhouse, son. You've had plenty of time to do it. You know, the Bible tells us not to put things off, but to work diligently until we finish them."

"Does it, Mother? Where does it say that?" asked Fred.

"Right here in—let me see," mother leafed through her Bible. "Yes, here in Luke 9:62 it says, 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.'"

"Well, I never thought of that." Fred turned to his little sister. "Merry Beth," he said, "I'm sorry I've been so slow finishing the house. I'll get right at it tomorrow. If I had finished it your doll would never have gotten broken."

Fred did finish the house. He also had learned that putting things off sometimes gets one into serious trouble and causes accidents. The happiness in his little sister's eyes when she thanked him for her finished playhouse and moved her doll family into it was enough to make Fred glad that he had decided to make it for her.

A Story FOR THE YOUNGER SET

Fred's Christmas Gift-2

By Elizabeth Spalding McFadden

FOR weeks Fred had been at work down in the pasture, making a Christmas present for Merry Beth, who could hardly wait to find out what it was. But Christmas morning came, and the surprise was still not finished. At mother's suggestion, however, Fred took his little sister down to the pasture to see it.

"Look, Merry Beth," he pointed ahead. And there, right on the banks of pretty Mossy Creek stood the beginnings of Merry Beth's doll house! Fred had the poles he had cut from small trees firmly up and the floor down. Part of the roof



"Oh, Fred!" exclaimed Merry Beth, "how wonderful!"

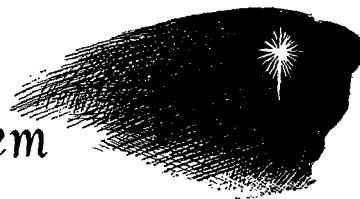
AKIKO MEZIAS, ARTIST



Star of Bethlehem

By RUTH D. CARNES

O Star of Bethlehem, which led aright the humble few
 Who found the Saviour cradled in the fragrant hay,
 Shine in our hearts, and keep us worshipful and low
 Before our Lord on this His natal day.
 Like those of old, the shepherds and the Magi three,
 We bring our gifts, but of a different kind.
 We give our hearts, our love, our service, and our all—
 For we in Him a full salvation find.



The Christ Is Born

By THAIS COLE

Christ is born in our hearts today,
 Born all over again.
 Long ago born in old Bethlehem,
 Now born in the hearts of men.

Glory to God, all His people, rejoice!
 On angel wings let it be flown.
 With angels we sing, that the heavens
 May ring
 With the tidings, Christ Jesus
 Is born!

One Still Night

By HILDA COOPER

On a stilly, starry night
 Shepherds watch did keep,
 On the hills of Bethlehem,
 O'er their flocks of sheep.

Talked about the prophecies
 Of a Prince of Peace,
 God's own gift to all mankind,
 Soon to bring release.

Sky lit up with glory-shine!
 Angel's glorious wing!
 Heaven echoed angel's praise
 To a newborn King!

Shepherds thrilled with joy supreme,
 Hastened through the night.
 Found the Baby in the hay,
 Precious, lovely sight!

On a stilly, starry night
 Mary had a Son,
 While the world was fast asleep,
 Just before the dawn.

O Star of Hope, shed thy pure radiance in our lives,
 That we may lead, as lesser lights, some soul to Him
 Who by His birth brought hope into a weary world,
 And by His death did conquer all of sin.
 O Christmas Star, shine full upon our eager hearts
 And fill us with the song the angels sing—
 Redemption's song, God's love for man
 Through Christ, our Lord and everlasting King!



Christmas Eternal

By EDITH V. SPILLMAN

Not in a manger,
 As a Lamb,
 Nor on the cross,
 Slain by God's hand,

Does Jesus come
 To us today,
 But in each heart
 He longs to stay.

Soon on a throne,
 Let angels sing,
 "He comes again,
 Heaven's glorious King!"

A Christmas Prayer

By NATALIE HORNE

Our Father, who in heaven reigns
 And over humankind retains
 A hand of love and guidance still,
 Pray, fill our hearts with real good will.

And while the world in turmoil lies,
 And danger stalks in earth and skies,
 Let not Thine intercession cease,
 But grant us all long-lasting peace.

So, as we worship, help, and give,
 This Christmas spirit let us live
 Within our hearts throughout the year,
 And hold all human souls most dear.

For every day has time to share,
 With fellow men unselfish prayer
 For truth and justice, hope; and then
 Thy perfect love will bless. Amen.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Her Name Was **MARY**

By Roma Cain Carter

MARY was her name. Her address, Nazareth of Galilee. Not just anyone, anywhere, at any time, but one particular girl in a certain place, at a specified time. A young woman with more than one virtue, more than a few qualifications, we may be sure.

Right on time Gabriel appeared and greeted young Mary with courtesy and tact.

A few words. Simple words. Authored, edited, set into action, by the eternal God, who makes no mistakes, repudiates no promise.

"Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." Then, understanding her surprise, the angel of God did what he could to quiet her. "Fear not, Mary: for thou hast found favour with God" (Luke 1:28, 30).

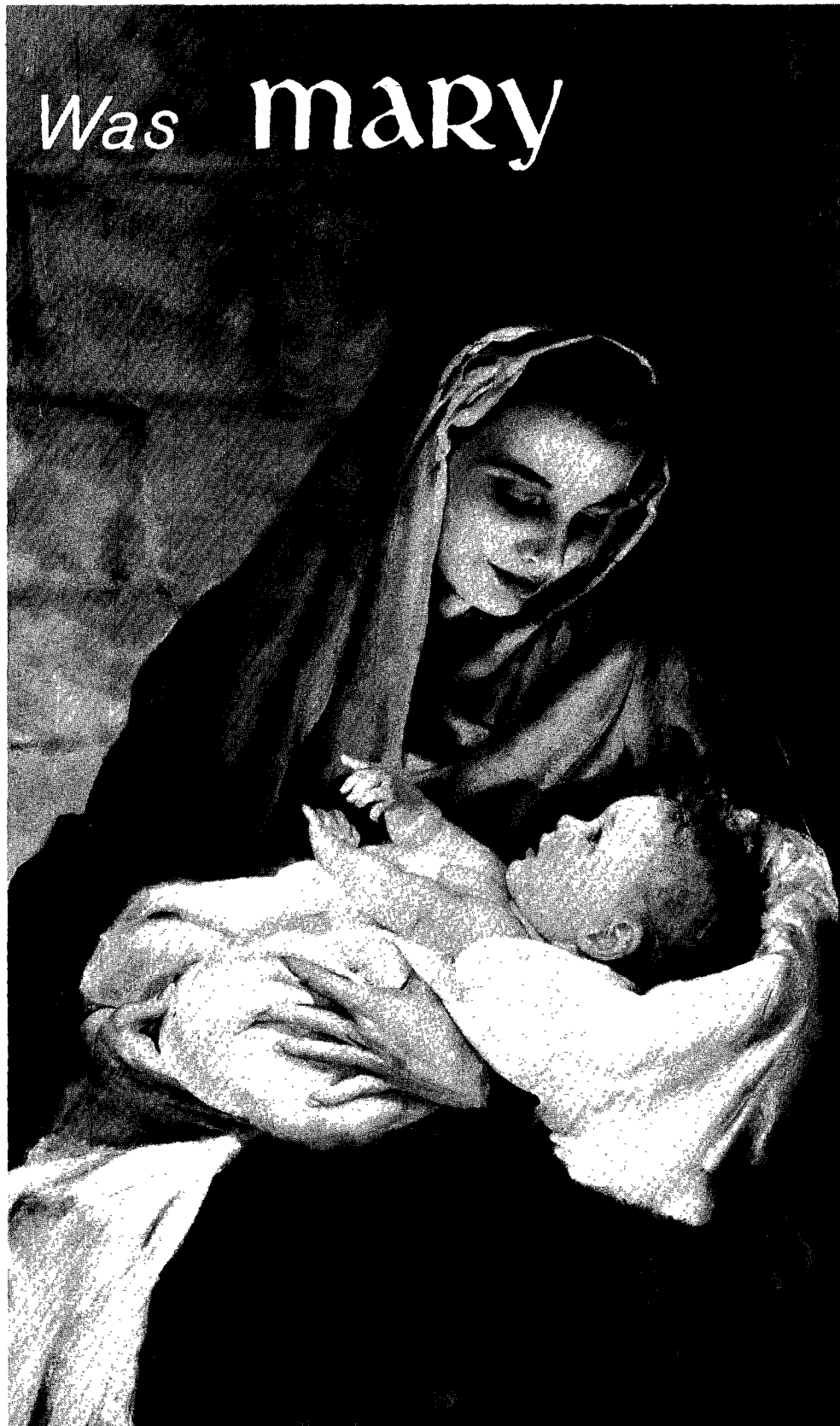
Unique situation? Oh, yes! As far as anyone knew, an average Hebrew miss engaged to a worthy fellow by the name of Joseph. Hurrying through routine tasks in a glow of anticipation. Finding time to dream of her new home. Then, *tapped by the finger of the great Jehovah* for an unheard-of assignment.

An astounded girl, shaken but poised, and quick to find her tongue, don't you think? Not needing to be coaxed. No demand for details. No begging to be excused. Childlike acceptance. Perfect trust.

"Tell me just one thing, she replied, "How shall this be?" (Luke 1:34). Admitting her lack of knowledge, but willing to be taught. Modest, but not evasive. Ambitious, but not forward.

"Be it unto me according to thy word!" How well our Father had chosen!

I have wondered whether Mary was familiar with the story of Daniel, whether she knew the name of the angel who flew swiftly to give "skill and understanding" to the prophet. Had she heard talk of Gabriel's con-



HARRY ANDERSON, ARTIST

COPYRIGHT © 1956 BY THE REVIEW AND HERALD

versation with Zacharias in the Temple?

At times I have felt a great eagerness to meet the mighty Gabriel. Don't you like the way he spelled things out for the inexperienced young woman?

Girls of Mary's time did not generally receive instruction in the Scriptures as their brothers did. But this much is certain—obedience, integrity, purity, had somehow been woven indelibly into her very soul. How does one absorb that sort of character, except from family and teachers who know God's law and respect it?

Mary's Visit to Elizabeth

I like to think about Mary's visit with her older cousin. Surely the heavenly Father had seen to her training. Profound and mystical were her words as she spoke with Elizabeth in the hill country of ancient Judea. Has anyone else, except her own Son, ever said more in so few words? How often do we speak forthrightly and naturally about the hope within us when we visit with friends and kin?

Quietly, trying for deep concentration, we find the words of Luke 1:46 and 47 of inexpressible value. An invaluable personal meditation is this: "My soul does magnify the Lord, and my spirit rejoices in God my Saviour." It bears repeating!

Do we honestly magnify the Lord as we go about our everyday affairs? Or do we deliberately look sad, as we play up our trials and (oh, surely not!) maybe even enlarge a little the faults we see in others.

Is my Creator the highest consideration in my daily life, or does He get only the dangling moments? Am I rejoicing in what I know of my Redeemer?

In many ways the beauty of the Lord casts a glowing sheen upon what we know of Mary's life. The great appointment wasn't easy. She knew bewilderment, and she knew pain. Great pain. A sword pierced her soul. "But Mary kept all these things and pondered them in her heart" (Luke 2:19).

Womenfolk find it easy to identify with Mary of Nazareth. We sorrow with her as the trip into Egypt became necessary. We know how she felt when she missed her Son on the way back from old Jerusalem. But what is Jesus saying? "Don't you know I must be about the real business of my life?" So soon? Why, He is still a child!

Three more times the sacred writers mention her. Evidently she learned her part in His life, and played it well. Only once the mother longing could not be put aside, and she went to find her Child. I hope that she whom the angel described as

"full of grace" was not hurt by His strange response, as we might have been (see Luke 8:19, 20, 21).

Mary's kind of motherhood comes at a high price in any age. It can happen that parental selfishness parades as loving concern. If our Lord's mother didn't fully understand the expanding life of her Son, she mothered Him cautiously; respected His individuality—gaining further favor with God in the process, no doubt.

A mother to the end, she stood by

her Son at the crucifixion. Then came the resurrection—triumph out of what had appeared certain defeat. Because He arose, death for the righteous is now only a sleep.

Did Jesus visit with His mother between the resurrection and the ascension? Perhaps. We learn that after the ascension Mary was with His brethren (Acts 1:14). Her name was Mary. His name is Jesus Christ, Son of the Highest. He is our Saviour, friend, and example.

Fellowship of Prayer

"My Heart Overflows With Joy"

"My heart overflows with joy because of answered prayer through the Fellowship Friday evening prayers. My granddaughter is now in one of our academies and has a brighter outlook. May our heavenly Father have all the praise for His love and concern for us all."—Mrs. W., of Washington.

"I am most grateful to write how good the Lord has been to answer my prayers and yours for my son to come back to the church. He is now attending church with his family every Sabbath day. His oldest boy is in the academy. Continue to pray for him and his family and for my sister, that she will come back to God."—Mrs. S., of Taiwan.

"A long time ago I wrote to the fellowship circle concerning our children. My request was that our eldest be able to attend college. Thank God that the way was made possible and she has now completed her course and is teaching in one of our own schools. . . . Our eldest boy is presenting a hard problem. Do pray for him and the other children."—Mrs. C., of British Guiana.

"The Lord Has Been Very Good"

"The Lord has been very good to us, for we see evidence of answered prayer for a loved one. We have seen a marked change in her life, and rejoice that her husband was baptized last spring and is living a consistent Christian life. We will continue our prayers in her behalf, believing that she will at last learn the way, the truth, and the life."—Miss N., of Maryland.

"I should like to thank you for the prayers that I requested several years ago on behalf of my family. Many things have happened to us since then. My son died of brain cancer. Among the last things he said to me were, 'Mother, I'm going to sleep, and the next voice I hear will be that of Jesus. Won't that be wonderful?' I grieved for him, but not as one who did not have the blessed hope of seeing him later. . . . I'm very thankful for all of my blessings, and praise God for His goodness. Sometimes it helps to know that others are sharing our burdens in prayer."—Mrs. B., of Texas.

A Husband Converted

"The next week after I wrote you to pray for my husband's conversion, he asked me on Sabbath morning to get his clothes ready because he was going to church. That day he took his stand to keep the commandments of the Lord."—Mrs. H., of Louisiana.

"I want to thank you for the prayers you have offered in behalf of our son and his family. He and his wife are still together. All their children are in church school. We have hopes that everything will be all right."—Mr. and Mrs. M., of Texas.

"Years ago when our sons were younger I requested the Fellowship of Prayer to pray with me for their safekeeping in the truth instead of their recovery after wandering. Now the boys are older—two are married to Christian wives, and all are either serving the church or preparing to do so. This, to me, is a kind of miracle because I have been faulty, many times lacking wisdom as a parent. Pray for me, for I have yet a job to do for the youngest. . . . Thank all who share in these burdens before the Lord. He is so merciful, making up to some extent for our deficiencies."—Mrs. V., of Georgia.

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.



Christmas Confusion

Parents probably would be greatly surprised if they could peek into their children's minds and behold the monumental confusion that exists there about the meaning of Christmas and all the stories and carols that go with it. A schoolteacher glimpsed this confusion and misunderstanding as she read essays, written by elementary school youngsters, which contained the following gems, among others:

"The difference between Holiday Seasons Greetings and just plain Christmas is about \$100."

"Humbugs used to hatch out of the ground every Christmas Day until a Charles Dickens invented a D.D.T. against them."

"Tidy Tim taught them about the spirit that was started when the little Baby Jesus was born in Creche, a suburb of Bethlehem."

"To celebrate Christmas in England, they sometimes- edly chopped off the head of the biggest bore and carried it around on a platter."

A second-grader sang happily: "We three kings safari ain't are, bearing gifts we trap us a fire." When the teacher protested that these words didn't make sense, the little one replied: "I know. But it rhymes, and things that rhyme don't have to make sense."

Another child sang joyfully: "'Dark the hair,' old angels sing. 'Glo, return the newborn King.'"

Perhaps these meaningless expressions from childish minds seem somewhat irreverent to us who are older. Perhaps they even shock us. But we wonder whether Heaven is not equally shocked by the way so-called adults misinterpret and misunderstand the message of Christmas. Nineteen centuries ago the angels sang "Glory to God in the highest." Today the glory too often focuses on man. On the first Christmas the Wise Men gave gifts to Jesus. Today sinful mortals get the major gifts; if Christ is not altogether forgotten, His gift seldom ranks with the most expensive. The Babe who was born in Bethlehem was the Prince of Peace, yet millions who claim to worship Him are at war with themselves, with their fellow men, and with the law of God.

Surely Christians everywhere should seek to understand better the true meaning of Christmas. And they should give a clear, decided witness that Christmas is more than commercialism; it is love in action—it is the spirit that prompts one to go, to sacrifice, even to die, to help the needy, restore the fallen, and save the lost. Children may misunderstand the words of a carol but they will not misunderstand this spirit if it controls the lives of their parents.

K. H. W.

"It Couldn't Happen to Me"

Nearly two years ago the United States Surgeon General's select committee on smoking and health unanimously condemned cigarette smoking as a health hazard. One of the committee members quit smoking the day the report was published. Another—Dr. Louis F. Fieser, Harvard professor of organic chemistry—let it be known that he intended to stick by his usual four packs a day. Then, this August, a routine annual checkup located a small

tumor in his right lung. Early diagnosis made surgery a hopeful prospect, but Dr. Fieser had three other tobacco-induced conditions that argued against an operation—heart disease, emphysema, and bronchitis. However, a special regimen followed for a few weeks compensated for these, and surgery was successfully performed in September.

"When we were working on the report, I was convinced about the findings," Dr. Fieser later told *Newsweek*, "but I thought I was healthier than the people involved in the report. . . . I was sure that this couldn't happen to me. After all, statistics are cold things. It's quite a different thing when it becomes a personal matter."

Millions of people convinced against their will by the Surgeon General's report are still of the same opinion as Dr. Fieser was. This is evident from the fact that 1965 cigarette sales are well ahead of those for 1963, the year before the report was issued. Furthermore, human nature being what it is, most of these people—again like Dr. Fieser—will probably remain emotionally unconvinced until circumstances arraign *them* for a personal accounting of their sins in and against the body. And many of them will not be as fortunate as he was. If this human frailty proves anything, it is that facts alone are not enough to alter a habitual course of action that is motivated by and caters to carnal desire. More is needed—a soul-consuming purgative desire for what is good and right, and a personal commitment to it, in practice as well as in principle.

The other day a child of nine or ten—a stranger—walked past our place puffing away at a cigarette with an air of nonchalant *savoir-faire*. Unwittingly I gasped—half audibly—and felt an urge to hasten downstairs and out to the street to ask the lass whether she knew where tobacco was leading her. But her response would doubtless have differed little from that of Dr. Fieser. Knowledge can be passed on from one person to another; volition must arise from within. Unfortunately, degenerate human nature suffers from a low VQ (volition quotient), and in this respect some of us are more human, perhaps, than others.

Tobacco Profits and Politics

Last July President Johnson signed a bill requiring that after January 1 every box and carton of cigarettes carry the following message: "Caution. Cigarette smoking may be hazardous to your health." This may well prove to be the understatement of 1966, at least for the 125,000 or so whom nicotine-produced lung cancer will send to the undertaker. Significantly, the signing took place in private and without fanfare—not in the White House rose garden, nor in the shadow of the Statue of Liberty, nor at the country post office near the Johnson ranch in Texas, as it does when the President is wont to identify his name with a piece of legislation and give it the weight of his personal prestige. This document should have been signed with a blare of trumpets at the Department of Health, Education, and Welfare, or perhaps on the steps of the head office of Liggett and Myers or R. J. Reynolds.

Paradoxically, this bill in its final form represented a major triumph for the cigarette industry, whose profit-blinded tycoons had seen the smokewriting in the sky over Capitol Hill and thought it expedient to bargain rather than fight. They were full of financial glee over their eventual success at persuading Congress to excise

from the bill the requirement specified by a Federal Trade Commission order, already theoretically in effect since July 1, that the warning apply to advertising as well, and the insertion of a two-year moratorium on any further effort to inflict so fatal a stroke on the industry.

Cigarette men in the United States spend \$200 million a year for advertising, half of which goes for television commercials. They told Congress they would prefer to drop all TV and radio advertising rather than include even a mild caution on the danger of smoking. Why should they spend vast sums of money warning the public not to buy their product? they asked with impeccable logic.

Incidentally, cigarettes bowed out of British television last July 31, having been indicted in the House of Commons by the British Minister of Health for the death of nearly 28,000 Britons during 1964 from tobacco-induced lung cancer. British lawmakers seem able to reason more logically from cause to legislative effect than their American cousins on Capitol Hill.

During the course of Senate Commerce Committee hearings on the bill last winter Dr. George James, New York City health commissioner, blamed at least two thirds of the 2,761 deaths from lung cancer in his city during 1964 on cigarettes. "If we consider the excess mortality from other diseases associated with cigarette smoking," he added, "this means that cigarettes were one of the major agents causing death in our city last year." Evidently the venerable Senators reasoned that the 125,000 Americans or so who die each year from tobacco-caused lung cancer would not be eligible to vote in the next election, nor would they be accepting invitations to \$100-a-plate party dinners.

Any disease with such fatal effects as nicotine has—polio or cancer or heart disease, for instance—would spur a national crusade to determine the cause and to provide a remedy. But not nicotine. Too many sacred cows thrive on a diet of tobacco leaves. In the meantime, millions will go on saying, "It can't happen to me!" But, inexorably, it will. "Only yesterday . . . cigarettes were called coffin nails—and it was a joke," observes the December *Reader's Digest*. A very bad joke today. Just ask Dr. Fieser.

R. F. C.

From the Editor's Mailbag

One of our workers is perplexed by the fact that, though Ellen G. White died in 1915, new material bearing her name keeps coming into circulation.

Our Reply

Mrs. White through 70 years of public life wrote a great host of letters, general articles, and addresses for various occasions. From certain of this material she drew, often heavily, in preparing some of her books while she lived. But some tens of thousands of pages of manuscript were still in the vaults of her office when she died. Some of this material dealt with very personal problems of individuals, much of it dealt with problems of general concern to the church. Her last will and testament instructed that a certain named group of men should constitute a legal board of trustees to own and to care for all her literary properties, and to publish, from time to time, such of the manuscripts as would provide special help for the church. Mrs. White's will set up the Board of Trustees as a self-perpetuating body and included in its membership very responsible men in the church over the 50 years. At present it includes three General Conference officers.

Yes, a number of volumes bearing her name have been printed since her death. Most of these, incidentally,

have been brought out as the result of requests from the field or some department of the General Conference. For example, the book *Evangelism* was requested by the Ministerial Association, and the book *Temperance* by the Temperance Department.

Sometimes material has been released for study by responsible committees in dealing with difficult problems, though the material is not published. A choice example, perhaps, was the question of the location of Loma Linda medical school. The request came from the officers of the General Conference for such Ellen G. White manuscripts as would help them in their study. Sometimes material has been released, for example, for a historical study. You see, Mrs. White's manuscripts and letter files are unquestionably the richest collection of source material in the denomination.

Now that brings me to the question of the procedure followed in releasing material. At the outset Mrs. White's will declared that the Board of Trustees, legal owners of all her properties, were to release such material at such times as they felt would be to the good of the cause. Since 1933, because the Movement has grown much larger and more complex over the world, the board has shared with the General Conference this responsibility of releasing material—since 1957, with a special subcommittee, "The Spirit of Prophecy Committee."

When a request comes for the release of any material, whether for a new book or for any other purpose, the following steps are taken: The White Trustees first decide whether they are willing to have this material released. If they are willing to release, the question goes before the Spirit of Prophecy Committee to see whether they feel it wise to release the manuscript. Then there is a joint meeting of the trustees and the committee, which takes final action. I am sure you will agree with me that we are invoking the most prudent and careful procedure in trying to reach conclusions in so sensitive and significant an area.

This much can be said in defense of the plan we follow, that it seems to work well. We have had no occasion through the years to regret that we have released any of the materials that we have put out for public use.

You refer to "the copious flow of writings 50 years after her death." That does sound a little unusual till the facts are all put together, particularly the fact that what we are doing is simply releasing material she *herself* wrote. You know, some of the most valuable books that ever go into print are books released by the trustees of estates who put into print writings of this or that significant person long after his death.

Naturally there has been misunderstanding at times on the part of those who did not know the plan that is being followed. That is the reason I am going to publish this letter I am here writing you.

I am well aware that we have divergent thinking among our people as to what ought to be done with Mrs. White's unpublished manuscripts. There are some brethren, good and true, who feel that the trustees ought to release *everything* and without delay—in fact, that we ought to have released it long ago. There are other brethren, just as good and true, who feel that the trustees ought to have locked up everything and put it under a seal the day Mrs. White died, and left it there forever.

All these dear brethren are forgetful of one most important fact, namely, that the trustees are governed by the terms of the will of Mrs. White. By what else could we be governed, honorably or legally? We have been proceeding in harmony with the terms of the will all through the years, and we plan to continue to do so. We cannot do otherwise.

F. D. N.

Reports From Far and Near

New Opportunities in Africa

By J. O. Iversen, Acting Secretary
GC Radio-TV Department

Over the centuries four major influences have exerted an impact upon Africa—the cross, the crescent, civilization, and Communism. The cross came first. It penetrated the continent during the first two centuries A.D. The crescent of Islam followed. It took hold with an iron grip and has held on relentlessly. Forty-three per cent of Africans today are Moslem.

Civilization came in the sixteenth century. Communism is making its thrust today. For every Protestant in Africa there are two Catholics, five Moslems, and nine Communists.

With the emergence of new nations and their struggle for identity have come new and unprecedented opportunities. Nations are status-conscious. They are curious to learn—these 270 million people. This is evidenced by the saturation of radio. The antennas are out, reaching for information.

A tribal chieftain in the African interior remarked, "Without a radio you are a dead man." Some people say, "There's a voice under every palm tree, and all you need is a box to catch it." There are boxes everywhere, catching messages not only from state-controlled radio but from huge short-wave stations operated by Protestant, Catholic, and Communist forces. The smallest of villages and settlements keep their ears tuned to the world through the magic of the transistor.

With the saturation of transistor radios, the obsession for learning, and the emergence of new nations have come changing policies on broadcasting. Africa stands on the threshold of some of its greatest communications opportunities.

For years broadcasting has been almost an impossibility. Now doors are swinging open. Within recent months a 30-minute weekly program has been aired in Basutoland for Southeast Africa. This past summer, contact with the government media was made in nine strategic areas. A number of these countries indicated a willingness to begin broadcasting and televising some of our denominational programs. More than one station indicated a desire for our national workers to provide religious programs in their vernacular languages. A training program for broadcasters is being set up next year at Solusi College.

While I was in Elisabethville, Radio Katanga agreed to carry our French-mes-

sage broadcast weekly. Another French broadcast is aired weekly in Burundi. Very soon we hope to cover South Africa and Rhodesia with the Voice of Prophecy from Lourenço Marques. An American commercial firm has offered short-wave equipment for use in central Africa. What a challenge to reach the 2,000 vernacular languages in Africa!

Equally wonderful is the response to our Bible correspondence courses. Six schools are offering lessons in 16 languages. In 1964 nearly 100,000 applications were processed. The tragedy is the limited budgets. Our people have to be discouraged in their pursuit of applications, because there are insufficient funds to process enrollments.

What a satisfying experience to survey the Bible schools and see the dedication of the instructors. It was a thrill for me to attend Voice of Prophecy rallies in South Africa, the Congo, Kenya, Burundi, Tanzania, Malawi, and Rhodesia where there was "standing room only." What a pleasure to meet fruitage from our broadcasts and Bible schools.

There was Melchor Kanz, who was studying for the priesthood when he learned of the Voice of Hope broadcast.



Melchor Kanz, a former African priest who heard a Voice of Hope radio broadcast in Burundi and enrolled in a Bible correspondence course. He was baptized recently.

He studied the Bible lessons and was baptized during my visit to Bujumbura. I met a young man in the Congo who also had received studies from a priest, but then he studied the Voice of Prophecy Bible Course, was baptized, brought 16 others into the faith, and bicycled more than 150 miles to be with us for our Voice of Prophecy rally in Elisabethville.

Conflicting forces are placing high bids for Africa. No one has yet equaled the bid of the Only Begotten on the cross of Calvary. God has not written off Africa. He has given it and us a new day. With transistors and TV we can make inroads with the "everlasting gospel" such as the "talking drums" of a century ago never were able to do. Pray for Africa and its masses.

Problems and Victories in Vietnam

By W. A. Higgins, Associate Secretary
GC Publishing Department

Eighty enthusiastic literature evangelists attended a training program in the city of Saigon. They came from Danang in the north, and from the delta country in the south. Eagerly they listened to the instruction and seemed oblivious to the bombers and helicopters flying overhead almost constantly. Even the exploding shells, which could clearly be heard in the distance, did not disturb the attention of these earnest workers for God.

Fifteen of these literature evangelists were won to the truth by other literature evangelists. Last year 64 persons were baptized as the result of their work. These workers are active missionaries. Not only do they sell books, they also give out free literature, enroll many in the Bible correspondence course, and organize branch Sabbath schools.

These workers risk their lives to carry forward their work. A special honor roll was kept before the literature evangelists, giving the names of ten literature evangelists who have been captured by the enemy. Seven are presumed dead, and three are still prisoners. Four others were captured and later released. They were at the institute.

Here are a few more reports:

"Spent six months in prison."

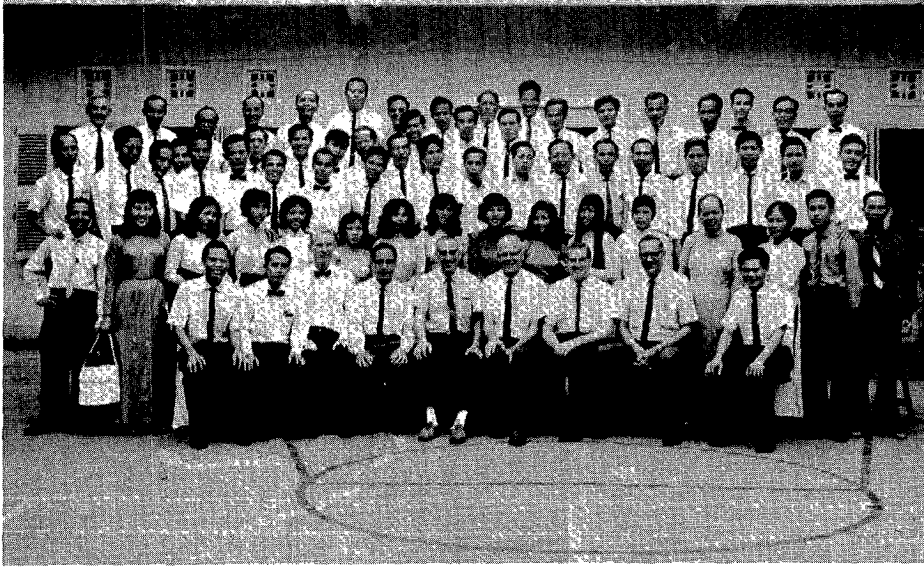
"In jail three days."

"Suffered severe injury by mine explosion."

"In bus destroyed by bomb; many killed."

Two reported: "In prison 84 days. Fifteen days our feet were in stocks."

Many of these workers face threats by day and terror by night, but fearlessly they go about their work. One young man, 19 years of age, said, "I am young, but I have seen God at work, and I trust Him."



Literature evangelists at Vietnam institute.

It was an impressive meeting when these men and women convened for their final service of dedication and sang "Onward, Christian Soldiers!" and left for their territories. They are of good courage, despite constant problems. Pray for the literature evangelists of Vietnam.

Long Island, New York, Evangelistic Crusade

By C. F. Warren, *Pastor*

On Sabbath, October 16, E. E. Cleveland conducted the final baptism of his Long Island evangelistic crusade. Baptisms totaled 458, including 55 rebaptisms.

The Long Island crusade began months earlier, when Elder Cleveland, associate secretary of the General Conference Ministerial Association, called the Northeastern Conference area ministers and Bible workers together for prayer and planning, in that order. Pre-effort organization sent teams of workers to find a site on which to pitch the tent, and to arrange for advertising. In a matter of days, committees on zoning, car pool and transportation, music, and housing were in action.

It soon became evident that the forces of Satan had marshaled for a confrontation with God's efforts. The effort site was successfully secured, but the city building department, after giving assurance that a permit would be issued, suddenly reversed its decision. A code limiting tent size was pointed out to the building department authorities, who had no course but to deny the permit to erect one large canvas tent. This disappointing decision was only days from opening night.

Prayer meetings were convened in all the metropolitan area churches to seek divine guidance and help. A few days before the deadline for the erection of the tent, word came permitting us to pitch two tents, 50-by-100 feet each, instead of one large canvas. This arrangement provided almost our proposed seating capacity of 3,000.

Within a few hours of opening time, Elder Cleveland and the crusade staff

were still nailing, painting, and sinking posts into the ground to secure the large canvas tents.

An hour before opening time, city buses began discharging streams of people at nearby stops, all heading for the big tent. When the song leader, James Edgecombe, stepped to the microphone to signal the opening of this historic crusade for Christ 2,500 persons were seated and hundreds more were coming in.

Elder Cleveland requested that at every meeting a band of church deacons and deaconesses assemble to pray for the services and be in the spirit of prayer throughout the services.

As the effort progressed, the strain and demands upon our speaker became oppressive. In addition to directing a staff of 13 Bible instructors and an equal number of ministers, he conducted a Seminary extension class 3½ hours daily for six weeks.

The average attendance at the night meetings was 1,400. On Sunday nights standing room only was the usual order as some 3,000 pressed in to hear the sermon.

Large numbers came regularly from all five boroughs of New York City and from as far as Westchester County, Connecticut, and New Jersey. Only those who live in the New York area and are acquainted with the complex problems of transportation can appreciate what efforts were expended to attend the crusade at the corner of Sayers and Merrick Boulevard.

Our first Sabbath morning meeting was held five weeks after the opening date, July 4. Evangelist Cleveland ordered every chair to be placed in and around the tents to accommodate the crowds. By Sabbath school time, every one of the 2,900 seats were taken. Hundreds of people still were pouring in.

Hundreds of young children were led in traffic-stopping procession to the nearby Linden Boulevard Seventh-day Adventist church. Police officers labored to restore normal traffic patterns as the automobiles and chartered buses converged on the scene. A count of 3,200 persons was made, but others still arrived.

After the morning services, five city buses rolled to a stop adjacent to the tent. The evangelist cleared two center sections of the main tents and called for those prepared for baptism to come forward. It was a preview of Pentecost to see more than 200 souls pressing forward to sit with the "called out" ones.

Robert Carter, pastor of the New York City Ephesus church, indicated that the baptismal service could be held at his church. No other church could be located that would accommodate so large a baptism. With seven ministers officiating, the baptism of the 225 candidates took well over three hours. On the following Sabbath three buses transported 85 new members to be added to the church by baptism.

Following the last night of the crusade, on September 12, the meetings were transferred to the church auditorium of Linden Boulevard, several blocks away from the tent site. E. A. Lockett, pastor of this church and business manager of the crusade, arranged this transition.

The problem of housing these newly



Two 50- by 100-foot tents pitched side by side to accommodate the crowds at the Long Island crusade conducted by E. E. Cleveland. Seating capacity was 2,900.

baptized members confronted the executive committee of the Northeastern Conference. Their announced decision to form a new church was made at the closing Sabbath service at the big tent and was met with favorable response. C. F. Warren, who had been associated throughout the meetings, was assigned the pastorate of this new group. Nearly 175 persons came forward to become charter members. At this writing, the newly organized Jamaica church has a membership in excess of 200.

The story is not completed. Hundreds remain to be worked with and led into the fold. New chapters containing the exploits of God here on Long Island are yet to be recorded.

Alaska's First Lay Instructors' School

By J. Ernest Edwards, *Secretary*
GC Home Missionary Department

Recently a lay instructors' school was held in Anchorage, Alaska. Pastors and delegates from eight churches attended. Churches represented were Aleknagik, Anchorage, Dillingham, Fairbanks, Ketchikan, Palmer, Selawik, and Sitka. The new company at Chugiak was represented by all 21 members. From Selawik, above the Arctic Circle, came the native pastor, John Topkok.

Some of the workers and members traveled more than 900 miles for this important convention. On Sabbath more than 200 were in attendance, more than one quarter of the membership in the Alaska Mission.

The special emphasis in this convention was on the "how" of soul winning. The tools for use in lay evangelism were demonstrated. Three steps in a finished



Native workers who attended lay instructors' school in Anchorage, Alaska. John Topkok, from Selawik, above the Arctic Circle, at right. Left, Joseph Chythlook, of Togiak.



Group of laymen and workers who met at Anchorage, Alaska, for a lay instructors' school.

work were carefully studied. Plans were laid to implement new visitation approaches and to augment the Bible-study program. Instruction also was presented on how workers and laymen may secure more decisions for Christ and the truth. Each day the mission president, J. C. Hansen, directed a question period. Frank Owens and Harvey Sauder presented some of the messages.

This lay instructors' institute was climaxed with a circle of fellowship and a commitment service. The members indicated that during the coming year they will give the Lord 188 hours each week in soul-winning service and that they will earnestly work and pray to win 385 souls. The workers and members accepted the challenge to reach all the families in Alaska with the message. Each Seventh-day Adventist is responsible for reaching 304 people.

Problems of distance and high cost of construction are some of the problems the workers and members are meeting courageously here in Alaska.

This institute preceded by one week the decision meetings held by Ken Mittel-leider in the Anchorage church.

A workers' meeting followed the lay instructors' school, and a new native worker, Joseph Chythlook, of Togiak, was introduced. He will be filling a need in an expanding work for the indigenous people of Alaska, and will hold meetings this winter in Aleknagik.

This institute gave new emphasis to soul winning. Plans were laid to pioneer in a number of new areas and to build frontier chapels. God is blessing the workers and members in their united efforts to finish His work in the great State of Alaska.

A Modern Elijah Prays for Rain

By J. G. Fulfer, *President*
Caribbean Union Mission

Anguilla is a tiny island 11 miles long and two miles wide, lying low in the Caribbean about 160 miles east of Puerto Rico. It has little to commend it economically, and both vegetation and population are sparse. Nevertheless, we have three churches on this small island, with a total membership of about 175.

One of these members is Campbell N.

Fleming who recently returned home after being employed in another area for a number of years. Not long ago I heard Brother Fleming tell a thrilling story of God's providence. Here it is:

"I arrived at my home on the small island of Anguilla with my wife and six children in March of 1965. Upon our return we found the island very dry and hot. Walking there was like being in a powder bowl with powder ankle deep. Many trees were dead from the scorching heat. Water was a great problem. Many people were killing or selling their livestock lest they perish from the drought.

"One can hardly imagine what it means for a family of eight to have only six to eight gallons of water a day with which to wash, bathe, cook, clean, and drink. I asked the people how long it had been since rain fell. They said it had been a year, and that there had been very little rain in the past three years. Furthermore, none could be expected before September.

"I realized we could not go on in this condition. One morning as we gathered for family worship I asked my children if they believed that God had sufficient water to supply the needs of the island, and whether they felt He would send rain now if we should ask Him. They said Yes. I told them that I believed it too; so we prayed, knowing that when it came it would definitely be an answer to prayer.

"Elijah, Have You Seen Anything?"

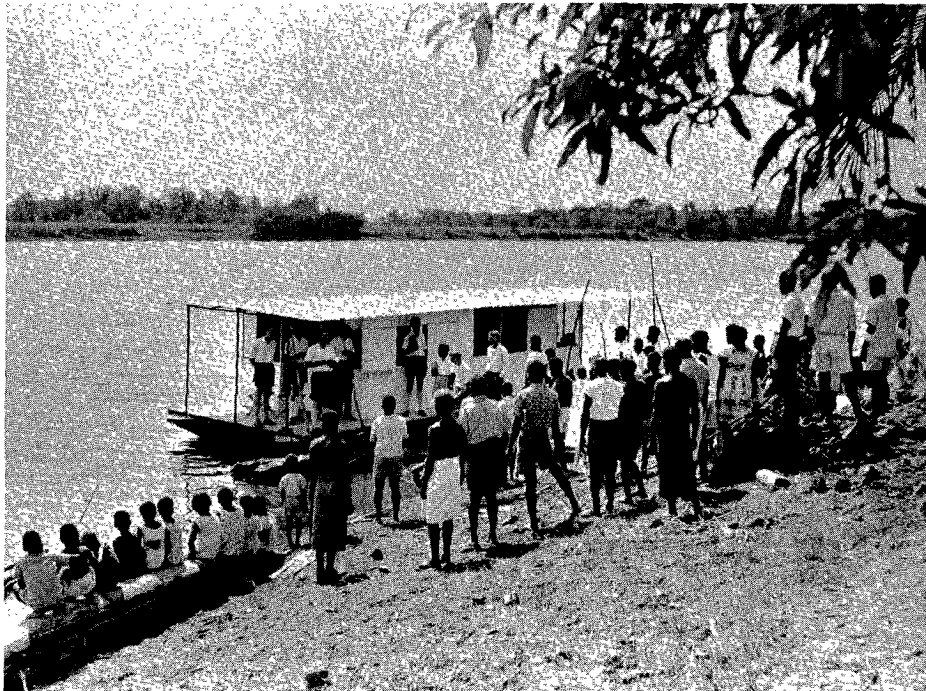
"After prayer I looked outside, but there was not a cloud in the sky. Later I looked again, but still there was no sign of a cloud; only clear blue sky and a burning sun. I didn't notice that my wife had been watching me, but when I went to the door the third time, she asked teasingly, 'Elijah, have you seen anything?' I said, 'Not yet, but it will come.'

"About an hour later I looked out and saw the shadow of a cloud—a large rain cloud. Rain came. Our prayers were answered with the first rain in a year. We prayed the next day, and more rain came. Then we did not pray for rain for a week, and no rain fell. We prayed again, and the rain continued to fall. We are still getting rain.

"Anguilla is now green. There is food for man and animals. God has proved to us that He is a Father to His children,

interested in all their problems. Many people who knew of our prayer for rain sent us some of their crops as a token of gratitude, knowing that we had not had time to plant our own."

Surely, as we witness these evidences of faith on the part of our believers, we can thank God and take heart.



Dedication of houseboat *Pathfinder*, Sepik River.

Medical Houseboat Dedicated on the Sepik

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

Angrimen, in the heart of the mystic Sepik River basin of New Guinea, was the sight of the 1965 biennial session of the Sepik Mission. Five hundred delegates and members attended the session. Hundreds of our dear believers paddled

their dugout canoes for many hours while others walked for several days to attend the session. Union and district leaders were flown via VH-SDA *Andrew Stewart*, our Seventh-day Adventist mission plane, to Angoram and Ambunti, which are the closest airstrips, and then they traveled by boat for about a day. The *Light* and the *Pathfinder* were the two mission-owned riverboats used to bring delegates.

Session High Light

Highlighting the session was the dedication of the medical houseboat, the *Pathfinder*, named in honor of the youth of Australia who raised most of the money for its construction. Some assistance also came from the Overseas Medical and Health Education Foundation of America. Officiating in the dedication were O. D. F. McCutcheon, president of the Coral Sea Union Mission; C. T. Parkinson, president of the Sepik Mission; John Lee, educational secretary; and the writer.

This 36-foot houseboat will be used exclusively on the Sepik River to minister to the physical and spiritual needs of thousands along the river. The 50-horsepower vessel, designed and built by Roy Aldridge and C. Mitchell, two of our district directors of the Sepik Mission, is built on twin pontoons, and fitted with a Perkins diesel engine and a unique water jet propulsion, the first of its kind on the river.

Sepik River Territory Is Devil's Stronghold

Our work on the Sepik began in 1949. In 1952 we had our first baptism. We now have a membership of 2,253. The Sepik has long been the devil's stronghold and we praise the Lord for the precious souls who have stepped out of heathenism and superstition to live a new life in Christ Jesus. The Sepik River winds through what was once cannibal country.



Nurses Molly Neil and Jan Flemming give health lecture to mothers on Sepik River.



Nurse Molly Neil weighs baby on Sepik River as a part of the infant-welfare scheme.

Many places on the upper May River are still uncontrolled territory, hence the government has not yet opened this area to Europeans. The inhabitants are considered dangerous and unsubmitted.

The medical staff of the houseboat are two well-qualified Australian and New Zealand nurses, Jan Flemming and Molly Neil. These courageous young women will conduct clinics along the river. One of the important functions of these clinics will be to emphasize disease preven-

tion. The houseboat will be the home of Misses Neil and Flemming for three weeks out of every month. The area served will extend from Ambunti to the Indonesian border of West Irian, a distance of 250 to 300 miles of the 750-mile-long Sepik River.

It is our prayer and hope that the *Pathfinder* will be the means of pointing the path of truth to many who still dwell in darkness.

Chinese Student Stands Firm for Truth at Singapore University

By D. A. Roth, *Departmental Secretary Far Eastern Division*

A young Chinese university student has had his prayers answered and his faith strengthened as he faced the possibility of missing a vital examination on Sabbath.

Gan Seng Ann, a member of the Bales-tier Road church in Singapore, is a dental student enrolled at the University of Singapore. His parents and grandparents are Buddhists, and he stands alone in his family for the message he embraced several years ago.

Recently he discovered that two vital examinations were to be given on two consecutive Sabbaths, September 18 and September 25. He tried to explain to his teachers that he could not take the examination on the Sabbath, but the teachers were not sympathetic to his problem.

One teacher was a Hindu and the other a Protestant. When Gan Seng Ann talked to the Protestant teacher, they were soon



Gan Seng Ann (left), a Chinese student in Singapore who declined to take Sabbath examinations at the University of Singapore, and whose loyalty was rewarded. To the right is Charles Martin, of the Far Eastern Division.

engaged in a Bible study. The teacher tried to show the student from the Bible that he did not have to keep the Sabbath. But our Adventist student stood firm and told the teacher of his convictions.

Others Pray

Gan Seng Ann asked the church and the staff of the Far Eastern Division in Singapore to make it a matter of prayer. Only a few days before the examination was to be taken, Elder Jay Lantry, of the Southeast Asia Union, and Elder Charles



Progress in the Iowa Conference

Pictured above is the new Cedar Rapids, Iowa, school and youth center, which was dedicated Sunday afternoon, October 24. The school is situated in Hiawatha, a suburb of Cedar Rapids. The dedication address was given by H. E. Haas, educational secretary of the Northern Union. Other visiting ministers were J. O. McLeod, E. C. Haas, A. H. Gerst, and the writer.

Civic leaders from the Cedar Rapids area were present to congratulate the Cedar Rapids congregation for a job well done.

Delmer Wiggins is the principal of the school. Robert Goransson is the pastor of the church. Loney Duncan is chairman of the school board.

At right is the Bloomfield, Iowa, congregation. This congregation was organized into a church on Sabbath, October 23. Standing in the center at the rear is E. B. Lundin, who led out in a series of meetings in Bloomfield last spring. He was assisted by A. R. Klein. David Wolkwitz is the pastor of this new congregation. A few isolated members have lived in the Bloomfield area for many years. There is rejoicing in Iowa over the fact that Davis County now has a light in it. According to available information there has never before been an Adventist church in this county.

K. D. JOHNSON, *President Iowa Conference*

Martin, of the Far Eastern Division staff, went with Gan Seng Ann to the registrar of the university.

Mr. Lewis listened intently and decided to take a personal interest in the case. He explained that he scheduled the regular university examinations, but that this one was being given by the teacher. Nevertheless, he promised to take care of the matter. He went personally to the teachers involved and arranged for Gan Seng Ann to take the examination at a time other than Sabbath.

Gan Seng Ann was in church on Sabbath, September 18. On Monday he went back to class, and the teacher gave him the same examination already given to the other students—something unheard of at the university. Moreover, he told the student to take the examination home with him that night and bring it back the next morning—another most unusual procedure.

This young Chinese Adventist stood firm for his faith and witnessed for Christ at the same time. He was loyal to his Master, and his Master was faithful to him.

Church in Germany Celebrates Seventy-fifth Anniversary

By Emil Jäger

The seventy-fifth anniversary celebration of the church in Barmen brought rejoicing not only in Barmen but throughout Germany. Ministers and members who had at any time lived or worked in Barmen had been invited to attend the celebration services on Sabbath, September 25. Hundreds of members and their friends came. The church was packed.

In his sermon W. Mueller, former president of the Central European Division, drew lessons from the fact that Adventism is much more than a set of beliefs and taboos; it is a way of life. Until that way of life becomes ours we are not really Adventists. The good news that Christ is coming again should impress us to be real witnesses for Him.

This Sabbath marked the seventy-fifth anniversary of the founding of the church in Barmen. A wave of emotion swept through the audience as the chronicle was opened. The author read the names of some of the charter members: L. R. Conradi, G. W. Schubert, J. H. Erzeberger, J. T. Böttcher, P. Sieberg, Mrs. M. Matthäus, who remembers Ellen G. White very well, E. Mannesmann and family, R. Dörner, and W. Varlemann.

On Sunday morning a testimony service was conducted by Elder Mueller. This time he told of his experiences in accepting the truth of the Sabbath and the second coming of Jesus. His has been a rich life. May the Lord raise up among our youth an army of men and women who, as in 1890, will be ready to sacrifice their all for the triumph of truth in a world of darkness and sin.

Elder Mueller appealed to the youth of our church to spread the light that was kindled in Barmen by J. H. Erzeberger and L. R. Conradi.



R. H. Roderick left San Francisco, California, November 2, returning to Korea after furlough. Sister Roderick and the children left San Francisco for Korea, November 23. The maiden name of Sister Roderick was Althea Elisabeth Rea. Brother Roderick is to serve as treasurer of the Korean Union Mission.

Elder and Mrs. Gerald O. Bruce and two daughters left Los Angeles, California, November 17, returning to Singapore after furlough. Their son, James Alan, preceded them, having left September 1, to attend Far Eastern Academy in Singapore. Sister Bruce's name before marriage was Esther Jean Kephart. Brother Bruce continues as secretary-treasurer of the Southeast Asia Union.

Dr. and Mrs. Harold G. Hebard, Sr., of Long Beach, California, left Los Angeles, California, November 19, for Penang. Sister Hebard's name before marriage was Etta Almeda Squier. Dr. Hebard is to act as a relief doctor for two months in the Penang Sanitarium and Hospital.

Alvin M. Bartlett left Los Angeles, California, November 19, for Menado, in the North Celebes. He is returning after furlough. Sister Bartlett and the children will remain in the United States until after the 1966 General Conference session. Elder Bartlett serves as president of the East Indonesia Union Mission.

E. W. DUNBAR



Volunteers Paint Reading Institute

Volunteers from the Reading, Pennsylvania, churches painted the exterior of the Reading Institute of Rehabilitation. This 55-bed Adventist institution operates under the direction of Jack Schleenbaker. It has helped to restore hundreds of paralyzed persons to normal living.

J. A. TOOP
Departmental Secretary
Pennsylvania Conference

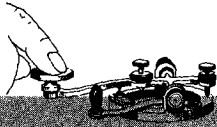
New Church in Toronto, Ontario

Six hundred worshippers attended the opening ceremonies of the Kingsview Village church, in Toronto, Ontario, on Sabbath, September 11. The new edifice, which was taxed to capacity, replaces an older building on Awde Street, Toronto. For many years the congregation was called the First Toronto church. When the church moved to its new home in the township of Etobicoke it chose to adopt the name of its new locality, and now is known as the Kingsview Village church. The church was originally organized in 1895, and this is its third house of worship in 70 years.

The building is equipped with a suite of Sabbath school rooms, a choir room, Dorcas Welfare room, prayer room, lecture hall, and church offices. The total cost of land, building, and furnishings was \$300,000. W. R. Beach, secretary of the General Conference, gave the opening address. J. W. Bothe, president of the Canadian Union, and L. L. Bock, president of the Ontario-Quebec Conference, took part in the program, together with D. L. Michael, secretary of the department of public affairs in the Canadian Union.

A. J. MUSTARD, Pastor





Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The Investiture Trophy for the 1964-1965 school year was won by the Linden Boulevard elementary school, of St. Albans, New York, in competition involving denominational elementary schools in the metropolitan area.

► On September 27, 13 carloads of young people participated in the Union Springs (New York) Academy one-day Ingathering program directed by R. H. Wentland, Jr. The articles brought back by the students were auctioned off the same night by Mr. Lloyd, a professional auctioneer, who had been contacted by a student during last year's Ingathering day. For the past two years Mr. Lloyd has given his services. The total amount solicited was \$700.

► Atlantic Union College students and faculty raised more than \$9,300 during Ingathering week, according to Vernon H. Siver, college business manager. He announced the total at chapel period, November 1. This figure was more than twice the goal for 1966 and \$1,500 more than was raised last year. An auction was held Saturday evening, October 30, of goods donated to the program, and the proceeds went toward the Ingathering goal. Dr. W. R. A. Madgwick was the auctioneer. F. F. Bush, college pastor; H. W. Peterson, of the Atlantic Union; V. A. LaGrone, of the local conference; and V. H. Siver were the directors of the campaign.

► Dr. William Budd and his family have arrived in Northern New England Conference. Dr. Budd has joined the medical group in Brunswick, Maine, and has his office in the same suite as Dr. R. A. Bettle and Dr. Alice Cunningham.

► At the end of the third quarter of 1965, Greater New York Conference officials found that, for the first time in their history, the membership of the conference passed the 4,700 mark.

► Two open-house programs were observed at Pioneer Valley Academy during the month of October. October 10 saw open house for the church members of the Southern New England Conference. At this program, R. R. Figuhr, president of the General Conference, and F. R. Millard, president of the Atlantic Union Conference, were the featured speakers. On behalf of the local conference, M. L. Mills, president, presented the charge of responsibility for the operation of the academy to Principal Lawson and his faculty. Two weeks later, on October 24, a special open house was held for the people living in the nearby areas. Several hundred persons accepted the invitation and were guided through the buildings.

This was the first opportunity for most of the community to see the inside of the school buildings.

► Robert R. Johnson, pastor of the Brunswick, Maine, district, has accepted a call to be the Northern New England Conference evangelist. This is the first time that this conference has had a conference evangelist. The committee on evangelism for Northern New England now consists of Carl P. Anderson, president; Walter H. Smith, treasurer; Marcus Payne, ministerial secretary; and Robert Johnson, conference evangelist. Plans are being made to make 1966 and 1967 the greatest years yet in baptisms for Northern New England.

► Early Friday morning, October 22, more than 80 foreign students of Atlantic Union College responded to an invitation from John A. Volpe, governor of the Commonwealth of Massachusetts, to attend the International Student Day ceremonies at the State House. Hundreds of foreign students from Massachusetts attended. Many interesting activities were scheduled including "The Freedom Trail," a guided tour of historic Boston sites, and "The Town Meeting," a demonstration of direct local democracy by Massachusetts selectmen.



Canadian Union

Reported by
Evelyn M. Bowles

► Kathie Moores, of the Alberta Conference, now conducts a Bible school program for children, entitled "The Good Deeder Club," every Sunday morning on Channel 2, CHCT-TV, Calgary, Alberta. This program is the result of a daily series of ten Vacation Bible School programs aired previously on this channel by Miss Moores. They proved so successful that the present series was requested.

► Dr. E. R. Camunias is one of the newcomers to the Manitoba-Saskatchewan Conference. He received his medical training at Philippine Union College with internships in Cincinnati, Ohio, and Covington, Kentucky. He has worked as medical health officer in Labrador, and surgical intern and medical health officer in Newfoundland. Dr. Camunias hopes to open a practice in Saskatchewan.

► Saturday night, October 30, the Kingsway College choir, under the direction of Ralph Coupland, serenaded the residents of east Oshawa for the benefit of the local Community Chest. This Red Feather exercise was the start of an annual service of the college. Each year a special department of the college will present an organized effort to respond to the urgent needs of this civic-minded group.

► A profitable insurance seminar for Canada was held at the College Park

church at Oshawa, Ontario, October 25 and 26, with conference presidents, treasurers, and heads of institutions in attendance. J. W. Peeke, manager, and H. R. House, assistant manager, of the General Conference Insurance Service, together with G. B. Griffith, vice-president of the Liberty Mutual Insurance Company, led out in the meetings.

► Four persons were baptized at St. John's, Newfoundland, on October 10, by R. C. Spangler.

► The new church at Swift Current, Saskatchewan, was officially opened on Sabbath, October 16. Gordon Dalrymple, field evangelist for Faith for Today, delivered the morning sermon. In the afternoon, A. W. Kaytor, president of the Manitoba-Saskatchewan Conference, organized the church.



Central Union

Reported by
Mrs. Clara Anderson

► Mr. and Mrs. Weaver Wilson are teaching in Joplin, Missouri, this year. Before coming to Joplin they lived in Minnesota.

► Ida Patzer, who has been at Porter Memorial Hospital, is going to the Bella Vista Hospital in Mayagüez, Puerto Rico. She will teach in the school of nursing.

► The Lane McCombs family has moved to Casper, Wyoming, where Mr. McComb will be a literature evangelist. This family comes from Idaho.

► The Missouri Conference welcomed the Peter A. Bragg family into the working force. Brother Bragg is assistant pastor of the Kansas City Central church. He completed his work at Andrews University in the spring.

► Dana Burt, who has been a literature evangelist in the Nebraska and Kansas conferences, has recently joined the Missouri Conference as assistant publishing secretary.



Columbia Union

Reported by
Morten Juberg

► A new church with 54 charter members has been organized in Towson, Maryland. Cyril Miller, president of the Chesapeake Conference, led out in the organization. He was assisted by Robert H. Wood, pastor of the Baltimore First church, who will pastor the new congregation. The new church was organized as the result of evangelistic meetings conducted recently by Roger Holley, Robert Folkenberg, and Leighton Holley.

► A total of \$1,700, or an average of \$16



Youth Aid Welfare Program in Denver, Colorado

Three freshmen from Mile High Academy in Denver, Colorado, are shown helping with routine work at the Denver Health and Welfare Center. The three (left to right, Diane Haas, Pam Becker, and Carolyn Cunningham) were part of a group of 18 who spent three hours one Sunday morning with their sponsor, James Perry, cleaning, doing yard work, sacking food, and ironing. Directing their activities was Mrs. Robert Gates, center manager. The center recently received 1,085 newly purchased or handmade articles from the local branch of the Needlework Guild of America.

RUTH ANN WENZEL, *Press Secretary*
Denver South Church

for each student, was the result of the Ingathering field day at Garden State Academy. Twenty-three cars with students and faculty visited homes in northern New Jersey.

► The new pastor of the West Chester and Coatesville, Pennsylvania, churches is Wadie Farag. Elder and Mrs. Farag and their two children have come to the Pennsylvania Conference from Alexandria, Egypt, in the Middle East Division.

► Well before the official opening of the Ingathering campaign in the Columbia Union Conference, D. B. Simons, home missionary secretary of the Allegheny Conference, reported a dozen churches over the goal. First to report victory was J. F. Street, pastor of the Dover, Delaware, church.

► Elder and Mrs. M. H. Jensen, from the General Conference Welfare Depot in New York City, were guest speakers at six Dorcas Federation meetings in the Potomac Conference.

► Joseph A. Crews, formerly of the Kentucky-Tennessee Conference, has come to the Chesapeake Conference as radio-TV secretary.

► Assuming the pastorate of the Dundalk-Essex district in the Chesapeake Conference is Tom Hicks, from the Texas Conference.

North Pacific Union

Reported by
Mrs. Iona Morgan

► Roseburg, Oregon, Dorcas Welfare workers were honored by the Red Cross recently for providing "immeasurable

assistance to those in need" during the West Coast flood disaster last December. The recognition certificate was presented to Mrs. Dan Blehm and her co-workers by Norman Thurnhofer, district manager of the American Red Cross.

► The Hood View church in the Oregon Conference was organized May 29 of this year with 71 members, but has now grown to a total of 124, with an average attendance well above this number. As a result, they have outgrown their meeting place in the Boring Methodist church, and for the time being will hold their worship services in the auditorium of the Hood View church school. Preliminary plans are under way for fund raising and locating a building site.

► A total of \$32,686.18 Ingathering funds was reported in the first union summary for the 1965 campaign, an increase over the same period last year when the amount reported was \$30,556.21. The Montana Conference leads with 23 per cent of their objective reached.

► Joining the Auburn Academy staff as accountant is Kenneth E. Ladd who will assist Elmer E. Lamson, business manager of both Auburn Academy and the Auburn Academy furniture business. Mr. Ladd has been accountant at the Walla Walla General Hospital.

► Nearly half the Ingathering goal of \$2,100 for Auburn Academy was reached in one day of solicitation by the students. The rest of the goal will be reached by caroling prior to the Christmas vacation.

► Dr. F. O. Rittenhouse, president of Pacific Union College, a Montanan and Mount Ellis Academy graduate of 1922, was a visitor and guest speaker on the Mount Ellis campus the weekend of November 5 and 6.

► A church school with grades one through eight was opened this September in Wrangell, Alaska. It is taught by Warren Hockley, pastor-teacher. This is the only parochial school in Wrangell, a fishing and lumbering city with a population of 1,800. Supporting the school are 30 church members, residents of Wrangell and Hiebert Logging Camp ten miles away on Vank Island. The present urgent need is for a doctor, for there is no resident physician in Wrangell.

► A Student Leadership Conference for church-related colleges of the Northwest drew four Walla Walla College representatives to Seattle Pacific College, November 11 to 13. Jerald Schoepflin, ASWWC president, and Bill McVay, ASWWC social vice-president, attended student sessions; Dr. R. H. Brown, WWC's vice-president for student affairs, and Prof. C. W. Shankel, ASWWC graduate manager, attended faculty sessions at the conference that dealt with topics pertinent to Christian education.

► Guest speakers at Walla Walla College during November included Dr. Kenneth Strand, associate professor of church history at Andrews University; Arthur L. White, secretary of the board of trustees of the Ellen G. White Publications; and Dr. D. W. Holbrook, president of the Home Study Institute.



Pacific Union

Reported by
Mrs. Margaret Follett

► Two new physicians have joined the staff of the Feather River Sanitarium and Hospital recently—Samuel C. Lui, M.D., anesthesiologist, and Tan Tran, M.D., radiologist. Both are graduates of Loma Linda University. Dr. Lui completed his residency in anesthesiology at LLU, while Dr. Tran took his residency at Cedars of Lebanon Hospital in Los Angeles.

► Robert J. Wieland has located in the Southeastern California Conference, where he is serving as pastor of the Brawley church. He comes from the Trans-Africa Division, where he was editor of the East African Publishing House. He served previously in various African fields as mission director, field president, and departmental secretary.

► Opening ceremonies were held recently for the new gymnasium-auditorium on the campus of Napa Junior Academy. It is to be known as the E. E. Rose Auditorium in honor of a long-time member of the Napa church.

► The Health and Welfare Societies of the three Federations in the Southeastern California Conference had their meetings in October, at which time the featured guest was H. E. Clasing, manager of the Welfare Service warehouse in Watsonville, California.

► One of the star Ingatherers of the Loma Linda Hill church is Mrs. Tena R. Rice, who pedals from door to door on her bicycle, even though 83 years of age, and last year collected at least \$300.



Southern Union

Reported by
Oscar L. Heinrich

- The new Georgia-Cumberland Book and Bible House, at 4003 Memorial Drive, Decatur, Georgia, opened recently. Ira C. Pound, Jr., is manager.
- Sales by literature evangelists of the Alabama-Mississippi Conference neared the \$500,000 mark by the end of October. W. P. Blake is publishing secretary.
- The Georgia-Cumberland Conference reported Ingathering victory for the conference as of October 26. A total of \$157,341.50 was reported, which is an all-time high.
- First services in the new church at Duluth, Georgia, were held on Sabbath, November 6. A capacity crowd of 300 was in attendance. Blueprints for the structure were secured through the Southern Union Church Development Service and construction was managed by William Clark of CDS, Inc.
- Students and faculty numbering 50 are enrolled in the Civil Defense Medical Self-Help course being taught on the campus of Highland Academy. This is part of the Government preparedness program. Highland is the first academy in the South to take part in the plan.



Burning Brightly for 40 Years

F. A. Stahl baptized Juan Manuel Panduro 40 years ago in the remote village of San Roque de Cumbaza in the Upper Amazon jungle of Peru. After the baptism Elder Stahl told Brother Panduro, "You are going to be a colporteur."

Brother Panduro thought, "If Elder Stahl says I am going to be a colporteur I had better be one." He began to sell books immediately, and he has been a successful literature evangelist ever since. Now, besides his colporteur work, Brother Panduro is the first elder of the Pucallpa church, with nearly 200 members, and he holds four other church offices. The fire that began to burn 40 years ago still burns brightly.

WELLESLEY MUIR
Departmental Secretary
Inca Union Mission

- A successful union Bible conference was held at the Kentucky-Tennessee Indian Creek youth camp October 13-16. Delegations of young people from every academy and college in the union gathered for three days of inspiration and discussion. The program was climaxed with a candle-lighting ceremony.
- Church school children of the Georgia-Cumberland Conference raised nearly \$16,000 in Ingathering funds for the 1966 campaign. M. E. Erickson is superintendent of education.
- Home-coming day was held for the Nashville First church on October 23. This was the first such occasion in 60 years. Present to honor the event were Governor and Mrs. Frank G. Clement. Visitors, pastors, and missionaries from all over the country returned to celebrate and take part in the special services.
- Officers of the South Atlantic Conference gathered at the Asheville, North Carolina, church on Sabbath, October 2, to dedicate the building recently purchased in that city. This congregation has tripled its membership in the past ten years.
- W. P. Lawrence is the new pastor of the Fort Myers, Florida, church. He comes from a pastorate in Winchester, Virginia.
- K. Dwight Davis, formerly assistant pastor in Kalamazoo, Michigan, is the new district leader in Vicksburg, Mississippi.



Southwestern Union

Reported by
J. N. Morgan

- Revival services in the Dallas Central church resulted in 14 decisions for Christ early in October. Eight persons were baptized at the conclusion of the meetings conducted by L. E. Tucker, Texas Conference revivalist and John L. Hayward, minister of the Dallas church.
- A. E. Nelson, recently of California, has been appointed chaplain of the new 30-bed Seventh-day Adventist hospital in Jay, Oklahoma. He also will be associated with Norman Wagness in district responsibilities.
- Organizational services for the new Pryor, Oklahoma, church were held on Sabbath afternoon, December 4. This new church has grown from branch Sabbath school status into a fully organized church.
- The Alamogordo, New Mexico, church has announced a \$6,000 church addition project that will furnish much-needed schoolrooms and recreational facilities.
- Pastor and Mrs. Michael F. Clute have assumed ministerial responsibilities with the Albuquerque, New Mexico, church. Brother Clute will be associated with K. O. Cox as assistant minister of the district.
- Keith Morey and Dr. Herbert Westphal have just completed a successful five-day clinic in Beeville, Texas, for smokers who desired to break the habit. More

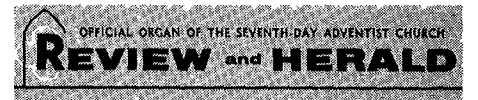
than 50 per cent of those in attendance were successful.

► Carroll B. Chanslor is the new ministerial intern and assistant pastor of the San Antonio Laurel Heights church.

► Eight converts were baptized in the New Orleans First church on October 16. These were the result of studies held by a layman, Luis Lugo.

Church Calendar

Soul-winning Plans and Projects and Church Missionary Offering	January 1
Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
Stewardship Sabbath	January 29
Bible Evangelism Crusade	February 5
Church Missionary Offering	February 5
Faith for Today Offering	February 12
Christian Home and Family Altar Day	February 19
Christian Home Week	February 19-26
Temperance Commitment Day	February 26
Visitation Evangelism	March 5
Church Missionary Offering	March 5
Sabbath School Rally Day	March 12
Missionary Volunteer Day	March 19
Missionary Volunteer Week	March 19-26
Thirteenth Sabbath Offering (Inter-America)	March 26
Winning Souls With Missionary Magazines	April 2-30
Church Missionary Offering	April 2
Loma Linda University Offering	April 9
Health and Welfare Evangelism	May 7
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 14
Christian Record Offering	May 21
Bible Correspondence School Enrollment Day	May 28
World Evangelism (Million-Dollar Offering)	June 4



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

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

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

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

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

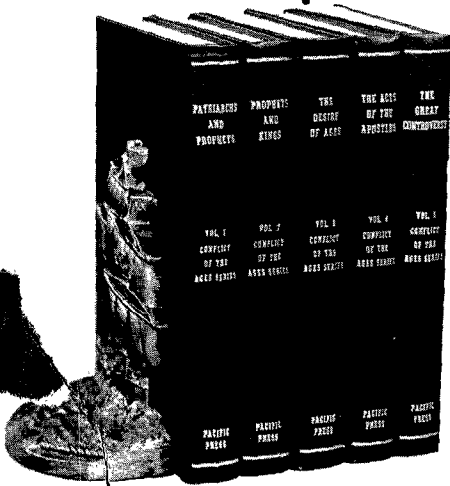
Spirit of Prophecy

EMPHASIS

Special

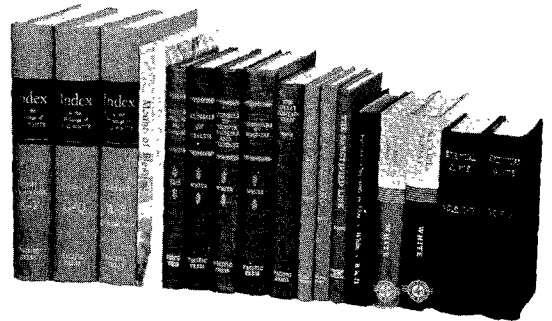
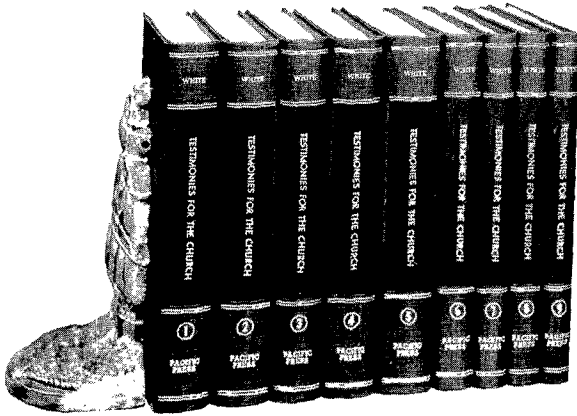


Ellen G. White



That all Seventh-day Adventists, young or old, might be able to obtain these important volumes for reading, study, and research—

20% Savings on all E. G. White titles



	Price	Emphasis Price
<input type="checkbox"/> Acts of the Apostles, The, cloth	\$ 5.50	\$ 4.40
<input type="checkbox"/> de luxe	6.50	5.20
<input type="checkbox"/> Adventist Home, The, de luxe or white	3.75	3.00
<input type="checkbox"/> Call to Medical Evangelism, A, paper	.25	.20
<input type="checkbox"/> Child Guidance, de luxe or white	3.75	3.00
<input type="checkbox"/> Christian Experience and Teachings of Ellen G. White, cloth	3.50	2.80
<input type="checkbox"/> de luxe	4.50	3.60
<input type="checkbox"/> Christian Service, de luxe	3.75	3.00
<input type="checkbox"/> Christ's Object Lessons, de luxe	3.75	3.00
<input type="checkbox"/> Conflict Series, five volumes, per set, cloth	26.25	21.00
<input type="checkbox"/> de luxe	31.25	25.00
<input type="checkbox"/> Counsels on Diet and Foods, de luxe	3.75	3.00
<input type="checkbox"/> Counsels on Health, cloth	5.00	4.00
<input type="checkbox"/> de luxe	6.00	4.80
<input type="checkbox"/> Counsels on Sabbath School Work, de luxe	3.75	3.00
<input type="checkbox"/> Counsels on Stewardship, de luxe	4.00	3.20
<input type="checkbox"/> Counsels to Parents, Teachers, and Students, cloth	5.00	4.00
<input type="checkbox"/> de luxe	5.00	4.00
<input type="checkbox"/> Counsels to Writers and Editors, de luxe	3.75	3.00
<input type="checkbox"/> Country Living, paper	.35	.28
<input type="checkbox"/> Desire of Ages, The, trade, cloth	5.50	4.40
<input type="checkbox"/> de luxe	6.50	5.20
<input type="checkbox"/> Early Writings, de luxe	3.75	3.00
<input type="checkbox"/> Education, de luxe	3.75	3.00
<input type="checkbox"/> Ellen G. White Review and Herald Articles		
buckram, per volume	20.00	16.00
per set, 6 vols.	120.00	96.00
<input type="checkbox"/> Evangelism, de luxe	3.75	3.00
<input type="checkbox"/> Fundamentals of Christian Education, de luxe	3.75	3.00
<input type="checkbox"/> Gospel Workers, de luxe	3.75	3.00
<input type="checkbox"/> Great Controversy, The, trade, cloth	5.50	4.40
<input type="checkbox"/> de luxe	6.50	5.20
<input type="checkbox"/> cloth, special	3.00	2.40
<input type="checkbox"/> Help in Daily Living, paper	.35	.28
<input type="checkbox"/> Index to the Writings of Ellen G. White—New		
Comprehensive, 3 volumes—per set	37.50	30.00
per volume	12.50	10.00
<input type="checkbox"/> Life Sketches of Ellen G. White, de luxe	3.75	3.00

	Price	Emphasis Price
<input type="checkbox"/> Medical Ministry, de luxe	\$ 3.75	\$ 3.00
<input type="checkbox"/> Messages to Young People, de luxe or white	3.75	3.00
<input type="checkbox"/> Ministry of Healing, The, de luxe	3.75	3.00
<input type="checkbox"/> My Life Today, cloth	2.50	2.00
<input type="checkbox"/> Patriarchs and Prophets, trade, cloth	5.50	4.40
<input type="checkbox"/> de luxe	6.50	5.20
<input type="checkbox"/> CHL, limp	10.00	8.00
<input type="checkbox"/> Prophets and Kings, trade, cloth	5.50	4.40
<input type="checkbox"/> de luxe	6.50	5.20
<input type="checkbox"/> Sanctified Life, The, cloth	2.50	2.00
<input type="checkbox"/> Selected Messages, books 1 & 2, de luxe, each	3.75	3.00
<input type="checkbox"/> Sons and Daughters of God, de luxe	3.00	2.40
<input type="checkbox"/> Spiritual Gifts, vols. 1 & 2 (one vol.), cloth	3.75	3.00
<input type="checkbox"/> Spiritual Gifts, vols. 3 & 4 (one vol.), cloth	3.75	3.00
<input type="checkbox"/> Steps to Christ, trade, cloth	2.50	2.00
<input type="checkbox"/> de luxe, limp	3.50	2.80
<input type="checkbox"/> GTS Series, gift boxed	1.00	.80
<input type="checkbox"/> Stories That Win Series	.30	.24
<input type="checkbox"/> pocket edition, paper	.25	.20
<input type="checkbox"/> cloth	1.50	1.20
<input type="checkbox"/> Story of Redemption, The, de luxe	3.75	3.00
<input type="checkbox"/> Temperance, de luxe	3.75	3.00
<input type="checkbox"/> Testimonies for the Church		
complete set of nine books, cloth	29.75	23.80
de luxe	36.50	29.20
single book, cloth	3.50	2.80
de luxe	4.25	3.40
<input type="checkbox"/> Testimonies to Ministers and Gospel Workers, cloth	5.00	4.00
<input type="checkbox"/> de luxe	6.00	4.80
<input type="checkbox"/> Testimony Treasures, 3 vols., per vol., de luxe	3.75	3.00
<input type="checkbox"/> That I May Know Him, cloth	2.50	2.00
<input type="checkbox"/> de luxe	3.00	2.40
<input type="checkbox"/> Thoughts From the Mount of Blessing, trade, cloth	2.50	2.00
<input type="checkbox"/> de luxe, limp	3.50	2.80
<input type="checkbox"/> illus. ed., cloth	3.25	2.60
<input type="checkbox"/> Stories That Win Series, paper	.30	.24
<input type="checkbox"/> Welfare Ministry, de luxe	3.75	3.00

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Please add 20c first book, 5c each additional book, for postage and insurance. Add sales tax where necessary.

Ingathering Progress-O-Gram

The third week's Ingathering report revealed that eight of the ten unions in North America had a gain of \$139,832.05 over last year's report of the same date. With this new success we reached for the first time in our history \$3,035,032.06 in the third report. This gives us an average of \$1 million for every report thus far in this year's crusade. For this we are grateful to God and thankful to our dedicated ministry and laymen throughout the North American Division.

With this week's achievement we have reached nearly the halfway mark in our crusade. Our objective is \$6,250,000 for God's worldwide program. So far this year 7,717 requests for Adventist literature and for the Bible Correspondence School guide sheets have come to our office. Ingathering is indeed evangelistic.

V. W. SCHOEN

Air Force Adventist Chaplain to Vietnam

The chief of chaplains of the U.S. Air Force recently notified our National Service Organization that Chaplain William S. Hall, a Seventh-day Adventist chaplain, will be reporting for duty in Vietnam near Saigon early in January. This will greatly assist the Adventist servicemen in that area.

The number of Adventist servicemen grows daily. The number on duty in Vietnam grows daily. The Government has opened to the church additional assignments of chaplains to take care of the growing number of Adventist servicemen. We thank God for the ministrations of our chaplains in uniform. The requirements for appointment in this field are stringent, the sacrifices many, but the opportunities for service and the rewards are great.

CLARK SMITH

In This Issue

Prayer is essential to Christian growth and power. Thus we believe that every reader will be deeply interested in Nathaniel Krum's excellent discussion of prayer that begins on page 2. The second article of this two-part series will appear next week.

The final article of B. E. Seton's illuminating series on the book of Hebrews begins on page 6. In an early issue we will continue the over-all series on the Epistles of Paul, of which the one on Hebrews is a part.

Thoughtful readers—from nine to 90—enjoy the When You're Young column. It's on page 7 this week, with a Christmas message.

Vietnam is much in the news. People everywhere are interested in events taking

place in that war-torn land. Of greatest interest to Adventists is the progress of God's work. This week, on page 14, we publish a brief report by W. A. Higgins that sounds like a chapter from the book of Acts. In coming issues we will include further high lights of God's blessing in the midst of suffering and violence.

Good Intentions—and Graveyards

"The souls of men of undecided and feeble purpose are the graveyards of good intentions."

We know not who authored this philosophical gem; we do know that it says a great deal to, and about, every church member who hasn't yet acted on his good intention to subscribe to the REVIEW for 1966. We issue this one final trumpet call, hoping that it will resurrect the good intention from the soul's graveyard before December 31, when the campaign price of \$4.75 ends. After that a year's subscription will cost \$6.95. Why not put \$4.75 in an envelope right now? Make certain that the faith-strengthening reading matter in which the REVIEW specializes—plus the daily bonus issues while the General Conference is in session—will come to your home in 1966.

170 Stations to Carry Christmas Broadcast

A special 25-minute Christmas program produced by the General Conference Radio-TV Department entitled "Christmas Beneath the Southern Cross" will be carried as a public service by more than 170 radio stations across North America on Christmas.

The broadcast features in song and spoken word the story of the birth of Christ, and is told by the Avondale Symphonic Choir, six of our nurses from the Sydney Sanitarium and Hospital, the New Guinea King's Heralds, the Jones Missionary College male chorus, and a male quartet from Samoa. Joseph Mave reads part of the story of the nativity in pidgin English.

J. O. IVERSEN

Greater New York Advances

L. L. Reile, president of the Greater New York Conference, reports: "When the baptismal reports for November came in, we were all thrilled to note that 118 persons had been baptized in this conference during the month. That brings the total up to 419 for the year, which is more than in any previous year in the history of our work. We thank the Lord for these souls and look forward to the time when we can baptize more than a hundred every month in the conference."

Death of O. O. Bernstein

O. O. Bernstein, whose service with the denomination began in 1894, died December 3 at Wayzata, Minnesota. He was 91.

Elder Bernstein was widely known as an evangelist and conference administrator, having served in conferences coast to coast and in England. As an evangelist he labored in the Minnesota, Pennsylvania, Greater New York, Nebraska, Colorado, Kansas, New Jersey, and Illinois conferences. He was president of the New Jersey and Southern California conferences, and for two years was principal of Maplewood Academy.

To the bereaved we extend our sympathy. A life sketch will appear later.



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

VIENNA—Catholics in Austria are being asked to show their "faith in the religious spirit of Christmas" by not giving "war toys" of any kind to children. A statement by the Austrian Catholic Family Association, reported here, emphasized "the duty of all the faithful not to develop the latest destructive tendencies in children" by giving them toy guns, cannon, and militaristic games.

ROME—Members of the joint "working group" set up last year by the Vatican and the World Council of Churches to formulate "practical collaboration" in fields of common interests held their second meeting at Ariccia near Rome. The first meeting took place at Geneva, Switzerland, last May. Among matters discussed were the nature of ecumenism, the character of the ecumenical dialog, and forms of practical cooperation in various spheres of Christian service.

BOSTON.—The Second Vatican Council was hailed here in a resolution voted by delegates to the annual assembly of the Massachusetts Council of Churches. "There have opened long-closed doors to joint social action programs, study, dialogue at several levels, exchange of speakers and common worship between Protestant, Orthodox, and Roman Catholic Christians," the resolution stated. The Council of Churches' document said, "We believe the churches of Christ in Massachusetts ought to adopt the practice recommended by the Third World Faith and Order Conference of 1952, namely, that they 'act together in all matters except those in which deep differences of convictions compel them to act separately.'"