

REVIEW and Herald

★ In Tune With God

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"O Come, Let Us Adore Him"

By RUSSELL H. ARGENT
*Assistant Professor of English
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"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight."

AROUND THE MANGER of Bethlehem, forever a rebuke to the way of the world, believers in Christ in all ages have gathered. This Christmas we join them. We bow in adoration as we contemplate the mystery of divine love. Hands that made the heavens and the earth, that painted the green hillside and spread the valleys with flowers, felt the cold stone of the manger and fondled the beasts of the stall. Eyes that had seen archangel and seraphim prostrate themselves before Him, now watched lowly rustics kneel in the dust of the stable.

When the Christmas toys lie broken, the gay wrappings are discarded, when the tinsel is put away and the Christmas trees lie exposed to the chill January winds, the great truth remains that in the gift of the Saviour heaven gave its
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*Those who look forward to participating
in the great symphony of eternity
will learn here how to be*

In Tune With

By M. V. CAMPBELL

Vice-President of the General Conference

Two very common instruments that can be tuned from one frequency to another without much thought on the part of the person turning the dials, are radio and television sets. When they are tuned to the transmitter whose program is being sought, the audio or visual response comes over the loud-speaker or by way of the television tube.

Two people in tune with each other experience pain or joy as the other has these sensations. At a thirteenth Sabbath program a child goes to the platform to give a recitation. At first he does well, giving every evidence of having been coached almost professionally by father or mother. The whole Sabbath school listens intently, and is in full accord with the child and the message he is giving so beautifully. Then, unexpectedly, the child forgets his lines. He looks awkward and pitiful standing there, searching in his mind for the next words. Almost every person in the audience feels a distinct physical pain, fully as deep as that of the poor, embarrassed child.

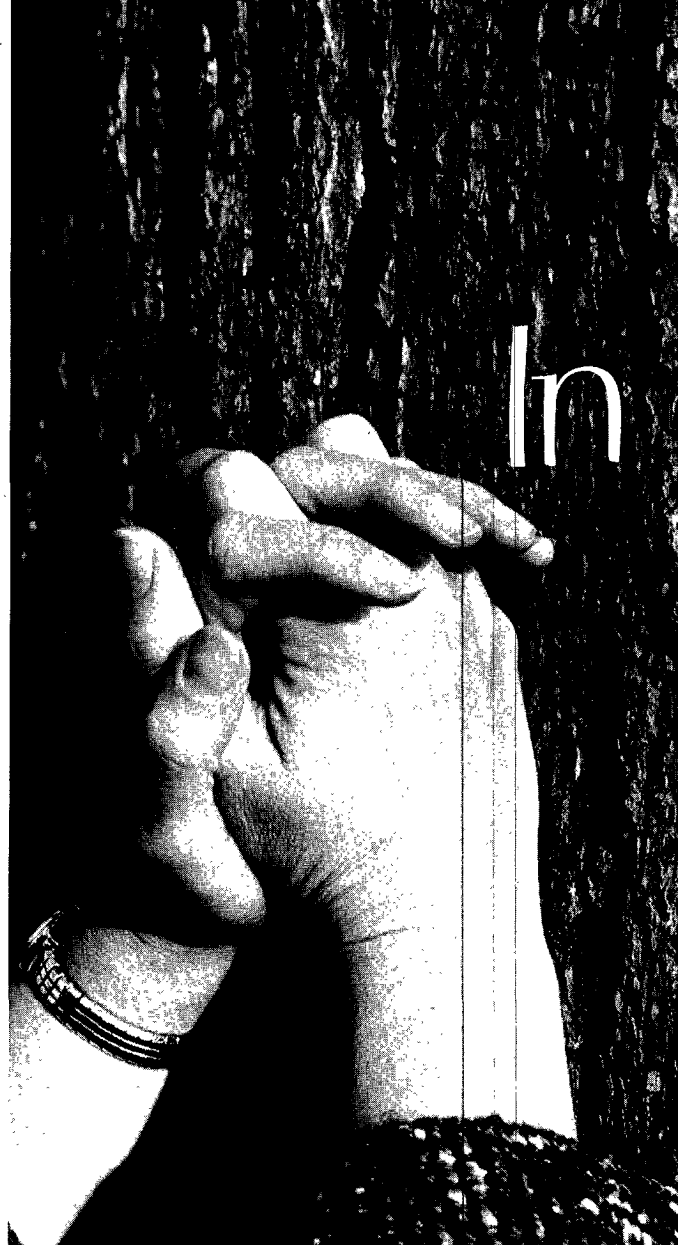
Friends in tune enjoy one another's society. They see things from similar viewpoints; their likes and dislikes are parallel. They can discuss almost any subject without a clash of opinion. I read of an elderly man, a rather noted writer, who enjoyed spending his winter evenings in his study, seated by a fire in the open grate. Regularly at eight o'clock there would be a knock at the door and he would welcome an old friend who, after removing his cloak and hat, would come into the study and sit in an easy chair on the opposite side of the hearth.

The two men would spend the evening together, sometimes, perhaps, dreaming, at other times in deep thought, but never uttering a word. When the clock would strike ten, the visitor would arise, put on his cloak, take his hat, and as the two men would reach the door, the host would say, "This has been such a pleasant evening. It is impossible to tell you how much I enjoy our visits together. Don't fail to come again tomorrow evening." These men were in tune. Their conversations needed no audible words!

How to Be in Tune With God

Men can truly be in tune with God, in harmony with His desires and His purpose. Perhaps those who, through the years, have been most closely in tune with Him have been His prophets. Their hearts were in resonance with the Creator. When He sent a message they received it, for they were tuned in on His wave length.

We should be in full concord with God, not just at convenient times, not only when we desire favors from Him, nor on the Sabbath, nor when we are with our brethren.



J. BYRON LOGAN

IT IS possible for man to be in tune with God. Though we usually think only of musical instruments being in tune, people, too, can be in or out of tune with one another, with their environment, with their times, with satanic agencies, or with God.

Nearly everyone has had the rather excruciating experience of having to listen, at least for a brief time, to instruments being played out of tune. When a group of people distinctly out of harmony with one another are together for any period of time, it is not unusual for similar discordant sounds to be heard!

Instruments in tune vibrate at the same frequency. Stringed instruments in exact tune will vibrate in response to one another. A common demonstration of this is made with two pianos in the same room, both with the damper pedal depressed, making it possible for the strings to vibrate freely. Then a chord is struck on one piano and the pedal released to stop the sound. Those in the room, however, still hear the chord, the sound coming from the other piano whose keys had not been touched.

Even large buildings vibrate to certain sounds. It is not unusual when a pipe organ is played in church for the whole building to throb when some deep bass note is sounded. One church trembled to such an extent that the pipe that produced the sound was disconnected in order to avoid having to make repairs on the building.

GOD

We should be as fully in tune with Him even when in company with unbelievers. In this condition we respond to His truth and to His guidance. When He speaks to our conscience, we obey, and when we speak to Him, He hears.

Being out of tune with God was once inconceivable. That was "when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). All was then harmony and happiness. All thoughts, desires, and ambitions were in full agreement with God. Suddenly the concert of heaven was rent by jangling discord. Lucifer's ambition, pride, and covetousness broke the heavenly harmony. The result was war.

When sin invaded this planet, unity with God was broken. Adam and Eve hid from God, and sinners have been trying to hide from Him ever since. God and man, who had talked together face to face, could do so no more. There was a barrier between them.

How far man has drifted from God is found in the statement, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

It is extremely difficult, if not impossible, to communicate with another whose thoughts are totally different. Our text makes it plain that the unconverted man's thoughts and those of God are on totally different wave lengths.

What are man's ways and thoughts, which God declares to be so far from His? David speaks of man's "crooked" ways (Ps. 125:5). Peter calls them "pernicious" ways (2 Peter 2:2). As everything about a person is the result of his thoughts, we can know that crooked and pernicious ways come from crooked and pernicious thoughts.

At a period of time much like the present, "the wickedness of man was great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). One need not travel far nor spend much time in contact with people to recognize that man's wickedness today is also great, and his imagination depraved.

The apostle Paul told of the thoughts that guided him before he met Jesus: "I verily thought . . . that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison . . . ; and when they were put to death, I gave my voice against them" (Acts 26:9, 10).

Paul's wicked acts in those days were in full harmony with his thoughts and his thoughts were infinitely below God's holy thoughts. What a comfort, though, that a man guided by such murderous designs could, after contact with Jesus, be in full accord with Him and become an apostle, a prophet, and a great leader of the church! Paul's expe-

rience gives hope when otherwise one would despair of his thoughts ever soaring upward to blend with those of God.

God desires to lift man's mind as He did Paul's, to the level of His own ways and thoughts. He has planted the seed of righteousness in every man's heart. This seed in some cases finds itself in a very infertile soil. In some hearts it is never cultivated, and the slightest desire for righteousness seems ready to die. But God sends the Holy Spirit to work upon the mind and conscience.

He sent Jesus to this world in person, to bring at least 12 men into tune with Himself and the Father. Jesus now calls upon all to be His brethren and to be Sons of God in full harmony with heaven. Jesus pleads with sinners to come; He promises rest to those who respond. Only a person in full union with Him can be at rest. No one can rest with a troubled conscience—a knowledge of guilt—but concord with God brings rest to the soul.

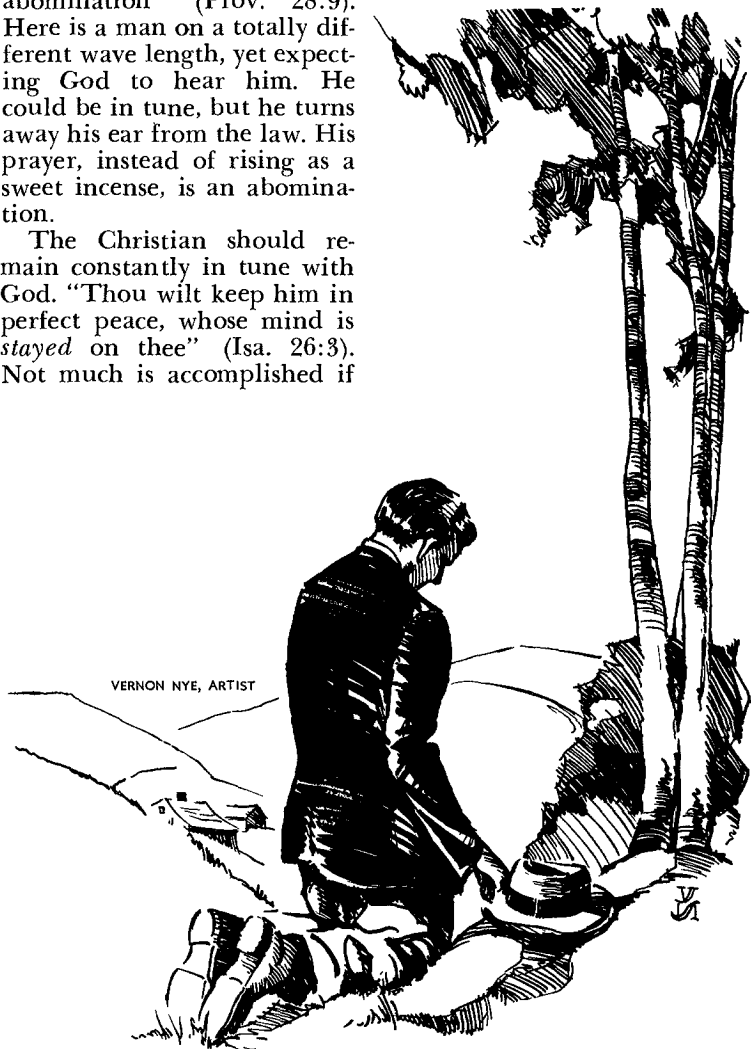
God's Tuning Fork

How can one bring his life into harmony with God? What can the sinner himself do? What is the cost? Is there anything he can use as a standard?

The leader of an *a cappella* choir that I frequently used to see and hear, kept in his pocket a tuning fork, which he would strike and to which he would listen before giving the note to the choir. God's tuning fork is His law of Ten Commandments. It is the reflection of His character. If one is at variance with His law, he is in conflict with God Himself. The Ten Commandments are brief. They can readily be memorized. They are clear and understandable.

In times of stress people frequently desire God's help, though they have no intention of keeping His law and do not in any way desire to be like Him. Scripture states, however, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). Here is a man on a totally different wave length, yet expecting God to hear him. He could be in tune, but he turns away his ear from the law. His prayer, instead of rising as a sweet incense, is an abomination.

The Christian should remain constantly in tune with God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3). Not much is accomplished if



VERNON NYE, ARTIST

one's mind is, fleetingly, in consonance with the mind of God, only to clash with it a moment later. To have the peace and the rest that come to one in union and at peace with God, one's mind must be stayed on Him.

When seeking concord with God, we must be willing to be out of step with the world. Some consider that to be a high price to pay. They wish to be popular, to be in style; they feel it is not bad, after all, to be a little worldly. That, however, means being in tune with the world rather than with God. "Be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2). "Set your affections on things above, not on things on the earth" (Col. 3:2). Bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

It is necessary for us to take time for acquaintance with God. "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). How few people truly seek God! It is not unusual for men to spend long periods of time cultivating the acquaintance of men of importance. Is it not worth time and effort to cultivate God's acquaintance?

Tuning in Distant Stations

In the early days of radio, when people usually built their own sets, the great desire was to tune in distant stations. The quality of the sound seemed of little importance. The glamour of radio in those days was the ability to tune in a station on the opposite side of the continent. People would spend hours night after night seeking to tune in the coveted distant station. The dial would be set as nearly as possible to the proper wave length. The volume would be turned up, the coils would be moved closer together, and the dial turned ever so slightly first in one direction and then in the other, trying to find the station.

The effort was sometimes rewarded by hearing a voice or some music thousands of miles away. Should we not, even more carefully, tune our lives to be in harmony with God, eliminating everything that could break our contact with Him.

Isaiah continues, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (verse 7). Again it is impressed upon us that it is our thoughts and our ways which stand between us and God. Something must be done regarding these low-level

ways of ours, and the thoughts that produce them.

We, with David, should pray: "Shew me *thy* ways, O Lord; teach me *thy* paths. Lead me in *thy* truth" (Ps. 25:4, 5). It is only by submitting to God and asking Him to show us, to teach us, and to lead us, that we will find His ways, His path, and His truth.

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

"HARK . . ."

"*HARK! the herald angels sing . . .*" But have you heard their voices, through the cacophony of sound all about you? I'm sure you've heard Christmas carols. They're everywhere—on blaring loud-speakers in shopping centers, on the uncertain lips of carolers who hope to receive contributions for causes of varying degrees of worthiness; they're being performed by professional choirs; they're being crooned by debased entertainers (for money); they're being lisped by small children. But have you heard the "herald angels" themselves? The whole glorious symphony of man's redemption is contained in their voices. The incredible love of God for unloving man, the harmonies of those glittering golden streets of heaven, are there.

"*Glory to the new-born King . . .*" Newborn and *alive*. I'd like to suggest that all the false propaganda regarding the "death" of God could and should be swept away by the angels' song, as one sweeps out revolting cobwebs and other debris. Not being a theologian, I'm unable to discuss the fine nuances of what "type" of death God is supposed to have died. But I'd like to go on record during this Christmas season as stating that our Lord has died *no* death other than the one on the cross. He's alive; He's personal. He loves you and wants you to have all the glorious freedom found only in your full acceptance of His total aliveness. The poignancy of God the Son as that most helpless of all creatures, a human infant, never lessens. The glory theme of the angels' song is completely justified by the cosmic significance of this birth.

"*Peace on earth, and mercy mild . . .*" I don't think the angels were singing about freedom from war, desirable though this condition would be. Cynics

David, in his early life, determined that he would study his own ways and try to elevate them to God's ways. In an early psalm he told of his determination. Eighty psalms later he stated the results. In an early psalm he said, "I will take heed to my ways, that I sin not" (Ps. 39:1). Much later he was able to state this in the past tense, for he had done what he determined.

try to make much of this. "Just look around you," they'll say. "Fine peaceful world *this* is! So how do you explain it?"

This is how. The peace of mind and heart that comes from total surrender to God's will is what He hopes for all His earthly children. That this condition is important is indicated by its place in the angels' song on that night. Hasn't it ever occurred to you that God could have chosen any theme He wished for the celestial message? Peace of heart in God—this is to be desired above all else. And mercy to others, kindness to others, forbearance, patience, love—if these were consistently practiced, what a difference we'd see. (There might even be *earthly* peace!)

"*God and sinners reconciled . . .*" There's no need of reconciliation, you know, of getting together again, unless there's been an estrangement. And the massive estrangement, which began back in Eden and grew through the years, could be healed in only one way. The tiny newborn King, miraculously and mysteriously come down from the shining corridors of heaven—provided the reconciliation. He holds it out as His Christmas gift to *you*. But you, of course, must reach out and take it. I hope that you will. Of all the gifts you may receive, this is the one that's priceless, that's valuable beyond compare.

The angels really did sing. They really *are* singing. You'll hear them, if only you'll

"Hark . . ."

Meriam Hood

He said, "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments" (Ps. 119:59, 60). Without doubt we can profit by thinking of our ways and, like David, turning our feet to God's testimonies and to His commandments.

When in tune, how the soul enjoys association with God! Instead of worship being drudgery, it becomes the very spirit of life. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Ps. 42:1, 2).

When in harmony with God, how do we avoid drifting out of this close fellowship? The apostle John writes: "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6). Peter states this in still fewer words, "Ye should follow his steps" (1 Peter 2:21).

When in tune with God we can talk with Him. He speaks to us through His Word; we speak to Him in prayer. This dialog leads to communication, then to communion.

It is Christ's greatest desire that His followers be in full unity with God and with Him. He prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . I in them, and thou in me, that they may be made perfect in one" (John 17:21-23). This at last brings complete oneness with God and with Jesus Christ.

"I in them" (Jesus in us). "Thou in me" (God in Jesus). If God is in Jesus and Jesus in us, then both God and Jesus are in us. Then we will be made perfect in One and fully in harmony, completely in tune. This can be our experience now in this life.

In the new earth God and man, and even inanimate nature itself, will be fully in tune, and will respond the one to the other. The world around us will seem to vibrate as we pass. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55:12).

God appeals to every one of us to enter this union now. Has your life been discordant? Is it possible that you have been at variance with God and heaven? Christ's call is, "Come unto me." Thank God we can come. He will receive us, He will enter our hearts and tune them in harmony with His own great heart. Here and now and forever we can be a part of the great symphony of heaven.

Are you in tune?

"O COME, LET US ADORE HIM"

(Continued from page 1)

greatest treasure to ransom the lost.

That is why the apostle prayed: "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15). For it was to us He was given, to you and to me. He came, and evil is defeated. Life has meaning, for anxiety, guilt, and loneliness are swallowed up in the flood of redeeming love. "Thou shalt call his name Jesus," Mary was told, "for he shall save his people from their sins" (Matt. 1:21). Out of the dark chaos of sin He lifted man to behold greater heights than he could have imagined.

Simply, the Gospel tells the story, old yet ever new, of shepherds looking after their flocks underneath the bright Eastern stars. Suddenly, the heavens grow luminous as angel songs sweep across the silent fields.

The shepherds were frightened, as men are always frightened when, for the first time, they come face to face with the divine. So Simon Peter, when he saw the miracle of the fish cried out: "Keep away from me, Lord, for I'm only a sinful man!" (Luke 5:8, Phillips).^{*} Jesus said, "Don't be afraid, Simon" (verse 10). It was the same message the angel gave to the shepherds, "Fear not" (Luke 2:10).

Higher than the sound of carols in the stores or on television, sounds the dominant note of fear in this troubled world. Yet still to this generation, to men and women who pause to listen, comes the heavenly message of hope: "I bring you glorious news of great joy which is for all the people . . . a Saviour has been born for you" (Luke 2:9, Phillips).

Not to men filled with a sense of their own self-importance was the word of hope given. The mighty of earth were overlooked, most scholars were unaware, but to simple men who were awake and watching, heaven spoke.

Many might have read the proph-

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My Heritage

By JOHN R. REAVES

My heritage I shall hold in fief
From my Lord in the earth made new
And never a blight or sere brown leaf
Shall be found 'neath heaven's dew.
Broad and rich my fields shall spread
Between God's verdant, fruitful hills,
And blessed shall be fruit of vine and tree
Beside the waters still.

ecy of Micah 5:2: "But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days" (R.S.V.). Or they might have understood the words of Daniel's prophecy: "Seventy weeks are determined upon thy people" (Dan. 9:24) and have known of the momentous hour in which they lived.

But in an anxious world people were preoccupied with their own concerns, worried about events taking place around them, unaware that the climax of history had come. They did not hear the angels sing.

In our own troubled century the noise and excitement of a holiday season can still drown out the angelic choir and its message: "Peace upon earth among men of goodwill" (Luke 2:12, Phillips). Yet still to burdened hearts, seared by the inhumanity of man to man, longing for a reality outside themselves, comes the truth of Christmas: "A Saviour has been born."

Tragically, as the world remembers the birth of the Prince of Peace, guns still boom on distant battlefields and the red flash of bursting bombs lights up the night sky. The world of the Roman Empire was also harsh and cruel, as the spirit of the world is always harsh and cruel. War was not unknown to the shepherds. They had watched the Roman legions tramp through the villages of Palestine. Even the people of God had absorbed the spirit of a skeptical age. To many it seemed as if God were dead and His voice no longer heard in human affairs.

Yet God's appointed time came. He intervened in history, and the world was never again the same. The rulers of earth at the time of His birth have long since passed. Forgotten battles and generals appear as names in musty tomes, hidden in the recesses of library shelves. But He reigns eternally at the right hand of the Father, triumphant in the lives of countless men and women who recognize His gift of life. Human love wanes and often is forgotten, yet the love of the Eternal is never ending, flowing from Bethlehem in a mighty torrent.

And so as Adventists, this Christmas time, we gather around the manger of Bethlehem. For a short while in the onward rush of life, the things of earth grow dim as we turn to the eternal realities beyond the petty concerns of life. And at this holiday season, with hearts aglow with love and devotion, we echo the words of Scripture: "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).

POETRY *in Season*

Jesus Was a Baby

By Thais Cole

Our Jesus was a Baby,
A mother's first-born child.
That Baby was our Saviour,
Our Lord both meek and mild.

Yes, Jesus was a Baby,
A miracle, His birth.
He left His crown and glory,
And came to live on earth.

He left His holy temple,
His heaven in the sky,
Because He was unwilling
That any man should die.

In Bethlehem a manger
First knew that precious head;
No royal house awaited—
This lowly place, instead.

The Baby grew to manhood
With just one thought in mind:
To give Himself for others
In service sweet and kind.

He gave His all, our Jesus,
And saved the world from sin.
So we may have His presence,
Abiding now within.

Our Jesus was a Baby,
Our God became a child.
May we become more like Him,
In beauty meek and mild.

Radio Mysteries

By Louise C. Kleuser

What mysteries God's Word reveals!
His ether waves new secrets now release,
On radiant beams He lights man's paths afar.
As when the Magi, led by eastern star,
Sought Him who is the Prince of Peace!

What marvels of rebirth! What gentle touch
Transforms our sordid and discordant soul,
As when slim fingers of the radio
Work skillfully in unseen studio—
So God tunes in to make us whole!

What unused power Heaven's children still may claim,
While list'ning at His magic mercy seat!
There silently the angel hosts disperse,
Fulfill His purpose to the universe—
So prayer will never know defeat!

Night in Old Judea

By Delphia Cline Freeman

Star shines down on lowly manger
And the Baby cradled there;
Heir to throne of all earth's kingdoms,
Yet the sins of earth must bear.
Shepherds kneel in adoration
Of the Christ-child fast asleep;
While the cattle hover near Him,
Chill night air outside to keep.

Mother Mary, smiling gently,
Tucks a shawl around her Son,
As the father, Joseph, humbly
Looks upon the little One.
Infant Jesus sweetly slumbers,
Smiling in His baby dreams—
Nothing knows He of His mission,
Nor the big new Star that gleams.

Oh, that I might turn the pages
Of the past and bring once more
That bright night in old Judea,
And with shepherds Him adore.
I would kneel before the Saviour,
Cradled in His manger bed—
Worldly wealth I could not offer,
But I'd give my heart instead.



Not a Stranger

By Leroy Irving Shinn

Behold His pierced hands,
His broken heart, His wounded side,
Who dies upon the rugged cross
While brutal men deride!

For sinful man He dies—
What great vicarious sacrifice!
Whose death would bring eternal life,
And not by man's device.

Rejoice, O sons of God!
Rejoice, ye daughters of Zion!
Sing praise to His immortal name,
To God's victorious Scion!

Jesus is His precious name—
Born in Bethlehem's lowly manger—
When He returns as King of kings,
We'll behold Him, not a stranger!

So Pure the Star

By E. Judy

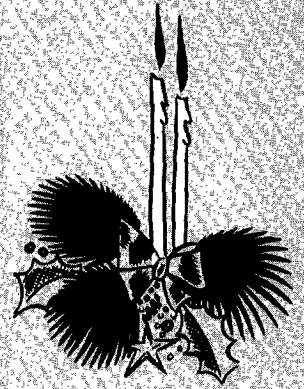
So pure the Star!
Shining down on plains of old,
The birth of Jesus, Hope of man, told
That eve in Bethlehem.

So pure the Star!
Since first on that Judean night
The purity of that light
Has transcended man and the darkness here below,
To provide the Hope that delivered all from sin and woe.

So pure the Star!
Matchless beauty of heavenly love
Without fleck of sin to mar. Streaming from above,
Encompassing man, who, in degradation, hate, and lustful wantonness
Has trampled out the rays which were sent to bless.

So pure the Star!
Still its delicate beams reach out to men on earth,
The good news of Christ's birth
To proclaim to all—
Peace to men, and Good Will.

So pure the Star!





LUOMA

Health should be the first consideration in

Dressing Children for **COLD WEATHER**

By H. W. VOLLMER, M.D.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1, 2.

IN THE LIGHT of this timely counsel we may well ask ourselves: Am I, a professed Christian, allowing myself in any way to be conformed to the pleasures and health-destroying fashions of the world? Or am I being transformed by the renewing of my mind by the Holy Spirit, so that day by day I may know what is that good and acceptable and perfect will of God for my life? Am I ready to present my body a living

sacrifice, wholly acceptable unto God?

"Every practice that weakens physical or mental strength unfits man for the service of his Creator. And will God be pleased with anything less than the best we can offer? Said Christ, 'Thou shalt love the Lord thy God with all thy heart.' Those who do love God with all the heart will desire to give Him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will. They will not, by the indulgence of appetite or passion, enfeeble or defile the offering which they present to their heavenly Father."—*The Great Controversy*, pp. 473, 474.

"God's elect must stand untainted amid the corruption teeming around them in these last days. Their bodies must be made holy, their spirits pure.

If this work is to be accomplished, it must be undertaken at once, earnestly and understandingly. The Spirit of God should have perfect control, influencing every action."—*Counsels on Health*, p. 20.

It is our purpose here to call to the attention of parents a health-destroying practice that has become common in the world, and sad to say, with many in the remnant church. We refer to the manner in which many parents dress their little girls, and even mere babies in arms, leaving them nude from the ankle nearly to the groin. The upper part of the body may be well clothed, yet the limbs are left bare. Why? Common sense would suggest that the body should be evenly and adequately clothed, in clothing adapted to the weather. Could the reason be that we think it looks fashionable? How inconsistent is such a practice!

When the lower limbs are thus exposed the circulation of the blood throughout the body becomes unbalanced. This is because the lower limbs are furnished with large blood vessels to bring an adequate supply of blood to them. The exposure to cold contracts these blood vessels, driving the blood back into the vital organs and resulting in too large a supply of blood there, while leaving an inadequate supply in the legs and feet. The mucous membranes of the respiratory tract are also congested, thus making them a medium for the invasion of viruses and disease-causing germs. The body-heat-regulating mechanism is interfered with. The same is true of the body-defense mechanism whereby the body defends itself, the mechanism of which the mucous membranes are a part. The body is thus made vulnerable to disease.

"Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health."—*The Ministry of Healing*, p. 234.

The inadequate clothing of the lower limbs is often the cause of colds, the flu, bronchitis, and even pneumonia. One of the most serious diseases is the so-called strep throat, which is caused by the streptococcus germ. This type of infection is difficult to conquer even with modern antibiotics. It often causes acute rheumatic fever, another disease difficult to deal with.

Another resulting complication may be rheumatic heart disease, which has become fairly common among children. In this disease the valves of the heart become deformed, seriously hampering its work. Thus even if the child survives the acute attack he is crippled and handi-

capped for the remainder of his life, and his life is shortened.

To be properly clothed in cold weather, children should wear stockings that reach above the knees to meet the undergarments, and/or leotards or some comparable garment. Girls should wear warm skirts of proper length, and boys long trousers.

For both boys and girls, sweaters or lined jackets are preferable to coats, because they allow more freedom of movement. The clothing should be adjusted to meet the conditions of the weather and should not be so tight as to restrict the movements. Stockings should always cover the knees. This is important because the large blood vessels of the legs come close to the surface at the back of the knee, and are readily affected by the cold.

"Perfect health depends upon perfect circulation. Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat. Parents who dress their children with the extremities naked, or nearly so, are sacrificing the health and lives of their children to fashion. If these parts are not so warm as the body, the circulation is not equalized. . . .

"In order to follow the fashions, mothers dress their children with limbs nearly naked; and blood is chilled back from its natural course and thrown upon the internal organs, breaking up the circulation and producing disease. The limbs were not formed by our Creator to endure exposure, as was the face. The Lord provided the face with an immense circulation, because it must be exposed. He provided, also, large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities. Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course. And parents bow at the shrine of fashion and so clothe their children that the nerves and veins become contracted and do not answer the purpose that God designed they should. The result is, habitually cold feet and hands. Those parents who follow fashion instead of reason will have an account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion."—*Testimonies*, vol. 2, pp. 531, 532.

Surely the child whose legs are blue from the cold must suffer discomfort,

to say the least, not to mention the effect of such exposure on the health. It is a common thing to see children shivering on their way to and from school. They may be bundled up with coats, caps, and mittens. But how inconsistent to go with the lower limbs unclotted!

Have parents given sufficient thought to the effect this fashion has upon the child's comfort, health, and modesty? Are they aware that Satan is the one who "invented the fashions which leave the limbs exposed"? Why did he invent these fashions that many parents have adopted for their children? His motive is obvious. He is concerned with destroying not only health but modesty and morals, as well. The same principles of comfort, health, modesty, and morals apply to adults.

In this, the solemn judgment hour, let us as parents resolve to "give the more earnest heed" to the counsel and admonition of the Lord Jesus, which in His great love and mercy He has sent us.

(Concluded)

A Story FOR THE YOUNGER SET

Eufrasio, Mountain Missionary

By INEZ BRASIER

EUFRASIO lived high on a mountain-side in a far country. One day he hurt so much he could not work in his cornfield. The next day he felt even worse.

"I must see the missionary," he said. "I must see if he has some medicine to make me well."

His wife was really worried. "The trail is so bad, and he is so far away. How can you go?"

Eufrasio shook his head. He started down the trail. All the morning he walked and rested. All the afternoon he walked and rested. At last he came to the missionary's home.

The medicine the missionary gave him helped, and soon he felt better. Then the missionary held up a New Testament. "This Book will help you too," he said.

Eufrasio stepped back. "No!"

"It is a good Book."

Eufrasio shook his head. "No! It is a bad Book."

The missionary talked more. "It is a good Book. It is God's Book. It shows you how to live a good life."

Eufrasio thought about that, for it was hard to live a good life. After a while he took the small New Testament and went back up the trail. Every time he stopped

to rest he read in his New Testament. At home he read it, too. It took him a long time to read even one verse, for he had never learned to read well. As he read he discovered that he was doing many things that were wrong. And he found verses he could not understand.

"I must find out what they mean," he told his family one morning. Then he went down the long trail again to see the missionary.

He listened carefully as the missionary explained the many verses. "Now I understand their meaning," he said.

He went back up the hard, steep trail. He taught his wife and children all he learned about Jesus' love for everyone. He told all his neighbors, too.

One day he heard someone coming up the trail beyond his cornfield. He ran to see who was coming, for people seldom came that way.

It was the missionary! And the missionary's wife!

Eufrasio led them through his cornfield to his house. He sent his four children to call the neighbors. Soon they were all crowded into the little home. And how they asked questions! They wanted to know just what this verse and that verse meant. What should they do if someone was mean to them? What should they do if someone stole their corn?

The missionary read from the New Testament and answered questions all that afternoon and all that evening. At last the neighbors went home. Eufrasio and his family and the missionaries spread their blankets on the porch and lay down to sleep. But now Eufrasio and his wife asked many, many more questions about Jesus and how to live like Him every day. It was almost time to get up when they went to sleep!

When morning came the missionary and his wife went back down the hard trail to talk of Jesus to people where he lived.

Eufrasio lived many years high up on that mountainside. And all the time he was like a light shining, shining for Jesus to help his neighbors live like Jesus.



S. E. BOHLMANN, ARTIST



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Christmas Is the Season of the Heart

By GERALDINE YOUNG PALMER

CHRISTMAS time again. What is it about Christmas that makes it so special? Just another holiday—commercialized, exploited, tinsel, and tawdry? It is not even the actual season of Christ's birth. We do not celebrate it as such. But there is something about Christmas that touches the heart and stirs the emotions.

Time passes; distance, separation, disappointment, sorrow, bereavement, add their burden to the weary years—and then suddenly, the carols sound again, the little lights of Christmas blossom everywhere, the nostalgic odor of pine and cedar and bayberry fill the rooms once more. You light the candles, trim the tree, play recordings of the Vienna Boys Choir—and suddenly it's Christmas! You read the nativity story with added tenderness; you feel more deeply than ever the wonder of the inexpressible love that gave the world *the Gift*—almost 2,000 years ago. Ours for eternity—ours to hold, to share. The great encompassing love that originates and contains all our earthly loves—family, friends, home; all chil-

dren; the sad and lonely people of the world; the hungry, the oppressed.

Somehow, the older you grow the more meaning Christmas has. The dearer the friends, the more magic the memories, the more precious the associations of the years. It's the time of year when we tell our friends what they mean to us, how much we love them, how deeply we appreciate their kindness, their faithfulness, their affection—the only time in the year devoted to love and friendship.

Over and through a world torn by war and hate, filled with hunger and sorrow and slavery, drifts the scent of balsam, the freshness and purity of new-fallen snow, the glitter of gifts under the tree, the greetings, the laughter. And you take heart again and relax in the blessed oasis of peace and love that Christmas has always—and will always—bring to the under-stand-ing heart.

For Christmas is the climate of the heart. Old friendships renewed; new ones cemented; cherished memories recalled. Christmases are cumulative; every Christmas past adds its patina to Christmas present. Sentimental? Of course! But real. We hear from the psychologists of today the virtues of "reality therapy."

They place great emphasis on the necessity of "loving ourselves," and paraphrase the Bible, "We must love our neighbor *as ourselves*." But we never hear them emphasizing the neighbor angle; the theories go all the other way—you must fulfill your own desires and do as you wish to do "because you are only human."

But the world of feeling, of love and friendliness, of association and memory, of warmth and kindness and beauty, is as real as the sad, mad world of destruction and fear in which we live today. This is a haven of rest and retreat, a still place in the center of tumult. It's a *real* world, and our happiness and even our sanity depends on our ability to realize that its reality is lasting. At Christmas we stop to evaluate the eternal verities—God, home, family, friends. What else is there? How wonderful that the love which passeth understanding opens our souls to all the other love that makes life worth living! Christmas brings all love into focus.

Like everything else in the mundane environment of today, the principle of love is subject to cheapening, downgrading, and scorn. As one modern writer says, "Love is an omnibus word." It is used to describe the so-called freedom of today, the new morality of currently popular theologians; the illicit relationships so easily formed and accepted in today's society. But love itself cannot be touched, for it is of God, and God is love.

In so far as we love, we are to that extent like Him. With our Lord, love was not just an ethic. He loved children, for He took time to bless them while multitudes waited. He loved youth. With what sadness He saw the rich young ruler turn away sorrowful, for "beholding him he loved

HAROLD M. LAMBERT



him." He loved unattractive little Zacchaeus, called him down out of the tree, invited Himself home to dinner with him, and made him one of His own spiritual family. He had no word of anger or censure for the woman taken in adultery; He looked upon her with tenderness and told her to go and sin no more. He proclaimed His love by the language of action. Day by day He comforted, blessed, and healed all with whom He came in contact.

"Beloved, if God so loved us, we ought also to love one another." Why should we show our love for one another only once a year? Why pack it away with the Christmas trimmings? Living is at best a hard, exacting proposition, and a very lonely one. One reason why Christmas is such a happy time is that messages and cards come pouring in from friends everywhere and assure us that we are not alone or forgotten.

Couldn't we send off an un-Christmas note occasionally through the year? Just to say "I'm thinking about you and missing you," or "I am remembering again, as I often do, how kind you were to me when I needed it most; and I'll always love you for it." Or, "I know how hard things are for you just now, and I am praying for you." Or just, "Don't forget me—I don't forget you." Only minutes for you to write or telephone an affectionate message, but the happy feeling of the recipient will last for hours and days.

Gift giving isn't just for Christmas. Gifts that can't be wrapped in silver and tied with red ribbon may be cherished even more. In your hour of bereavement, the friend who comes and sits with you in silence, with a strong handclasp and tears mingling with yours, gives you a priceless gift of comfort. A note of sincere congratulation on the winning of some cherished objective adds the joy of recognition to the recipient.

Recognition is a gift. Somebody sees what you are trying to do; your efforts are not unnoticed—it warms you all over. You aren't doing it for praise or honor—it's just your job or your duty—but to have it appreciated gives you a lift and a lilt.

Such small things to give—such big ones to receive! We were visiting a rest home not long ago. Rest homes can be sad places, filled with old and sick and lonely people who can no longer care for themselves, to whom a day is a long, long time to be gotten through somehow. They have adequate care, food, and even planned entertainment; but impersonality is inevitable, with the large numbers to care for, and often with insufficient help.

One young rest home aid was a favorite. Fond looks followed her as she went down the halls, and her infectious smiles elicited instant responses everywhere. Why? We found out when one sweet old saint, permanently bedfast after a long, hard, busy life filled with people, service, and events but now stranded in time's backwash, turned to us with a look of incredulous joy and said with wonder in her voice, "Do you know, *she kisses us good night!*"

How that hurt—to think that a kiss in the evening could bring that much happiness! To think that anyone could be so lonely, so bereft of human contacts, that a good-night kiss would be so cherished! The unconscious pathos of it brought a sting of tears to the eyes.

The human touch. Do you remember how often Jesus *touched* His patients as He healed them? Peter's wife's mother—He "touched her hand, and the fever left her." He laid His hand upon the leper with the words, "Be thou clean," and he was healed. He took the deaf, stammering man away from the multitude, put his fingers in the ears and touched the tongue, and he was healed. He anointed the eyes of the blind man, and "he came seeing." He touched the ear of the high priest's servant, which Peter had so indignantly severed, and it was made whole. He took the hand of the young man of Nain, and raised him from the dead. The little daughter of

Jairus came to life when the Saviour took her hand, saying softly, "Damsel, arise."

That healing touch! We can have a little of it too. We can give sympathy and support by a firm handclasp. We can show more love by a comforting arm across the shoulder than by a hundred words. Even a quick pat by a friendly hand will show understanding and affection.

To us it seems that the sweetest promise in Holy Writ is that of Isaiah 41:13: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." The tenderness, the kindness, the compassion, in these words! As a father holds the hand of his little son as they walk home in the dark, so our Father holds our hand, our right hand, and says "Don't be afraid—I'm right here."

"A new commandment I give unto you, That ye love one another." Not just at Christmas, but all year long, because the heart of Christmas is love. It began with the love of our heavenly Father who gave His Son to be born in poverty, welcomed by poor shepherds, laid in a rough manger, cradled in straw. That manger was a King's cradle, and as King He has ruled and will rule in the hearts of those who love Him, and love their fellow men—all of them. With love that knows no barrier of race or of color or of ignorance or of distance.

God bless us every one.

CHRISTMAS

By GERALDINE YOUNG PALMER

What shall we remember from Christmas?

What can we possess for a year?

What shall we hold fast through the long months ahead,
Of the Christmas joy and cheer?

The melodies of the carols?

The silver chimes of the bells?

The soft deception of candlelight—

Or the story the season tells?

Oh, this is the gift I wish to keep,

The one I want for my friends—

The calm of the stars at Bethlehem,

The joy that never ends.

Ours be the peace that the angels proclaimed

Through the stillness of that night.

As the dark was dispelled by their shining wings,

So may we walk in the light.

The Light that came to this sad old earth

As a gift from the Father above—

That Light still shineth in darkness,

Still illumines the world with love.

May its steadfast glow make plain your way

And bring you true happiness, day by day.

From the Editors



The New Morality—4

MEETING TODAY'S MORAL CONFUSION

In the first three editorials of this series, we called attention to the "new morality" (which in practice, we believe, is the old immorality), argued the need for an objective moral standard (the Ten Commandments), and pointed out a few of the weaknesses of the new morality in its relation to the seventh commandment. In this editorial, the last of the series, we shall outline briefly what we think is the Biblical view of sex and what Christian parents and others should do to help young people find their way through the moral confusion of this degenerate age.

Let this point be clear at the outset. Sex is not evil. The Bible does not hold a dualistic view of man—that "the mind is good and the body bad." At the close of Creation week "God saw *every thing* that he had made, and, behold, it was *very good*" (Gen. 1:31). The Bible does not condemn sex; it condemns its abuse and misuse.

Within the framework of Biblical morality, sex is a blessing to mankind; it serves important purposes in God's plans for the human family. It strengthens the mutual commitment of the husband to the wife and the wife to the husband. It helps to achieve the objective that "they twain shall be one flesh" (Matt. 19:5), with all the broad psychological and spiritual implications of this expression. It helps to maintain the purity of society. It enables man to share with God in creation, bringing into the world new members of the human family. It serves as a source of legitimate pleasure. It deepens love. It teaches unselfishness. It increases self-knowledge.

All of this—and more—is included in God's statement at the close of Creation week: "Every thing . . . was very good." But these blessings accompany sex only within the framework of marriage, only when two individuals have forsaken "all others" and made a final commitment to each other. The Bible says that a man shall "leave father and mother, and shall cleave to his wife" (Matt. 19:5). Clearly, there is to be no "cleaving" before "leaving." Sex outside of marriage, like fire out of control, burns and destroys, leaving at the very least the ashes of unhappiness, guilt, loss of self-respect, and fragmented personalities; at worst, disease, disgrace, unwanted children, suicides, or murders.

The Bible position is clear: "Flee fornication" (1 Cor. 6:18). "Make no mistake: no fornicator or adulterer, none who are guilty of adultery or of homosexual perversion, no thieves or grabbers or drunkards or slanderers or swindlers, will possess the kingdom of God" (verses 9, 10, N.E.B.).*

Meeting the Attack

Since the Bible takes a firm stand against illicit sex relationships, the Christian should recognize the new morality for what it is—a part of Satan's continuing attack against God's law. His first step was to attempt to change the law (Dan. 7:25). Then he declared that grace removes one's obligation to obey the law. Now he argues that any act—though prohibited by the moral law—may be right in some situations, if the individuals involved think it is an evidence of "love."

"All these ideas are inspired by the same master-spirit, —by him who, even among the sinless inhabitants of heaven, began his work of seeking to break down the righteous restraints of the law of God."—*The Great Controversy*, p. 261.

To counteract the insidious, traitorous teachings of the new morality, the Christian will do all he can to give prominence to the moral law and to assert its authority. He will do this not only as an act of loyalty to God but because he knows that obedience brings happiness; disobedience brings unhappiness. "He that keepeth the law, happy is he" (Prov. 29:18). Those who obey God's law avoid myriads of pitfalls that ensnare those who follow the "way that seemeth right unto a man" (Prov. 16:25).

Moreover, the Christian will preach the law through life and word, hoping thereby to show the lost their desperate condition and their need of a Saviour. "By the law is the knowledge of sin" (Rom. 3:20). No man feels the need of a physician unless he knows that he is sick. So the sinner will not be dissatisfied with his condition and will feel no need of Jesus Christ until he sees himself in the light of God's perfect standard of character.

Sex Education in the Home

Christian parents not only will teach their children to adopt God's high standards but they will show them that power is available to be more than conquerors. As Jude pointed out, God has provided a Saviour and High Priest who "is able to *keep you from falling*, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

Parents should also maintain an attitude of mutual confidence and dialog in the home that will enable them to talk to their children about all aspects of life, including sex. Parents should not offer sex information prematurely, but they should face up to their responsibilities in this matter at the appropriate time. Too many parents are controlled by cowardice or false modesty, and fail to explain to their children even the physical results of intimacy with the opposite sex. "We didn't know that teen-agers could have babies," the young people wail in remorse when their impulsive sex experimentation results in pregnancy.

We are not suggesting that sex education will take the place of moral principles and character. It will not. In one country, in spite of the fact that sex education has been emphasized, incidence of venereal disease continues to rise; one in three brides is pregnant on her wedding day; and about one fourth of the young women who give birth to their first child are unmarried. Sex education when provided outside the home and divorced from Christian morality probably increases, rather than decreases, sexual promiscuity. Only when sex information is provided in a proper context, accompanied by emphasis on the fact that men and women are sons and daughters of God, will it be a blessing to youth.

Parents can do something else. They can encourage their young people to avoid the practice of "going steady." In today's sex-oriented culture, parents are not doing right by their children when they permit them to "pair off" too young. They should use their best ingenuity to create a wide circle of friendships for their children; help them see that the youthful years offer unparalleled opportunities to become acquainted with many

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

friends of both sexes; that later in life they will not feel the need of a "fling" if they have the pleasures and experiences that are normal at each age of development.

Parents should point out another fact—that though sex is "good," in that it is part of God's plan for mankind, it must ever be controlled by sanctified reason. Without conditioning their children against sex as "dirty," parents should point out that throughout history Satan has succeeded best in his efforts to lead the human family down the road of degradation by temptations that appeal to the physical nature; that every aspect of life, including sex, must be controlled by reason, which itself must be under the control of the will of God. Christ's experience in the wilderness of temptation "declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God."—*The Desire of Ages*, p. 122.

How can this control be achieved? "The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind."—*Christ's Object Lessons*, p. 114.

God Changes Not

In the time of ancient Israel, God called upon His people to be separate and distinct from the heathen and their corrupting practices. Not once did He infer that His people should identify with the heathen in order to save them. Not once did He suggest that they adopt the corrupt practices of the surrounding nations. Not once did He suggest that the morality—or lack of it—among the heathen was anything but an abomination to Him.

The Eternal God changes not. The moral law changes not. The result of transgression changes not. It is the professed defenders of Christianity who have changed. Some have changed so drastically that they now repudiate basic Christian doctrines, declare the Ten Commandments to be irrelevant, and advocate a kind of new morality that is the very antithesis of purity. No wonder the second angel cries, "Babylon is fallen, is fallen" (Rev. 14:8).

Let all true Christians meet this apostasy by a new commitment to truth, morality, and purity. Let them repudiate the new morality. Let them hold the standard ever higher. Let them demonstrate by well-ordered lives and homes that obedience to God's law is the way to freedom and happiness. Let them proclaim in clear, forceful language that current trends are signs that Jesus is coming soon; not that the old morality is about to be replaced by the new, but that the new morality is about to be replaced by "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

K. H. W.

REASON AND FAITH—7

An informed Christian in the modern world must form opinions on a wide variety of secular matters on which Inspiration has provided no clear guidelines, and which are not directly related to his personal conduct though they may contribute to decisions that do involve a moral judgment. What is the proper role of faith and reasoning in forming an enlightened opinion on controversial matters in areas such as health, science, public affairs, and historical facts?

For instance, is fluoridation of the public water supply a safe and desirable practice? Does krebiozen cure cancer? Are aluminum cooking utensils dangerous? Are at least some unidentified flying objects spaceships from other worlds? Will God permit men to land on the moon and on other planets? Is the widely quoted Knights of Colum-

bus oath genuine? Where does justice lie in various practical aspects of the civil rights problem? When voluntary collective bargaining is unable to prevent a strike that seriously affects the public interest, should compulsory, binding arbitration be required by law? Should certain governments be seated in the United Nations? Should contraceptive information and materials be distributed by public health agencies?

This is only a small sampling of questions that are, or recently have been, matters of public controversy. The list might be continued indefinitely. Doubtless some of these questions will seem somewhat irrelevant to some people. But a person who registers "no opinion" on all such matters thereby confesses that he is seriously out of touch with the world in which he lives. This raises the further question, Can he function effectively as a rational moral being in the modern world?

Most of us probably have at least a tentative opinion on a majority of these problems. The question is, How valid are our opinions? Are they based on reasonable evidence, or have we reached them as the result of emotional predisposition or personal bias? How shall a Christian form opinions on such matters, and what weight shall we give the opinions he holds, vis-à-vis the differing opinions of others?

Our Dependence on Other People

The first major obstacle we encounter in forming opinions on controversial matters is the impossibility for one person to have ready access to all the necessary information on which to base a value judgment. Six centuries ago a man could attend a university, and in a few years emerge knowing everything just about everybody knew. But like remote galaxies in outer space, that utopian goal has been receding at a rapidly accelerating pace until, now, it is extremely difficult for a person to keep adequately abreast of the advance of knowledge in even one small area of specialization. The information explosion that has been rocking modern civilization since the close of World War II is progressively complicating the problem of knowing and judging.

As a result, and in ever-increasing areas of our lives, we are becoming more and more dependent upon the knowledge and value judgments of other people. When we cannot know for ourselves, the problem thus becomes one of knowing who is most likely to have access to the necessary facts and whose opinion is most trustworthy. Factors that contribute to one's ability to make a valid value judgment are training, experience, level-headed thinking, and emotional balance. Who is most likely to be in possession of the necessary facts relevant to the question at hand, to be competent to weigh them, and to be relatively free from personal bias and other motives that tend to warp judgment?

In all probability we will not be personally acquainted with the human authority-sources on which we must rely—at least in part—in forming our own opinions. But we can ascertain their reputed qualifications for knowing and for forming reliable value judgments on the matter in question, as recognized by their peers. Usually we can also discover whether there are personal factors—religious, political, economic, or otherwise—that might influence their judgment. Is their personal conduct above reproach? Are they beholden to any particular organization that has a religious, political, social, or economic stake in the matter? It is also important to listen to the arguments on both sides of a question. In this way we can often make a reasonably reliable, if vicarious, value judgment.

Our Part in the Process

One of the most important steps in forming any opinion is to evaluate our own store of information and

to make a fair and honest estimate of our own qualifications for reaching a valid value judgment. The first step toward wisdom is a candid recognition of one's own limitations in knowledge, training, and experience. It is also the part of wisdom to be aware of, and to compensate for, personal biases and emotional predispositions. As far as possible, it is well to keep one's opinions, and the process of forming them, well insulated from the emotions, which tend to distort judgment and render it less reliable. It is also true, with respect to oneself as to others, that a high level of training and experience in one area do not automatically qualify a person to be an authority in other areas.

In our own rational processes we should ever be mindful of the common dangers in reasoning. One of these is known as circular reasoning, by which a person begins by assuming as true certain key facets of the conclusion he would like to reach. Another danger is the *non sequitur*—a flaw in the reasoning process in which a person assumes that one step leads logically to the next, when it does not. Still another pitfall is generalization on the basis of insufficient evidence. One robin does not make it spring. Intellectual mirages are far more common than the natural variety, and can be even more fatal.

When we have done our best to secure the necessary information and the best available opinion with respect to it, we should pause to estimate the degree of reliability of the conclusion to which the evidence seems to point. There is no virtue in being positive about something

which may—or may not—be so. Nothing is gained by walking with Alice through her mirror into the euphoria of a wonderland where everything is either snow white or coal black, and where there are no varying gray shades of probability. A value judgment may range all the way from certain to probable, possible, or highly uncertain. However valid our opinion in any matter may seem to us, it is well to keep an open mind, to be receptive to additional information, and to be willing to change our minds if the need arises. We should compensate for diminishing degrees of certainty by a corresponding increase in our exercise of suspended judgment.

The Creator endowed man with an amazing apparatus for receiving and storing information on an almost infinite variety of subjects, for understanding this information, for synthesizing it into opinions and value judgments, and for applying these judgments to the problems of life. These faculties we call knowledge, understanding, and wisdom. Even though the matters we have been considering may be thought of as primarily secular, it is nevertheless appropriate to seek divine guidance in all of our opinion forming. The Creator is honored when we develop these capacities to the full extent of our ability, as He is when we use our physical and spiritual powers to His glory.

Next week we will consider man's faculties as a rational-moral being in determining his personal relations with other moral beings.

R. F. C.

(Continued next week)

LETTERS



From Readers

GIVE A SMILE

EDITORS: This morning the latest copy of the REVIEW AND HERALD reached my desk, and I looked through it right away (as I always do). It is indeed a wonderful, inspiring magazine. I was especially appreciative of the first article entitled "Lonesome People in Your Church" by Donald Haynes. The sad fact is that there are lonesome people in all our churches. We find them everywhere. Too many of them are leaving our church. They are lost in the crowd and no one seems to care, so they go where somebody does care. Some months ago I read an interesting little motto that I shall pass on to you for what it is worth. It goes something like this, "If you meet somebody without a smile, give him one of yours."

H. J. HARRIS

Madison, Wisconsin

ART OF LIVING

EDITORS: I would like to refer to an article in the REVIEW of March 10. I know that that date is a little old, but you see it takes surface mail from three to six months to get here, and then we are usually behind in our reading, too. The title of this article is "Don't Be a Dropout." I think that what you said is right, but I would like to add a point. I go to church not because "people need to belong to groups." If I only wanted to learn how to get along with other people I would join the army. The simple fact that

lies at the base of my philosophy is that the Eternal Creator of the universe loves me. I have chosen His way for my life because I love Him. The church is God's appointed agency on earth. I belong to the church to give my cooperation to Him and because I receive spiritual strength and happiness in union with my brethren.

T. E. WADE, JR.

Nyanza, Rwanda, Africa

EDITORS: My sister called attention to your "When You're Young" of August 18. Somehow it slipped my attention. I want to thank you for it. So few seem to have the courage to come out on this important topic [Christian dress] these days. What is going to happen if the trend among us is not checked? Our ministers seem to have lost their courage. I have done about all I can do as a retired worker. I gave a talk on dress in our prayer meeting and the REVIEW saw fit to print it. I just heard from a woman in Australia that it was reprinted in their division paper. I hope the powers that be will have courage to do more than is being done. We need some Jeremiahs and John the Baptists and Luther Warrens. I could say a great deal more, but I don't want to be considered a fanatic.

W. S. McCULLY

St. Helena, California

EDITORS: I was very much interested in your article "Surprised by Honesty." To show you that honesty is still not altogether lost in this world, I would like to tell you two experiences that happened today. First of all, I took my car to a car wash, and as I was watching the car go through the machines a young man came to me and handed me a dime, which he had found while cleaning out the car. I was quite surprised

at this and hardly knew what to say. Later at a supermarket, as my mother approached the check-out counter, she discovered that her folder with about \$60 was not in her purse. Only a few minutes after she discovered the loss, the store manager handed her the envelope with *all* the money inside. An honest elderly gentleman had found it.

JEAN ROTH

Pittsburgh, Pennsylvania

MEETING PLACE FOR FRIENDS

EDITORS: I dearly love the REVIEW and meet many an old friend there of bygone years, as I was born in England and came over here in 1945 as a "war bride." I had all my children dedicated to the Lord when they were only a few weeks old—and in one instance a few days old; and who knows, I may read their names in the REVIEW as missionaries one day too—God willing.

MRS. HYLDA TOOLEY

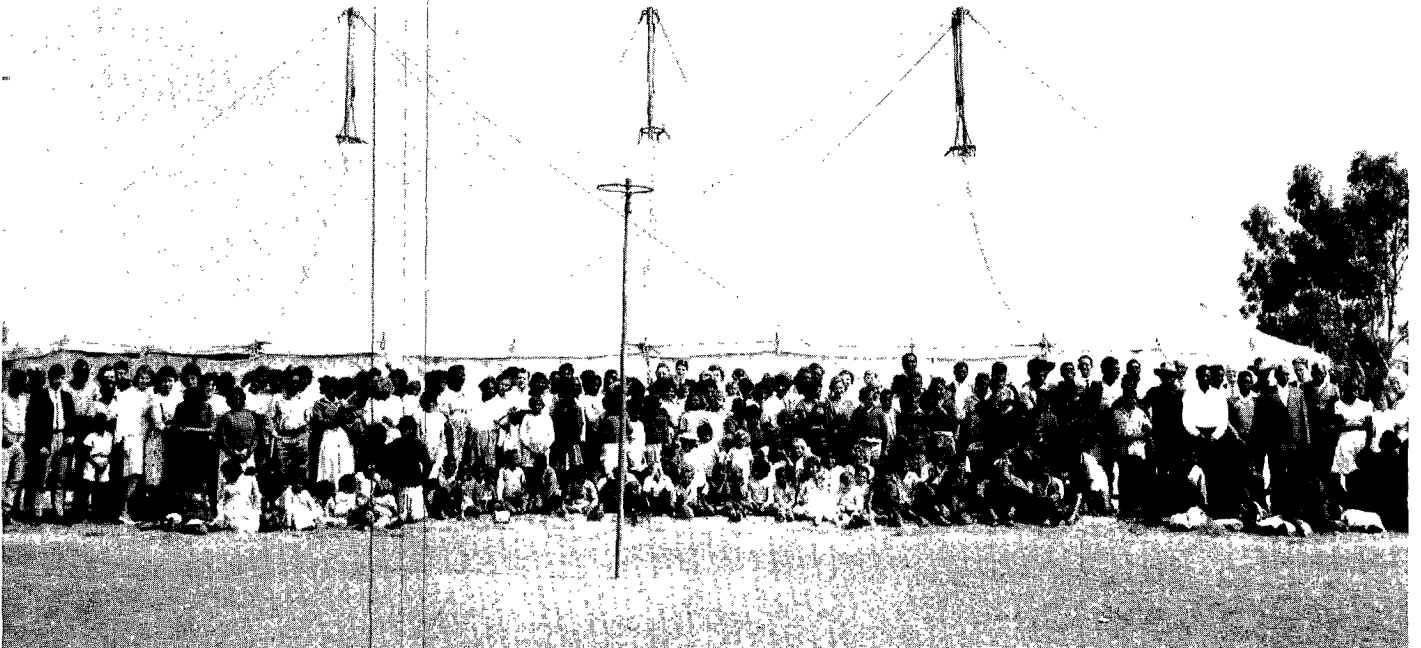
The Dalles, Oregon

WEEK OF PRAYER

EDITORS: Thank you for the REVIEW! How else would I know it is the Week of Prayer? No mention was made of it in our church of 175 members. I was called by the pastor to see about an offering for another project, but nothing was said about the Annual Offering. One sister was persuaded to take \$5.00 out of her Week of Sacrifice Offering and apply it to another appeal. My father was a poor colporteur, but he set aside a second tithing and from it we always went to camp meeting and had the REVIEW. I was baptized more than 70 years ago and do not remember of ever being without the REVIEW, or missing the blessing of it during the Week of Prayer. Elder Loo's article was a blessing to me.

NAME WITHHELD

Reports From Far and Near



There were 250 colored people in attendance at the seventh annual Karalundi camp meeting for the aborigines in Western Australia.

Camp Meeting for the Australian Aborigines

By A. M. PETERSON

Departmental Secretary, West Australian Conference

Set among the wildflowers and mulga trees in the wide-open sand plains of Western Australia is the Karalundi mission, one of three we operate in this state. Here the annual camp meeting for Australian aborigines, or colored people, is conducted each spring, as reckoned in the southern hemisphere.

The 1966 encampment attracted about 250 colored people, some of whom are resident on the Karalundi mission and many of whom traveled long distances for the occasion. This year's camp—the seventh—was the biggest and best yet.

Services began August 31 with the opening address by West Australian Conference president, W. E. Rudge. Other services throughout the four-day encampment were conducted by visiting delegates from union and division headquarters. Included were J. B. Keith, from Melbourne, and E. H. J. Steed, newly appointed associate secretary of the Temperance Department of the General Conference.

Aboriginal work in Western Australia began when A. D. Vaughan was invited by the conference to take the mobile Voice of Prophecy van into outlying northern districts to conduct small public meetings. He soon took a keen interest in the original Australians, and after con-

ference, union, and government negotiations, a lease was taken out for Crystal Brook, or Karalundi as it is known in the Wongai language.

Since this humble beginning in 1953, Karalundi has become a representative establishment, with five mission cottages, a three-room school, and many other buildings.

In the olden days the Wongai people used to worship little wooden gods made from the mulga tree. They were constantly in fear of the Jindagubbie and Marmoo living on Devil Dice Hill. Here, perfectly formed small stone cubes were used by the devil, according to their legends, as he played for the souls of the black people.

The Wongai people are today responding to mission development and are reacting favorably to a higher and nobler set of standards. On the Sabbath of the camp meeting the big tent was comfortably filled with aborigines and several white people.

The Australian aborigines, particularly the younger ones, have respect for the Sabbath, and dress accordingly. Their clean, colorful clothing is a great contrast to that of the walkabout native from the bush.

Although this camp meeting was pri-

marily designed to serve the colored people, white people attended, as well. Several news items were featured in Western Australian newspapers and in radio news bulletins. The northwest is too scattered to be served by local radio stations, so two short-wave stations in Perth serve the outback. These stations, carrying Adventist temperance and camp meeting news, are also heard clearly in Indonesia and Malaysia.

On the Thursday night a special dedication service was conducted to mark the official switching on of the new 240-volt 62.5 KVA generator. This small powerhouse generator and motor were obtained through providential circumstances at a very reasonable price from a Forestry Department mill town in the southwest. Sufficient electric power is now available to proceed with the other stages of a four-part developmental program aimed at making the mission self-supporting.

At a well-attended baptism in the mission swimming pool, seven people were baptized Sabbath afternoon. The last person to be baptized was Bob Nunyai, who had traveled 1,000 miles to attend the camp meeting.

May God grant His blessing on the work for the aborigines.

Providential Leading in Burma

By KALEE PAW
President, Burma Union

Early in 1966 two of our Burmese evangelists, Elijah Bwint and Hla Chit, conducted an evangelistic effort in a village near the main road from Moulmein to Tavoy. The meetings were held at night, and during the day the workers visited around in the nearby villages and gave Bible studies.

One day Elijah Bwint and Hla Chit decided to visit a village that was about five miles from the place where they were holding their meetings. The jungle is dense in this part of the country, and only footpaths connect one village with another.

The two workers set out on one of these paths which they thought would lead them to the village they wished to visit. All went well till they came to a fork in the path.

"Now what shall we do?" asked Elijah Bwint.

"I don't know," replied Hla Chit. "Both paths seem to be well worn. If only there were someone we could ask."

"Yes, but there isn't," said Elijah.

"Well, I'm sure the Lord doesn't want us to get lost," replied Hla Chit. "Let us pray."

"All right," agreed Elijah Bwint. So they prayed.

After prayer Elijah Bwint asked, "Now which way do you think is the right way to the village?"

"I feel we should follow the path to the left," Hla Chit replied.

"So do I," agreed Elijah Bwint. So they took the path to the left. After a while Elijah remarked, "We ought to be there by this time." "Yes, we ought to be there," Hla Chit agreed. "Do you suppose we took the wrong path?" Hardly had he spoken when they came to a bamboo fence around a well-kept garden, which they thought was the village they had planned to visit. However, they soon recognized that it could not be.

"Well, this is a fine-looking house. Let us go in and see who lives here," suggested Elijah Bwint.

So they knocked at the door. Soon an old Englishman greeted them. "Good day to you," he said pleasantly. "Come in and rest awhile."

Elijah Bwint said, "Good afternoon, sir. We are the preachers who are holding the meetings at the village near the main road about five miles away. I am Elijah Bwint and my friend is Hla Chit."

By this time the Englishman's wife and daughter joined him. "I am Herbert Halden, an old soldier who decided to settle here when my term was up, before World War II," he said. "Here is my Burmese wife and my daughter." Then as an afterthought, "So you're preachers, eh?"

"Yes. Seventh-day Adventist preachers," our workers replied.

"Well, I'm glad you came. We don't get many visitors out here in the jungle. I haven't seen a newspaper or a magazine for months. I don't suppose you happen to have any with you."

"Did you ever hear of the *Signs of the Times*?" our workers asked. "It is a religious paper that shows how the news and the events of today are fulfilling the signs that tell us that Christ is coming soon."

Mr. Halden eagerly accepted the paper and showed an interest in our message. Before returning home, Elijah Bwint invited Mr. Halden and his family to the meetings.

"We will certainly come," responded Mr. Halden. And they did. The workers visited with them many times after that. They brought the family more *Signs* as well as English books. At the close of the meetings Mr. Halden and his daughter were among those baptized. The workers feel sure that before long Mrs. Halden will be baptized also.

Elijah Bwint and Hla Chit believe God led them to take the "wrong" fork in the path.

Sioux Indian Revival

By WESLEY AMUNDSEN
Secretary
North American Missions Committee

"The Lord is surely working on the hearts of the Indian people in Red Shirt Table!" So begins a recent letter from Marvin Walter, who with his wife was recently transferred from the Michigan Conference to the South Dakota Conference, where they have been placed in charge of the work among the Sioux Indian people.

Elder and Mrs. Walter pioneered the work which resulted in the establishment of two major Indian mission centers—the Navajo Indian mission school in Holbrook, Arizona, and the Monument Valley Indian medical mission near Medicine Hat, Utah. The same spirit of dedication and consecrated ability for working among the Indian people in North America characterizes their work in South Dakota as they begin to pick up the pieces of what has been a slowly deteriorating program in that area. This is a work that requires much perseverance and tact, and we are glad to note the spirit of courage and enthusiasm which his letter breathes.

D. C. Perry and his wife, who have joined forces with the Walters in the work of rehabilitating the school and church at Red Shirt Table, have helped to bring in this spirit of progress. The church building has been redecorated and the grounds put in good order. During this past summer a Vacation Bible School attracted 38 children, who enjoyed the full daily program. Now 21 children are enrolled in the church school, which a year ago seemed on its way out.

Another surprising development is that the village council recently selected a Seventh-day Adventist youth by the name of Eddie Two Bulls to serve as its president. He is leading out in a village betterment program with much success. It is reported that the county superintendent of schools was amazed at the progress that has been made. Indian families that had moved away from the dying village

Adventist Health Activities in New Guinea Attract UN Attention

Recently the United Nations' Food and Agricultural Organization and the South Pacific Commission conducted a cooking institute at Sopas Hospital and Medical Training Center. This is the first time that an international agency has conducted an institute for a mission organization in New Guinea.

M. Crowley, nutritionist and director of Community Development of the Food and Agriculture Organization, with headquarters in Rome, directed the institute. Local government health department personnel were invited to attend, and invitations also were extended to representatives of the various mission bodies in the Wabag Valley.

Students in training at the newly established Sopas Medical Training Center comprised the largest group of those attending the institute. The theme of the institute was "The South Pacific Kitchen." The subjects studied dealt with various ways of cooking in the South Pacific islands and nutrition problems in the islands.

The contributions of the international agencies to the health of the peoples of the South Pacific were greatly appreciated by the government and mission personnel.

Below are Seventh-day Adventists attending the institute on international health. Staff members (left to right) are: Olive Fisher, Dawn Bennam, Marlene Broad, Linda McClintock, Anna Hall, Ione Markey, Dr. S. A. Farag.

S. A. FARAG, Medical Secretary
Coral Sea Union





Temperance Education in Washington, D.C.

Left to right: Prof. Howard Brown, public school teacher, of Washington, D.C., and Sabbath school superintendent of the Dupont Park Sabbath school, giving A. V. Pinkney, associate secretary of the General Conference Temperance Department, a check for \$200. This money will be used to acquaint science teachers in the Washington, D.C., public schools with the dangers of smoking, alcohol, and drug addiction, through *Listen Magazine*. Looking on are Mrs. Marie Morgan, church temperance secretary, and William L. DeShay, pastor.

A. V. PINKNEY

are returning to participate in the revival and reformation. They are now busy in the process of repairing and painting their homes.

A few weeks ago the Perrys started The Bible Speaks program in the village. Not one person refused the Bible, 40 copies of which have already been placed. The Bible lessons are being pursued avidly by the people, who can hardly wait for their lessons to be corrected. For the first time in more than two years the Indian church members recently participated in the ordinances of the Lord's house, and received a great blessing.

Medical Evangelism in Hong Kong

By ROGER HEALD, M.D.
*Medical Director
 Hong Kong Sanitarium and Hospital*

October 1 was a dramatic day in the story of medical evangelism in Hong Kong, for this Sabbath was graduation day for 17 young people of the sanitarium church who had completed a course in lay evangelism under the direction of Pastor Philip Tan, business manager of the Hong Kong Hospital. It was also a day of reaping, as three members of the hospital nursing staff followed their Lord in baptism. Seated on the rostrum was Dr. Harry W. Miller, founder of the Hong Kong Hospital, whose life of service to the Chinese people and the Orient spans the development of our Adventist medical work in the Far East.

To understand this day and its significance, let us follow one of our patients, Wong Nei Ching, through this modern hospital on a visit to its many departments. He is a factory worker from the bustling city of Tsuen Wan, and he probably came from beyond the borders of Hong Kong some time after 1949, when the Communist regime took control of China.

Our patient enters the well-lighted, spacious outpatient department, registers at the counter, and pays 18 cents to see a doctor. He is pleasantly surprised at the low charge. Next he will be seen by one of our four doctors—Dr. Marjorie Young, a missionary from New Zealand; Dr. John Hsuen, who graduated from

the Christian Medical College in Vellore, India, and who has come to Hong Kong to serve God and his own people; Dr. Robert Dunlop, and Dr. Roger Heald, both of whom are missionaries from the United States.

Mr. Wong's medicine is dispensed by one of our loyal members, a young man who recently escaped to Hong Kong from the mainland of China. The laboratory technician is from Malaysia and was trained in our Bangkok Sanitarium. The X-ray is taken by a young man formerly from the Taiwan Sanitarium, and read by a doctor who donates his time to the hospital. Much of the equipment and many instruments were donated from various parts of the world.

Our patient is now admitted to the hospital by nurses and aids from Taiwan, Australia, China, Bangkok, Malaysia, and Hong Kong, all of whom answered the call of service to Hong Kong.

The Plan for Spiritual Ministry

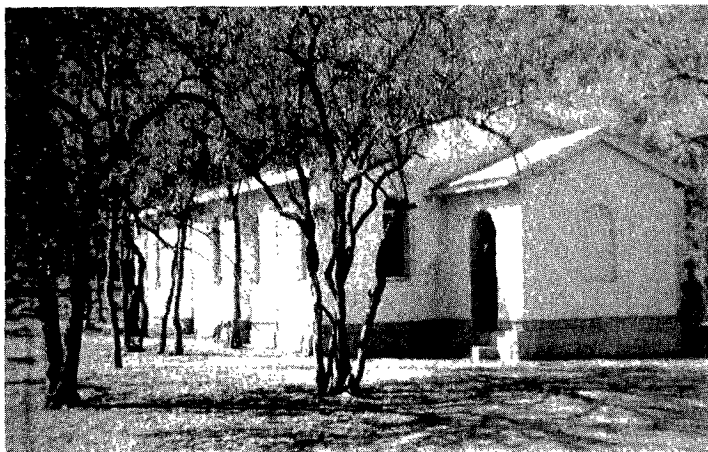
Under the guidance of the pastor of the newly formed church, the hospital staff is organized into mission bands, each having specific areas of influence in literature distribution, visitation, singing bands, and radio work through the public address system of the hospital.

While in the hospital, Mr. Wong has opportunity to learn about God, who is healing him through the ministry of the doctors, nurses, and technicians. For the first time in his life Mr. Wong sees Christianity in action, under the unifying Spirit of God at work with a medical team whose purpose is to minister to the whole man.

It is not often that a hospital is blessed with a business manager who is also an ordained minister. Philip Tan, who has spent most of his life in Indonesia, and 12 years more recently in building up the Adventist hospital in Bandung and in raising many Chinese churches in Java, answered the call to Hong Kong at a most propitious time. To make this day possible, Pastor Tan has, with the cooperation of the hospital staff, conducted an active lay-activities program working for patients. He is also reaching toward the goal of having all Adventist workers in the hospital. We are nearing that goal, after three baptisms so far this



Philip Tan, pastor of Hong Kong Sanitarium church (left), with candidates for baptism.



Left: Church building at Pilikwe in the Republic of Botswana (Bechuanaland), built in 1966. Right: Baptism of 30 who joined the church.

year. Nineteen have joined the church, half of them workers from the hospital staff.

"The Abundant Life" was the title of a series of evangelistic meetings held in a prominent building in downtown Tsuen Wan this past spring. Pastor Tan coordinated his Bible lectures with those given by the hospital doctors each evening. The doctors in turn presented health principles as coming from One who is also the originator of moral principles. The relationship was shown between illness and the breaking of these principles, and a deeper appreciation was thus created for the Bible lecture that followed.

One of our enthusiastic converts was stopped by a policeman on the streets of Tsuen Wan and asked to show her identification card. She hurriedly pulled the card out of her pocket and handed it to him. "Why are you giving me two cards?" he asked. He recognized one as being the proper card, but the other, which she had given him by mistake, was strange to him. "Oh," she said, "one is my passport for Hong Kong and the other is my passport to heaven." Thus she described her recently obtained baptismal certificate from the sanitarium church. She further told the policeman that he also should be sure to get his passport to heaven.

New Opportunities in the Republic of Botswana

By W. M. COOKS
President
Botswana Field

Before the turn of the century the first invitation was given to a Seventh-day Adventist to do missionary work in the northern section of the Republic of Botswana (Bechuanaland). W. H. Anderson received the invitation as he journeyed to the Matebele in the north, where Solusi Mission had been founded in 1894.

A lamp was lighted in 1921 at Kanye village in southern Botswana with the opening of our first hospital. At first we were not permitted to preach the message, but do medical work only. In time, however, its light reached the other reserves as well. In 1935 we began building a hospital to the west, and light from this institution, too, was used of God.

For years we had a few isolated believers in the Bamangwato Reserve of the republic, and any gathering of these isolated ones required the chief's special permission. To help a few believers, we had for many years a small church building across a river marking the border of the reserve, and Sabbath by Sabbath the faithful ones crossed the river and worshiped God in Tati territory.

In the capital of this large reserve, a village of 30,000 inhabitants, lived a sister who had to turn down her light, but it never went out. She had married Chief Tshekedi Khama, the ruling chief, and to him the word *Adventist* was never to be mentioned. These were hard years for our sister, but her faith held firm.

Back at home after her husband's death, I pointed our sister to God as the great Comforter of mankind. She said with tear-dimmed eyes, "Pastor, I am coming home."

Shortly after, I visited the new African authority, and the door was officially opened to us. That was five years ago. Since that day God has removed all prejudice. Now we can go to any village in this reserve and preach the gospel.

We have been able to start a school and open a dispensary. Two churches have been built, and there are plans for others when finances permit. Call after call has come from village after village, but many will have to wait.

Last year our pastor-evangelist, Daniel Mogegeh, held a successful effort in the village of the late Chief Tshekedi Khama. It was my privilege to baptize his sister, a most outstanding woman in the community.

Last year we held our first camp meeting in this reserve, with more than 100 in attendance. This year the number was more than double, and 30 were baptized.

Everywhere the barriers are down. The call is, Come, come. And men and women are responding as we give them the invitation.

How it thrilled our hearts when we were told by our General Conference president that funds had been appropriated to answer this old call to the village of Serowe. We are going into that largest village in all of the Republic of Botswana, and men and women will come home. They have been waiting. They have had to wait a long time. Thousands have been laid to rest not knowing about God. But now they come. This year we baptized more than 300.

Yes, independence has come to Botswana. For years the capital of the country has been in the Republic of South Africa. This has been a rather strange arrangement, but it has worked. With the coming of independence, a new capital has been carved from the bush—Gaborone. Administration blocks and houses were built before any streets existed.

Land has been granted to five denominations to build churches. We have the ground, but no church. A number of Adventists have found employment in the city, but they must meet in a classroom each Sabbath. It is not ideal, but it is the best we have at present. Other denominations are building churches, but we must wait. We need a pastor in this new city, but again we must wait. God only knows how long.

Today the doors in this large territory in Africa stand ajar. While the doors are open we must move in, and we know God will lead the way.

Magazine Ministry Proves Successful in Malaysia

By V. L. BRETSCH
Departmental Secretary
Southeast Asia Union



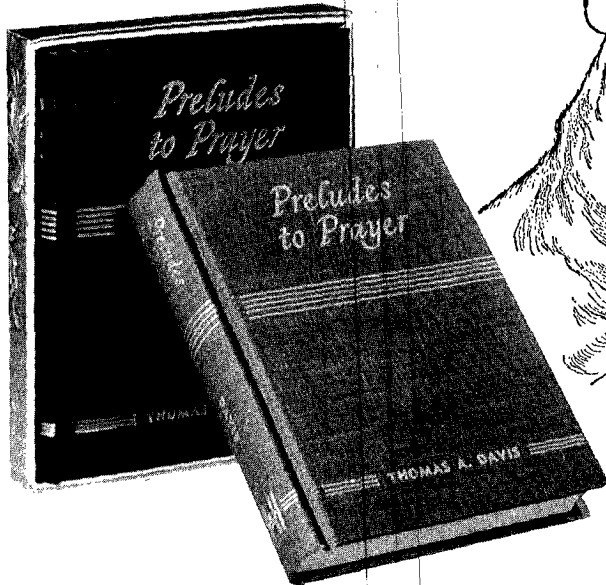
T. M. Giang

About 25 years ago a literature evangelist sold a copy of the Chinese *Signs of the Times* to a woman. The magazine was thoroughly read again and again, and as a result she was baptized. At first her son, T. M. Giang, showed no interest in spiritual things, but one day she introduced him to the Chinese Bible correspondence course. When he completed it he began attending Sabbath school, and was baptized.

For several years he operated a successful business, but was not content. He became a literature evangelist and was successful. Then an opportunity opened for him to take the ministerial course at Southeast Asia Union College. He finished four years later and entered the ministry. Now he is pastor of the Kuala Lumpur-Seremban district, Malaysia, and directs our Chinese work in these areas.

Daily Spiritual Contact for--1967

Preludes to Prayer

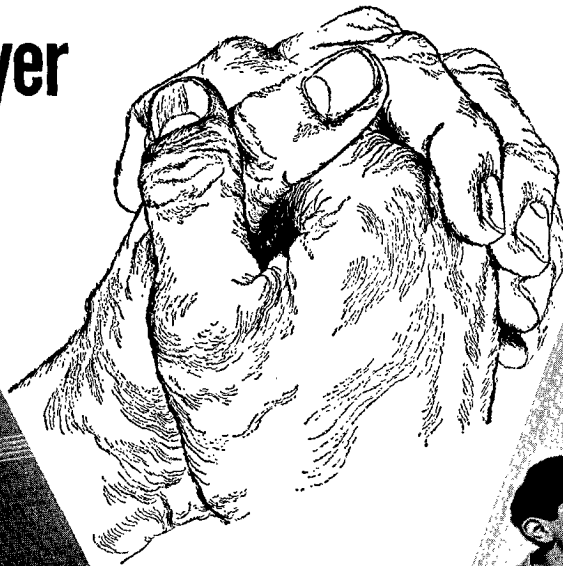


by Thomas A. Davis

Every year the Morning Watch devotional book is filled with inspirational thoughts for each day. The whole family circle will enjoy this 1967 edition written by the editor in chief of our Oriental Watchman Publishing House in Poona, India. From his mission experience he draws lessons of unique spiritual value to illuminate the text of the day. From his wide reading he recalls instances that accent the particular setting and content of the chosen text. This devotional volume stresses the need and privilege of prayer as a regular practice and emphasizes that worship every morning will transform the life.

Price, cloth \$3.00
De luxe 3.75

Holiday Price, cloth \$2.70
De luxe 3.40



In Tune With God



by Melvin E. Erickson

A beautifully written book making clear how life can become more meaningful. The author uses simple, understandable language to set forth the fundamentals of Christian living. Junior boys and girls will find in this book a solid basis on which to build their life, faith, and hope.

Price \$3.75

Holiday Price \$3.40

Add postage and insurance—20 cents
first book, 5 cents each additional book.



Morning Watch Calendar 1967

The 1967 Morning Watch Calendar follows past trends. Most attractive in its colorful paper binding, and in de luxe with rich gold-stamped outer cover, it makes a thoughtful yet inexpensive gift for the whole year. Mailing envelopes furnished on request.

Paper \$.20 each

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Add 10c postage and insurance for each 10 calendars to same address, 4c when ordered singly.

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..... 1967 Morning Watch Calendar, paper	@ .20 each
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ORDER FROM YOUR BOOK AND BIBLE HOUSE



Crewmen of the M.V. *Pacifique* loading the ship for its maiden voyage as a missionary cruiser.

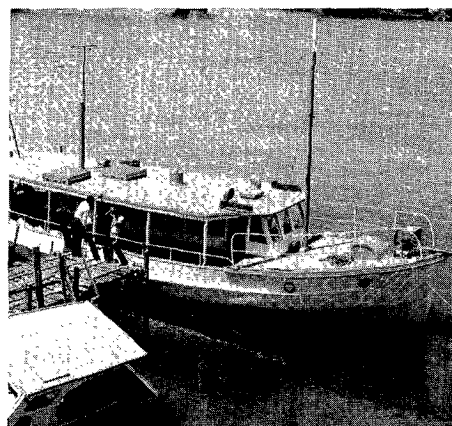
New Mission Ship for the New Hebrides

Recently the Adventist mission in Aore, New Hebrides, acquired a pleasure cabin cruiser, converted it into a missionary vessel, and renamed it the M.V. *Pacifique*. It will replace the M.V. *Nakalagi*, which was lost in a storm about two and a half years ago.

Walter G. Ferris, a master mariner and currently director of the Adventist Welfare Center for Aborigines at Kuranda, Australia, with five New Hebrideans, sailed the *Pacifique* to her new home port in Aore. Pastor Ferris has had 34 years' experience in sailing medical missionary vessels in the southwest Pacific. All the New Hebrideans are experienced sailors. The eldest, "Captain" Daniel Mial, is more than 60 years of age and has sailed the mission's vessels for approximately 30 years. Arnold Paget, missionary and marine engineer in charge of our slipway for ships in Aore, accompanied the five crew members and the captain.

The vessel, valued at approximately \$22,000, was officially dedicated to mis-

By M. M. STEWART
Departmental Secretary
Queensland Conference



Our new missionary motor vessel, *Pacifique*.

sion service on Sunday afternoon, October 9. A preliminary service was held in the Queensland Conference assembly hall at which J. K. Irvine, assistant secretary of the Australasian Division, was the principal speaker. The group present at the dedication then gathered at a jetty on the banks of the Brisbane River near the conference office for the official prayer of dedication, offered by K. S. Parmenter, Queensland Conference president. Following this a new ship's bell was presented to Captain Ferris.

Good coverage of the dedication was given by the press, radio, and television. No less than five television newsreel features appeared on three different channels, while the radio gave full coverage on several occasions. The Brisbane *Telegraph* published a large picture story of one of the little girls from our Zillmere School giving a piggy bank containing \$50 to one of the crew, for equipment for his school on the island of Ambrim.

J. D. Anderson then committed the captain, crew, and ship into God's care.



Renovated North Philippine Union Mission Office

For the past five years the officers of the North Philippine Union Mission studied the problem of relocating the union headquarters. Eventually, they decided it would be better to renovate the present headquarters building.

The renovated building houses a new conference room and new offices for the president, the secretary-treasurer, the office secretary, the auditor, and the accounting department. The entrance also has been moved from the south to the east side. This was made possible by an appropriation from the Far Eastern Division.

B. B. ALSAYBAR
Public Relation Secretary

Radio and Television in São Paulo State

By **ALCIDES CAMPOLONGO**
Departmental Secretary
São Paulo Conference

At present 100 radio stations are transmitting the Voice of Prophecy program in the state of São Paulo. There are 97 programs broadcast in Portuguese, the language of Brazil, two in Japanese, and one in German. Each Sunday morning at 8:45 the Faith for Today program (*Fé para Hoje*) is shown on television. This program has now been presented for three years in São Paulo, the capital of the state.

Both programs are appreciated here and have won many souls. Public evangelism in the state of São Paulo is coordinated with these two programs, which open the doors for finding sincere souls hungry for the truth.

In five series of meetings (three large and two small) held by the writer, with the assistance of other workers and lay members, and above all through the power of God, more than 1,000 persons were baptized. Approximately 60 per cent of these were listeners or viewers of the Voice of Prophecy or Faith for Today, or both.

In the last series of meetings held in the suburb of Agua Rasa (Shallow Water), where approximately 400 persons were baptized, we had the satisfaction of baptizing a businessman with his wife and daughter who regularly watched the Faith for Today program. It is a real pleasure to hear them tell others of their great joy in finding the truth for this time.

As they were taking a census for the

Voice of Prophecy and Faith for Today, church members of Alvarado, São Paulo, discovered a family of 14, all of whom listened to the radio program. They stud-

ied with this family, and all were baptized in July, 1965.

In Anhambí, near the city of Piracicaba, a family of three listened for more than a year to the Voice of Prophecy program. Although representatives of different Protestant churches visited them, they never decided to join any of the churches. When they were invited to unite with one, they would quickly reply, "We have heard the Voice of Prophecy program and we wish to join the church that keeps the Ten Commandments." Finally a woman who was a member of the Pentecostal Church took them to the city of Piracicaba and showed them the Adventist church. They began to attend our church, studied with our people, and were baptized on March 27, 1965.

Another interesting experience took place near the city of Novo Horizonte when a farming family of four became interested in the truth by listening to our radio program. When Pastor José Vargas visited them, he found them already prepared for baptism. On May 16, 1965, father, mother, and two daughters sealed their pact with God by baptism.

The graduation exercises for the students of our radio and television Bible schools have had good results. When the graduates receive their certificates they are invited to attend a class on prophetic investigation, which is a continuation of the Bible course we offer the friends of our two programs. The Faith for Today program has received many congratulatory letters from students and friends expressing great appreciation.

Amharic Bible Given as Award

In the junior division of the Sabbath school in Addis Ababa 13 young people recited perfectly the 13 memory verses for the quarter, to earn the prize of an Amharic Bible each.

On the front row is Viviane Palm, daughter of the lay activities and publishing secretary of the union, and Shirley Rigsby, daughter of the medical secretary of the Ethiopian union.

Leaders of the junior and primary divisions report that accommodations are totally inadequate, and children have had to be discouraged from inviting their friends.

C. D. WATSON, *President*
Ethiopian Union Mission





Retreat of Thailand Workers and Families

Workers of the Thailand Mission and their families recently met at a beach resort south of Bangkok for a six-day retreat. Mrs. Pauline Barnett, Sabbath school secretary of the Southeast Asia Union, gave two series of talks and the writer a series of evening sermons.

Each afternoon the workers participated in Sabbath school evangelism and public evangelism workshops. Eldon Smith,

Thailand Mission Sabbath school secretary, led out in the Sabbath school workshop. In the evangelism workshop Pastor P. G. Wick, the Thailand Mission president, and Pastor Sunti Sorajjakul, of the Bangkok Sanitarium church, taught the workers to make black-light charts.

DANIEL R. GUILD, *President*
Southeast Asia Union

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

Often when you reread a book you are astonished to find some value in it you did not find before. The reason, of course, is that you have changed, not the book. Coleridge found *Pilgrim's Progress* one of the few books which could be read repeatedly at different times and each time with new pleasure. He said he once read it as a theologian, once with devotional feelings, and once as a poet. As study and experience mold our thinking our attitudes change so that we read ourselves more deeply into an old book or lay it aside forever. The greater a book is the more adaptable it becomes to rereading. That certainly is true of the Bible. Thus it is that as Matthew Arnold observed, certain pieces of literature become "touchstones," or standards of judgment for evaluation of everything we read. There should be in our personal library a shelf or select grouping of what to us are great books. They need not be among the acknowledged classics of literature, but books

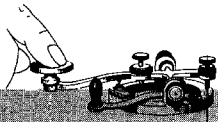
that have done something special for us.

The average reader never scans a single line of a preface to a book. He usually figures that that section is for eggheads. But I find the most fascinating information sometimes in these forewords to a book. In *Pilgrims of the Night*, for instance, I discovered that the author, Blanche Palmer, set out to show that it is possible to live a life of faith in a world of doubt, to weave the golden threads of hope and trust and confidence into a gorgeous pattern against a background of toil, pain, disappointment, and darkness. Many a Seventh-day Adventist teenager will see in the story of Ruth LaSage a familiar pattern of self-help education, of a subsequent series of positions in the classroom, of leadership in rural churches, and finally of service overseas. Then comes Hong Kong, Manila, war, romance, imprisonment, grief, challenge, heroism. But we must not give the story away. It is a warm, engaging narrative of guaranteed inspiration to youth. 159 pages. \$3.75. Southern Publishing Association.

Only four months remain to read the choice selections of the 1966 MV Book Club. They are so interesting this year you must not pass them by. Do you like biography? Read *An Irish Boy and God*, the story of Elder Eric Hare's father.

Become acquainted with the strange little Bushmen of the Kalahari Desert in *An Arrow by Day* by Jean Cripps. Margaret Thiele's *By Saddle and Sleigh* contains delightful anecdotes of Elder James White in his pioneer days. The best medical missions book for a decade is *In the Valley of Seven Cities* by Dr. Stanley Sturges. The reader response to *Ready to Answer* is phenomenal. Here's religion in working clothes. Joe Engelkemier must write more books for youth. You can buy the whole set for \$16.10 and save \$4.05. All from the Review and Herald presses.

If you do not find the same delight reading *Kamwendo* as I did on a recent Sabbath afternoon, it will not be because of its large print—so easy on the eyes—or because Josephine Cunningham Edwards has failed to live up to her usual narrative excellence, but because—well, there's really no reason for your not reading this book through at one sitting just out of sheer interest. *Kamwendo*, an African boy whose transformation from a heathen environment and a seem-phenomenal. Here's religion in working trophy for Christ in the land of Livingstone, is another triumph in characterization by this gifted author. Your junior boy, and even grandpa, will like it. Southern Publishing Association. 96 pages. \$2.95.



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
D. A. Roth

► Nineteen persons were baptized at Philippine Union College on Sabbath, October 29, by L. M. Baylon and G. G. Fernandez, church pastor and school of theology instructor, respectively. This was the first baptism held in the new baptistry.

► A. A. Villarin, president of the Davao Mission of the South Philippine Union, writes that they have set a goal of 20,000 pesos for the Ingathering program this year. This is several thousand pesos more than last year's goal. Last year ₱20,137,000 was raised in five days.

► The teaching staff of Philippine Union College has been strengthened by the recent arrival of four teachers from the United States. Febe Salvador comes back to PUC after two years at the University of Indiana, to head the secretarial department. R. G. Salamante returns to the campus after two years at the University of Missouri, where he received his M.S. degree in physiology and pharmacology. Leland Wilson and family have come from Union College, Lincoln, Nebraska. He replaces Arthur R. Corder, who returned to the States a few months ago, and is presently dean of the school of science and technology. Donald Halenz and family have come from Andrews University. He heads the chemistry department.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Seventeen decisions for baptism resulted from a series of meetings conducted October 22-November 19 at the Framingham, Massachusetts, church by J. R. Hoffman, ministerial secretary of the Atlantic Union Conference.

► Twenty-nine churches were represented among the 91 graduates from the lay instructors' training school held recently at the New York Center. Instructors were V. W. Schoen, of the General Conference; H. W. Peterson, of the Atlantic Union Conference; H. E. Voorhees, of the Greater New York Conference; and Emilio B. Knechtle, who taught the Bible doctrines class. The graduates will now conduct lay evangelism schools in their home churches.

► Mrs. June Brown and Mrs. Bertha Herman, of the Brattleboro, Vermont, church, were the top solicitors in recent Ingathering tag days. Mrs. Brown raised \$144 and Mrs. Herman \$163, in two days.

► R. T. Hudson, president of the Northeastern Conference, conducted the fall Week of Prayer at the West Indies College in Jamaica.

► Ronald Aguilera, assistant publishing secretary of the Greater New York Conference, has accepted a call to serve as a district pastor in Puerto Rico. He and his family have already arrived in their new field of labor.



Central Union

Reported by
Mrs. Clara Anderson

► Don Phelps has accepted a call to the Wawona Camp service in Central California. He has been a worker in the Missouri Conference.

► The services and facilities of the chaplain's office at Porter Memorial Hospital have been expanded. Miss Ruth Alt is now working as a full-time assistant to the chaplains, E. F. Irish and G. A. Gerdts.

Half a Century in Ceylon

In Ceylon, Thambipillai Storer has witnessed the growth of God's work for the past 50 years. He and his wife were the first converts of the pioneers in the city of Jaffna.

This year marks the fiftieth year since Mr. Storer's baptism. The picture shows Solomon M. Moses, treasurer and Sabbath school secretary of the union, interviewing him at the camp meeting held at Mailapitiya in September. The church membership now in Ceylon is 953. The Sabbath school membership is nearing 1,200. There are 13 churches, a well-maintained high school, and a medical unit that is fast expanding. Baptisms for 1966 up to now exceed 100. God is helping this baby union of Southern Asia to take manly strides toward greater achievements.

B. F. PINGHE, *Secretary*
Ceylon Union Mission



► More than 80 persons took part in the Colorado Loma Linda University alumni meeting held recently in Colorado Springs. Dr. Marion Barnard, of Bakersfield, California; and Dr. Jack Provonsha, of the Loma Linda University department of religion, attended the meeting.

► The Wyoming Conference welcomes Brother and Sister Willis M. Adams, Jr., to the Rock Springs district. He is a graduate of Columbia Union College and has spent a year at Andrews University.

► Brother and Sister David Villemain have recently moved to the Sidney district in the Nebraska Conference. He comes to Nebraska from Andrews University.



Columbia Union

Reported by
Morten Juberg

► Charles L. Brooks, educational secretary of the Allegheny Conference, joined the E. E. Cleveland evangelistic team in Trinidad as singing evangelist for two weeks in October.

► J. S. Damazo, formerly from Milwaukee, Wisconsin, is the new pastor of the Pittsburgh Shadyside church. Philip Lemon, from Twin Falls, Idaho, has accepted a call to become pastor of the Philadelphia First church.

► Work has been completed on the new Trenton-Mount Holly consolidated school in the New Jersey Conference. The school, Meadow View Academy, is near Chesterfield, New Jersey.

► As a result of the Barron-Turner evangelistic meetings in the Sligo church, 46 have been baptized. Further baptisms have been scheduled.

► Ronald McCartney, M.D., is a new member of the radiology staff at Kettering Memorial Hospital. Dr. McCartney, a native of Pittsburgh, Pennsylvania, received his medical training at Loma Linda University.



Lake Union

Reported by
Mrs. Mildred Wade

► Evangelist Charles Blackwell, of the Lake Region Conference, is holding services each evening Sunday through Friday. Associated with him are Mrs. Adlan Turner, Bible instructor; Oliver Fenison, James Lathan, Robert Thomas, William McCalibb, G. Duncan, and the Slaten sisters, all of whom are members of the City Temple church in Detroit, where C. B. Rock is pastor.

► On October 13, 1966, Private Bill Sabin, of Wisconsin, was awarded the American Spirit Honor Medal.

► Mary Jones has been appointed business education teacher at Wisconsin

Academy. She is a graduate of Union College.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Dedication services for the Meadow Glade elementary school were held October 9. The new school was built during the pastorate of D. M. MacIvor. In the spring of 1966 it was awarded a model rating—the second school in the Oregon Conference to reach this standard. The first school at Meadow Glade, begun in 1899, is now in a new plant with four teachers and more than 100 pupils. Participants in the ceremonies included H. L. Rudy and H. R. Nelson, president and superintendent of schools in the Oregon Conference, respectively; N. R. Johnson and D. M. MacIvor, present and past pastors; Robert Deming, principal; and Willis Bruce and Merritt Crooker, former principals.

► Early in September four young ministers began their work in the Washington Conference: Douglas Cooper is working under the direction of E. F. Waters in the Monroe-Snohomish-Startup district; Gordon Mattison is working with W. C. Risley and pastoring the Federal Way church; Donald Scully is working with Lester Rasmussen and pastoring the Bellevue church; and Donald Whittle is working with Frank Wyman and pastoring the Port Townsend and Nordland churches.

► The church school in Fairbanks, Alaska, opened this year with the largest enrollment in its history—29 students in grades one through eight. Six eighth-graders are planning on graduation. The principal is Keith Wallace, and his wife, Joan, is a teacher.



Northern Union

Reported by
L. H. Netteburg

► A three-day training school was held for Northern Union literature evangelists in the conference office, November 14-16. Instruction was given on salesmanship, by the publishing secretaries and assistants. C. M. Barnes, union publishing secretary, was in charge of the school.

► North Dakota MV Societies have reported 26 baptisms so far in 1966, three more than their goal for the entire year.

► A color motion picture on the South Dakota camp, entitled "Flag Mountain MV Camp," has been filmed and produced by South Dakota's treasurer, M. L. Hale.



Pacific Union

Reported by
Mrs. Margaret Follett

► The members of the Ukiah Seventh-day Adventist church held groundbreaking ceremonies recently for their new

church building. It is expected that the building will be ready for occupancy sometime in the spring of 1967, according to the pastor, J. W. Wood.

► Eighty-nine delegates from the four senior academies and two junior academies in the Southern California Conference attended a Bible conference at Camp Cedar Falls recently.

► I. B. Burton is now serving as pastor of the Mojave church and the Boron company in the Southern California Conference.

► Wayne E. Andersen, formerly of Grants Pass, Oregon, has arrived in Hawaii, where he is serving as pastor of the Kona and Kohala churches.



Southern Union

Reported by
Oscar L. Heinrich

► The South Atlantic Conference reports 914 baptisms for 1966, through the month of October. Tithes increase for the conference through the third



A Handwritten New Testament

To help publicize the American Bible Society's designation of 1966 as The Year of the Bible, and to bring to millions the value of Bible study, the Pacific Union Conference public relations department recently initiated a local community Bible-emphasis program. Included was a project to invite SDA church members and others in each community to write the Bible by hand.

Mr. Thomas Johnson, of the American Bible Society's Los Angeles office (left) and Caesar Bufano, pastor of the Los Angeles Central church, display a handwritten New Testament that members of Pastor Bufano's church wrote. The copy contains 19 different languages.

HERBERT FORD
Departmental Secretary
Pacific Union Conference

quarter totaled \$45,000 over 1965 for the same period.

► Mrs. O. D. McKee, of Collegedale, Tennessee, personally solicited \$3,200 from business friends for Ingathering.

► On Sabbath, October 29, a church of 25 members was organized at Morgantown, Georgia.

► The cornerstone was laid for the new Covington, Kentucky, church on Sunday, October 23. Oscar L. Heinrich, church development secretary of the Southern Union, delivered the main address. Edwin Shafer is the pastor.

► Two evangelistic efforts in Charlestown, South Carolina, have followed the It Is Written television programs carried without charge by a local station. To date 15 have been baptized from the combined efforts.

Church Calendar

Soul-winning Plans and Projects	January 7
Church Missionary Offering	January 7
Liberty Magazine Campaign	January 14-21
Religious Liberty Offering	January 21
Bible Evangelism Crusade	February 4
Church Missionary Offering	February 4
Faith for Today Offering	February 11
Christian Home and Family Altar Day	February 18
Christian Home Week	February 18-25
Listen Campaign	February 25
Visitation Evangelism	March 4
Church Missionary Offering	March 4
Sabbath School Rally Day	March 11
Spring Mission Offering	March 11
Missionary Volunteer Day	March 18

REVIEW and HERALD

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

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

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.

News of Note

Sudden Death of President of Northeastern Conference

We regret to announce the sudden passing of R. T. Hudson, president of the Northeastern Conference, on December 10. Elder Hudson had just concluded a eulogy at the funeral of a dear friend in Flint, Michigan, when he collapsed. He died en route to the hospital.

Elder Hudson has pastored some of the largest Adventist churches in America, including the Ephesus church in New York. He was president of Northeastern Conference for four years. A life sketch will appear later.

W. W. FORDHAM

Two New Civilian Chaplains

The number of Seventh-day Adventists in the armed forces of the United States has grown rapidly in the past year. To meet the needs of the growing number of servicemen the church is assigning more ordained ministers to serve those in the military service.

Reo Clyde is starting work as a civilian chaplain for servicemen in the Fort Lewis, Washington, area. Anyone wishing to contact him can do so through the North Pacific Union Conference, 1544 S.E. Hawthorne Boulevard, Portland, Oregon.

The Southern Union Conference has voted to place a civilian chaplain in the vicinity of the Marine Corps Recruit Depot at Parris Island, Georgia, where he can also serve Fort Jackson in South Carolina and Fort Gordon in Georgia.

Study is being given to locating ministers at three additional places. As these are decided on, announcement will be made so that parents and friends of servicemen can write them for assistance.

CLARK SMITH

MV's Conduct Projects for the Navaho Indians

Over 40 tons of food and clothing collected by Pathfinders and academy youth throughout the Pacific Union Conference were transported this month to the Monument Valley Mission Hospital, Holbrook Navajo Mission School, and La Vida Indian School.

During house-to-house canvassing for food and clothing on Halloween in the Southern California Conference, a student from Glendale Academy met the manager of the Red Ball Trucking Lines. He was deeply impressed with the work these youth were doing and promptly offered one of his trucks and drivers to transport the supplies from Los Angeles to Monument Valley, Utah. The offer made it possible for all these gifts to the Navahos gathered by the Missionary Volunteers to be delivered free of charge on December 1.

Included in the load were medical supplies amounting to over \$2,500, collected by the Sandale SDA young single adults club. Among this medical equipment were two examination tables, a Hubbard tank whirlpool, steam autoclave, and an eye refraction unit.

Food and clothing from the other conferences in the Pacific Union were delivered to the various areas of Navaholand in conference trucks driven by the local conference Missionary Volunteer secretaries. While in council at Monument Valley December 1 and 2, these MV secretaries from the Pacific Union Conference adopted a union-wide project for 1967 in which the MV Societies will raise \$25,000 toward the erection of a steel all-purpose assembly building at Monument Valley Hospital.

In his TV news broadcast, Frank Hemminway contrasted the service commitment of SDA youth with the troublesome teen-agers of Hollywood's Sunset Strip.

JOHN H. HANCOCK

Ingathering in the British Union

The British Union has raised a total of £100,000 (about \$300,000) in this year's Ingathering campaign. The achievement is somewhat remarkable in view of the fact that this year we were allowed only four weeks for the campaign, as against five or six weeks in previous years. Many towns restricted our solicitation to only a few days—in some cases four days; in many, only one day. We are grateful to God for His blessings on our efforts.

A. C. VINE

Departmental Secretary
British Union Conference



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

NEW YORK—A new English version of the New Testament in the syntax and vocabulary of everyday conversation and illustrated with hundreds of sprightly line drawings has been published by the American Bible Society.

SYDNEY, AUSTRALIA—The pattern of religious affiliations in Australia is changing rapidly, with the Anglican and Protestant churches showing a decline in relative strength and the Roman Catholic Church enjoying a steady growth. This was noted by the *Australian*, national daily, in its editorial feature, Religion Today, which said that on the basis of census figures and projections, it will be

Death of Harold A. Miller

Harold A. Miller, for some 37 years a music educator in our colleges, passed to his rest December 6. He served on the faculties of Columbia Union, Southern Missionary, Pacific Union, and Union colleges. He composed many gospel and devotional songs, and was the author of articles on music. He retired in 1953.

Our sympathies are extended to the family of this worker in God's cause, who contributed much to a better appreciation of the fine arts in our schools.

CHARLES B. HIRSCH

The Adventist Home and School

The recent Autumn Council took official action affecting the frequency of issue of *The Adventist Home and School*. Hitherto there have been three issues a year.

The brethren in counsel concluded that growing juvenile delinquency, which is affecting many Adventist homes, calls for a wider circulation and more frequent issue of this journal. Therefore, beginning January 1, 1967, it will become a quarterly. The subscription rate advances to \$1.50 per year, and all subscriptions should be placed with the Book and Bible House.

Home and School is dedicated, as the name specifically states, to the spiritual interests of the home and the school, and consequently this journal ought to be in every home where there are school children.

R. J. CHRISTIAN, Manager
Periodical Department
Southern Publishing Association

only a few years before the Catholic Church overtakes the Anglican Church and becomes Australia's largest denomination. In 12 years the gap between the two major churches has narrowed from a former 15 per cent to less than 7 per cent at present.

GRAND RAPIDS, MICH.—Two thousand participants at the second Fundamentalist Congress of North America, which is sponsored by several independent Baptist denominations, reaffirmed their statement of belief in God as Creator, in the complete, verbal inspiration of the Bible, the total depravity of all men, an eternal hell of suffering for the wicked, the divinity and virgin birth of Jesus, the bodily resurrection of Christ, separation of church and state, baptism by immersion, and the autonomy and independence of the local church. They also expressed unalterable opposition to the ecumenical movement, inasmuch as "the prophetic scriptures predict a great apostasy which will culminate in an anti-Biblical one-world church."