

REVIEW

and Herald

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A New Day in Burma

By O. W. Lange, *Departmental Secretary*
Southern Asia Division

IT IS thrilling to live and work in Burma!" exclaimed Pastor Eric B. Hare, pioneer Seventh-day Adventist missionary (from 1915 to 1935) on the Salween River, when he and Mrs. Hare paid a brief return visit to Burma a few weeks ago. It was their first visit since World War II. His face beamed, and his voice reflected deep emotion as he exclaimed, "It is lovely! How wonderfully God has worked! It once seemed that so little had been accomplished. See the work now! My jungle boys are now carrying heavy responsibilities in the work! Brother Lange, it is wonderful, simply wonderful!"

Pastor Hare could not be satisfied until he visited Thra Peter, hero of many a wonderful Hare story. Thra Peter is the same smiling, lovable, stalwart man of God that he was in the days of the jungle band. He has grown a little older. Sister Peter is his worthy helpmate.

We went to Pa-an, where our school for the Tenasserim District is now located. The site of the old school, to which the witch doctors accused Pastor Hare of enticing village boys so he could cook and eat them, is in the interior, too close to insurgent territory for us to visit.

It was inspiring to visit the new Pa-an Middle School. The welcome brought tears of joy to all the visitors. The believers expressed their love with fragrant garlands, lovely Burmese songs, and speeches. A pleasant weekend was spent at the school before proceeding down the Salween by river launch to old Moulmein.

Moulmein throbs with missionary history. It is our local mission headquarters for the

Tenasserim area. The president, Pastor Myat Po, is one of Elder Hare's former students. The beautiful church, the mission office, and the workers' quarters point up a growing work. That night Pastor Hare was the speaker, and the little church was packed. Many fine young people were in the congregation.

Adventist youth in Burma who cannot attend our schools are facing great problems. Many have been forced to repeat some of their courses two and even more times, simply because they could not appear in class on Sabbath or attend Sabbath examinations.

These educational difficulties appear to be increasing since Buddhism

has again become the official state religion. In spite of the problems and difficulties, the church in Burma is proud of its faithful youth who, like Daniel and his fellow companions, walk by faith, with eyes fixed upon the eternal city. These young people of Burma need the earnest prayers of God's people.

A day spent at our Kyauktaing High School at Toungoo was enlightening. This school replaced old Mektila Training School. Pastor Chit Maung, the principal and business manager, is a very busy man. Not only is he responsible for the full school program, with nearly 300 students in attendance, but also a heavy building program as well. At present, temporary teachers' homes are being replaced by adequate, wood cottages, and a new administration building is under construction. The temporary mat-and-thatch school and hostel buildings are being replaced by well-built, modern buildings. The new boys' hostel was first occupied only one or two days before our arrival. On the day of our visit a borrowed bulldozer was at work leveling land for the administration building.

We were deeply impressed by the excellent student body and the devoted staff at Kyauktaing. This school is a true replica of the schools of the prophets. It is out in the beautiful Burmese jungle, ten miles or more from the village of Toungoo. Here the youth can enjoy the blessings of God's creation. The excellent spirit in the school was an evidence of some of the benefits that accrue from following the educational blueprint that God has given us.

During our visit a retreat was conducted at the Boy Scout camp on a small lake near Rangoon. Pastors E. B. Hare, O. O. Mattison, and O. W. Lange, along with the union staff and most of the Burma workers, were present. The camp presented an excellent opportunity

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Thra Peter and Sister Peter, of Burma. Pastor Peter was a companion in labor with E. B. Hare during the pioneer days on the Irrawady River.



The Church in Bible Times

By L. L. Moffitt

Secretary to the President of the General Conference

GOD is a God of order. Systematic procedures characterize all His ways. The heavens declare the glory of God in an orderly operating universe. Celestial spheres, constellations, galaxies—all move with precision in their appointed paths.

Likewise, heavenly beings are amenable to law and order. Cooperation and harmony pervade the ranks of the angelic host. Seraphim and cherubim come and go at God's command, and order is heaven's first law.

In God's dealings with His people in Old Testament times, order and organization received great emphasis. When He called His people out of Egypt He led them forth as an organized body under appointed leaders. A still more complete organization was effected in the wilderness when Moses accepted the counsel of Jethro to delegate certain responsibilities of leadership to capable men to be "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens" (Ex. 18:25).

At Sinai, following the giving of the law and ordinances and the building and furnishing of the sanctuary, a more detailed and effective organization was established. "The government of Israel was characterized by the most thorough organization, wonderful alike in its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works

was manifest in the Hebrew economy."—*Patriarchs and Prophets*, p. 374.

The camp of the Hebrews was laid out in an orderly arrangement, with its main divisions occupying designated positions surrounding the tabernacle. The exact location of each tribe within these divisions was specified. Every tribe had its own distinctive banner, under which its respective families assembled: "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house" (Num. 2:2). On the march they followed their own standards.

In addition to the orderly arrangement of the camp, strict sanitary regulations were enforced. Cleanliness of person and premises was required. Religious rites and ceremonies were clearly defined. Every phase of the imposing organization was regulated by definite laws and ordinances, under properly constituted authority.

Opposition

However, this orderly government was not established without opposition. There were the Korahs, Dathans, Abirams, and their sympathizers who resisted the divinely appointed leadership and sowed discord in the camp—with disastrous results.

With the rebellion suppressed, the plague removed, and God's leaders vindicated, Israel resumed their orderly but devious march to the Prom-

ised Land, the conquest of which, including territorial allotments to the respective tribes, was to be achieved along well-defined lines of organizational procedure. The government under the theocracy, the tabernacle, and later the Temple service, and all the civil and religious activities of rulers, priests, and people, were governed by explicit regulations.

When we come to the New Testament we find that Jesus Himself laid the foundation for the organization of the Christian church in the ordination of the twelve disciples, and in the Sermon on the Mount—the charter of His kingdom.

After Pentecost the rapidly growing church was confronted with the necessity of expanding its organization. Under the guidance of the Holy Spirit the apostles convened a meeting of the believers in Jerusalem to formulate a plan for the better organization of all the working forces of the church.

"Wherefore, brethren," they said to one another, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). This plan met with unanimous approval by the believers, and as it went into effect, the wider distribution of responsibility in no wise weakened the church. Instead, "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (verse 7).

Following the stoning of Stephen the believers "were all scattered abroad throughout the regions of Judaea and Samaria" (Acts 8:1). They "went everywhere preaching the word," and churches were raised up "throughout all Judaea and Galilee and Samaria" (Acts 8:4; 9:31). As the gospel continued its advance throughout Asia Minor, Macedonia, Greece, and beyond, churches were established in Damascus (Acts 9:10-25), Antioch (Acts 11:26), Corinth (1 Cor. 1:2), Thessalonica (1 Thess. 1:7), Philippi (Phil. 1:1)—to mention but a few—and in Rome (Rom. 1:6-8).

In every place where believers were raised up, the apostles sought to confirm the new converts and to throw about them the safeguards of gospel order. Churches were duly organized, officers were appointed in each church, and proper order and system were established. This is well illustrated in Paul's counsel to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the

God's attitude toward those who make it their business to break down the order and unity of the church was signally manifested when the earth swallowed up Korah, Dathan, and Abiram.

HERBERT RUDEEN, ARTIST



things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5).

In addition to the local church organization there were recognized districts comprising groups of churches, such as "the churches . . . throughout all Judaea and Galilee and Samaria" (Acts 9:31), "the churches of Galatia" (1 Cor. 16:1; Gal. 1:2), "the churches of Asia" (1 Cor. 16:19; Rev. 1:4-11), and "the churches of Macedonia" (2 Cor. 8:1). It is reasonable to conclude that there was some organizational significance to these geographical designations. The role of the general church council was also early recognized. The Jerusalem Council was convened to settle certain serious questions that arose in Antioch relating to Jewish and Gentile practices, questions that would affect the future development of the church. The procedures of this council indicate that the churches were represented by select delegations, that issues were freely discussed, and that the decisions were reached by general agreement.

"In the church at Antioch, the consideration of the question of circumcision resulted in much discussion and contention. Finally, the members of the church, fearing that a division among them would be the outcome of continued discussion, decided to send Paul and Barnabas, with some responsible men from the church, to Jerusalem, to lay the matter before the apostles and elders. There they were to meet delegates from the different churches. . . . Meanwhile all controversy was to cease until a final decision should be given in general council."—*The Acts of the Apostles*, p. 190.

In the council chamber the questions of circumcision and of certain Gentile practices were warmly discussed (see Acts 15:6, 7). The points involved in settling the main question seemed to present insurmountable difficulties. The inspired record is that this issue occasioned "much disputing" (Acts 15:7).

"The council which decided this case was composed of apostles and teachers who had been prominent in raising up the Jewish and Gentile Christian churches, with chosen delegates from various places. Elders from Jerusalem and deputies from Antioch were present, and the most influential churches were represented. The council moved in accordance with the dictates of enlightened judgment, and with the dignity of a church established by the divine will. . . .

"Not all, however, were pleased with the decision; there was a faction
(Please turn to page 4)

A Letter From Our President

DEAR FELLOW BELIEVERS:

"You have gone up to Jerusalem long enough," Jeroboam told his people (1 Kings 12:28, R.S.V.). This astute and wicked man endeavored to weaken and break the long-established bonds that bound the ten tribes in loyalty to God; he sought to substitute erroneous ideas of convenience for God's revealed truth and its demands on those who worshiped Him. Jeroboam well knew that regular attendance at the Temple service and fellowship with God's faithful followers would lead the people, over whom he had been placed, to give first allegiance to God, and would thereby hamper him in his political schemes.

Selfishly ambitious as Jeroboam was, he stopped at nothing to establish himself firmly as king of the northern tribes. He made his appeal to the flesh, to the carnal nature, by offering an easier religion, a way that demanded less effort--not so much sacrifice, less inconvenience. With this in mind he set up two golden calves, one in the north at Dan and the other in the south at Bethel, and he had the statement broadcast: "It is too much for you to go up to Jerusalem: behold, thy gods, O Israel, which brought thee up out of the land of Egypt."

Jeroboam was tragically successful in his wicked design. An easier way has always appealed to half-hearted worshipers. But when they seek a convenient way to serve God, men are certain to err. Loyalty and service to God cost something in inconvenience and special effort. It has always been so. Genuine religion has never been cheap. It can never be made less demanding, nor is it subject to convenient adjustments. The cross remains the symbol of Christ's followers, and cross bearing is the Christian's lot here below. It has ever been true that "there's a cross for everyone, and there's a cross for me."

The cult of convenience has become popular today, and it is the devil's master tool of deception. We need to "remember that the church of the living God must serve the needs of men rather than cater to their desires, must make people good rather than feel good. The cross is not a couch, and the gospel of the crucified Christ cannot be harmonized with physical comfort."--Interpreter's Bible.

Someone has asked the following penetrating question that should lead Christians living in lands of freedom and plenty to pause and think: "How many real Christian soldiers would our churches have on their rolls if public worship were illegal, or sanctuaries ill-heated, and all Christians ill-treated?"--Wm. A. Ward in Houston Times.

Christianity was born under just such difficult and inconvenient circumstances. Those early Christians did not ask what was convenient, what was easy. They simply wanted to know what was right and what was God's will. Because this was so, and this their attitude toward life, they became mighty conquerors in the cause of their Lord.

The old way up to Jerusalem is still the best way, despite its inconveniences.

R. R. Fiquier

President, General Conference

of ambitious and self-confident brethren who disagreed with it. These men assumed to engage in the work on their own responsibility. They indulged in much murmuring and fault-finding, proposing new plans, and seeking to pull down the work of the men whom God had ordained to teach the gospel message. From the first the church has had such obstacles to meet, and ever will have till the close of time."—*Ibid.*, p. 196.

Particularly exemplary was the attitude of the apostle Paul who, though personally taught by God, "had no strained ideas of individual responsibility. While looking to God for direct guidance, he was ever ready to recognize the authority vested in the body of believers united in

church fellowship. He felt the need of counsel; and when matters of importance arose, he was glad to lay these before the church, and to unite with his brethren in seeking God for wisdom to make right decisions. Even 'the spirits of the prophets,' he declared, 'are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints' (1 Cor. 14:32, 33). With Peter, he taught that all united in church capacity should be 'subject one to another' (1 Peter 5:5)."—*Ibid.*, p. 200.

The wise decisions of this general council brought confidence into the ranks of the Gentile believers, and the cause of God prospered.

(First in a Series of Nine Articles)

Gethsemane and Calvary

By Bessie L. Ahrendsen

THE world is our field of missionary toil, and we are to go forth to labor surrounded with the atmosphere of Gethsemane and Calvary" (*Testimonies*, vol. 7, p. 12). What does it mean "to go forth to labor surrounded with the atmosphere of Gethsemane and Calvary"? What is meant by such an atmosphere? What would it be and what would it not be?

Since Jesus often went to Gethsemane to pray and to meditate, surely the atmosphere of that sacred place would be one of meditation and agonizing prayer. The last time Jesus went there He did so in great sorrow because, bearing the sins of the world, He could no longer see His Father's face. Satan was oppressing Him, tormenting Him. "What is to be gained?" he said in effect. "Your disciples will turn against You; Your own people are rejecting You." Christ was filled with the dread of separation from God, and He feared that in His human nature He might fail in His mission. In this torture of heart and mind He went to pray for His disciples, for His children, for Himself. He had a love for souls that made Him drink of the cup, a willingness to do His Father's will even unto death.

After the Saviour had prayed for the third time, "If this cup may not pass away from me, except I drink it, thy will be done," He fell dying to the ground. The Jewish people, the Roman soldiers, all combined, could not have crucified the Saviour except He surrendered Himself to

them. There is a cup that the hand of God holds to the lips of each one of us in the atmosphere of Gethsemane. It is a love potion that we can drink only as we kneel praying, "Not my will but Thine be done."

Into Gethsemane Jesus went in agony of soul, not only for the whole world but for each individual, for you and for me. He prayed for Peter; He prayed for each of His disciples. He sweat great drops of blood for me. "How few there are who realize that all this was borne for them individually!" (*Testimonies*, vol. 9, p. 102). Have you pledged that every energy of your life shall be devoted to the work of winning souls to Him? Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls?

On the cross of Calvary, shrouded in darkness, suffering and dying, Jesus forgave one man his sins and prepared that man for paradise. There were actually two thieves on Calvary

with Jesus. One of them found salvation only because Jesus was willing to suffer agony and shame, torture and death. This is the atmosphere of Gethsemane and Calvary. We cannot go there grasping for a throne or a crown of glory. But surrendered and crucified there, we may be fitted for it. We must obtain all these in the same place the thief was prepared for his—on a cross where self is crucified.

After Gethsemane and Calvary James and John no longer sought the highest positions, nor did they assert boldly that they could drink the cup. In humility of soul they prayed, "O God, make me able."

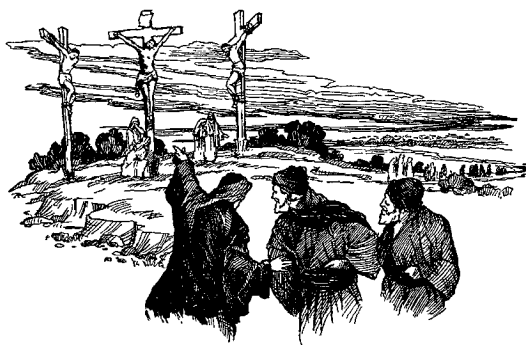
Jesus was the Great Teacher, not in word only, but in action as well. That night in Gethsemane He taught Peter that we are not to crusade with a sword in our hands, but with "the sword of the Spirit." It was to the garden of prayer that Peter repaired after his denial of Christ. *The Desire of Ages* states, "On the very spot where Jesus had poured out His soul in agony to His Father, Peter fell upon his face, and wished that he might die" (page 713). Peter did die there in Gethsemane; and he was born again. This too is the atmosphere of Gethsemane, a place of soul searching, where we go to meet our God.

A Final Look at Calvary

Let us return to Calvary for a final look. There Jesus condemned no man, but He prayed for those instrumental in His death. Though they drove the nails through His hands and feet, and though His heart was breaking because of their sins, He forgave them and implored His Father to forgive them. For how much less than this do we so often crucify some poor soul, in anger and hate, or in contempt and scorn, with lashing, unkind, thoughtless words. But this was not the atmosphere of Calvary. It was a sacrificial altar, one where Jesus, the Lamb of God, forgiving and loving unto the end, gave His life that we might have life. There He made it possible for His life to become ours, and for us to lay all on that altar of sacrifice.

On Calvary the Father's face was hidden from Jesus. Though His presence was not revealed, He was nevertheless there with His Son. Even though His power was not used to save the life of His Son, He was there and suffered with Him. But because the Father loved us He permitted Jesus to suffer and to die.

Dear child of God, when you too are suffering tribulation, pain, sorrow, trials unnumbered, remember this—God is there. He who gave His Son to save





Pastor and Mrs. E. B. Hare welcomed at Pa-an, Burma, with their traveling party and members of the welcoming committee.



Girls at lunch at the Kyauktaing Mission School in Burma. This school replaced the former one situated at Meiktila.

your life must permit you to go through a refining process that leads you to drink the cup of Gethsemane, and on Calvary to receive for your own the Life that was there given.

A New Day in Burma

(Continued from page 1)

for heart searching, for earnest Bible study, and for spiritual improvement. The daily program began with a devotional meeting. The remainder of the day was taken up with study, council meetings, and round-table discussions.

The retreat brought us close together in deep spiritual fellowship and warm comradeship. Every afternoon an hour was set apart for recreation, which included a short swim in the lake, followed by a refreshing bath.

Practical Demonstrations Given on Use of Lay Talent

On the two Sabbath afternoons during the retreat practical demonstrations on how to organize and use lay talent in the evangelistic program were carried out in the form of home visitation work. These demonstrations showed how co-ordinated planning by the pastors and evangelists could utilize the talent of the church members in systematic visitation efforts to acquaint entire residential areas with the truth. The lay movement in Burma is growing at the present time, and the success of those involved is inspiring others in the church to take up the work for their friends and neighbors.

Among the solemnizing events that occurred during the time we were together was the signing of the amend-

ment to the Burmese constitution, which grants freedom to all religions, including freedom to propagate their faith. This amendment is recognized by our people as a signal from above for God's people to move forward in the work of giving the third angel's message while the way is still open.

Pastor Hare's observations about the growth of the work in Burma since he left the field help us to realize the greatness of God's blessings that have attended His work. Often those in close touch with the burdens and obstacles fail to see the magnitude of the progress and growth taking place.

Toward Better Health

Material Provided by the General Conference Medical Department

War in the Stomach

By Wadie Farag, Nile Union Evangelist

IN ALL probability you are eating more than your system requires. Why not resolve to eat less in 1962? People generally seem to take more pleasure digging their graves with their teeth than with a hoe. A second serving has a bewitching influence, and the third is better than the second, but never as good as the fourth. *Food*—dynamic word! The only trouble is that it explodes within the system, and its explosion can bring total disaster to the whole being. Obesity caused by overeating is one of the great curses of our day, and a major cause of premature death.

Some amazing excuses have been offered for the indulgence of appetite. For instance, "If I don't eat this extra morsel of perfectly nutritious food it may spoil before the next meal." And who shall deny that

thrift is a laudable motive? The food will spoil, but maybe the stomach won't! Others excuse indulgence on the basis that the food they eat is, after all, wholesome. They never seem quite to grasp the idea that "it is possible to eat immoderately, even of wholesome food" (*Counsels on Diet and Foods*, p. 131). They labor under the illusion that the more wholesome the food the more nutrients they are getting. Feeling weak and faint from sheer overeating, they conclude that they need still more nutrients, and so they proceed to eat still more. They become ever more drowsy as a result, and matters of eternal importance fade into the background. Yes, "nearly all the members of the human family eat more than the system requires" (*ibid.*, p. 132).

Chew, chew, chew; eat, eat, eat; is

the practice of millions. Some people keep on eating until their profile is grossly disfigured, and the most spectacular part of their anatomy is the part they have pampered most. They face the world with their stomach protruding instead of their chest. Overeating is one of the great sins of this age. "As a people, with all our profession of health reform, we eat too much" (*ibid.*, p. 135). A man who conquers his appetite is truly victorious, for on this battle line multitudes meet defeat. "One of the strongest temptations that man has to meet is upon the point of appetite," and "the gratification of unnatural appetite led to the sins that caused the destruction of Sodom and Gomorrah. God ascribes the fall of Babylon to her gluttony and drunkenness" (*ibid.*, p. 147). "Eating, drinking, and dressing are carried to such excess that they become crimes. They are among the marked sins of the last days, and constitute a sign of Christ's soon coming" (*ibid.*, p. 146).

If you conquer your appetite in 1962 you will have armed yourself well for victory in the coming crisis. There is no doubt that "the controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character" (*ibid.*, p. 163). It was the appetite of mother Eve that brought ruin to the entire human race, and it was the Saviour's victory over the first great temptation to appetite that gave Satan a sure defeat. Christ began the work of redemption just where the ruin began. He conquered appetite. By His grace, we can do the same.

How They Feasted in Old Pompeii

Some time ago I heard one Egyptian friend say to another: "You see, it is this way. If you finish in 60 years the food that God intended to last you for 70 years, then most likely you will die at 60; but if you make the same amount of food last you the 70 years, you will probably live long enough to finish it." The thought amused me, but there is truth in it. It would seem that some people try to finish a 70-year supply of food all at one meal, and as a result they fall dead before they are through with their experiment. In Pompeii, Italy—destroyed by a volcano in A.D. 79—you can still see mummified human beings and their magnificent palaces. Next to the dining rooms in some of these palatial mansions you will find other rooms for vomiting. When people had eaten their fill in the dining

room they could excuse themselves, retire to the adjoining room, tickle their throat with a feather—and then be able to feast all over again. Back and forth they went, for eating was their delight. Their belly was their god (see Philippians 3:19).

Nowadays there are more refined ways of accomplishing similar results. People seek relief from the results of overindulgence, but refuse "to obtain it at the price of self-denial" (*ibid.*, p. 150). Modern man would rather take enzymes or a dozen other things to help his digestion than give his stomach a rest. "In vain the stomach protests, and appeals to the brain to reason from cause to effect" (*ibid.*, p. 139). In order to enjoy a few additional delicacies a man is willing to spend the rest of the day in discomfort from a myriad of aftereffects, both physical and mental. Man's incredible perseverance at the table with knife and fork is worthy of less harmful and more rewarding activities. "A clogged stomach means a clogged brain" (*ibid.*, p. 137), and the world is in need of a master plumber to clear both.

Several decades ago the president of one of the universities in the Bible lands was invited to an Arab home for dinner. He enjoyed the food and ate all he wanted. When he was through eating, the hostess urged him to eat more. He replied that he had eaten all he wanted, but with typical Arab hospitality the hostess

said, "Eat this serving for my sake." He ate it. Then she said, "Eat this for my husband's sake." As she put still another serving on his plate, she said, "And this for my daughter's sake, . . . and this extra serving for my son's sake." The university president ate it all for the sake of everybody.

Soon it was time to go back to the university, but he could hardly stand. With great effort he walked to his horse, and with still greater effort he was able to balance himself on it. On the way the horse stopped to drink. When it finished the president said, "Please, horse, drink some more for my sake." It did not. He urged, "Please drink for my father's sake and for the sake of mother and daughter and wife and all." But the horse refused. He said to himself, "Surely the horse is smarter than I."

Two Meals a Day—or Three?

We are told that "most people enjoy better health while eating two meals a day than three" (*ibid.*, p. 176). I knew this counsel was never intended for me. I was not like "most people." For 22 years I had never eaten between meals or tasted meat. Surely the two-meal-a-day program was meant for others. One day my wife prodded me: "You'd better eat no supper; two meals may be sufficient for you. Then, in time, both of us will weigh about the same." This thought was shocking to me. She might as well have told me to stand on my head for two hours a day, or to go around the world on foot. It was not hard to convince my wife, however, that it was better for me to enjoy her wonderful cooking three times a day.

But last New Year's Eve, for some reason or other, I ate no supper, and resolved to eat only two meals a day in 1961. This means 365 meals less than I ate in 1960. I feel better for it, and I now believe that when the inspired writer said "most people" she had me in mind. How I wish I had had courage enough to believe her years ago, even as a lad! But I excused myself. I was not yet 40, and because I never ate between meals I felt hungry at supper time. I did not realize that "the stomach may be so educated as to desire food eight times a day, and feel faint if it is not supplied" (*ibid.*, p. 175). This two-meal-a-day program is a wonderful plan for "most people"—perhaps even you. Give it a fair trial, but remember that "those who are changing from three meals a day, to two, will at first be troubled more or less with faintness, especially about the time they have been in the habit of eating their third meal. But if they

A Bible Quiz

Old Testament Persons

1. Besides Eve, who were the only three women living before the Flood whose names are mentioned in the Bible?
2. Who was the inventor of string and wind instruments?
3. Give the name of the oldest man who ever lived.
4. Among the men born after the Flood, who attained the greatest age?
5. Name a child whose cry God heard and answered.
6. What two ungodly persons mentioned in Genesis were helped by God-fearing servants?
7. Who made the first recorded confession to the Lord?
8. Who delivered Joseph from the hands of his brethren?
9. Who suggested selling Joseph to the Ishmaelites?
10. What heathen priest's grandsons are often mentioned?

(Answers on page 25)

persevere for a short time, this faintness will disappear" (*ibid.*).

Remember that what goes into the mouth determines to a great degree what comes out of it. How can one speak sweet words when suffering from a sour stomach? How can one think peace when there is war inside? It is true that the manner in which one eats is of relatively minor importance, but what one eats and how much he eats matters a great deal. It matters little if he eats with his hands or with a fork, if he eats at a table or on the floor, as in some lands. What matters is what he eats, how much, and how often. To a great extent these determine his character. It is a scientific fact that "a close sympathy exists between the physical and the moral nature," and that when a person sets up "a war in the stomach" he cannot war effec-

tively with Satan (*ibid.*, pp. 165, 111). His energies will be divided on two battle fronts—the physical and the spiritual. Explosions in the stomach also endanger other people close by. They destroy friendships and opportunities.

"A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating" (*ibid.*, pp. 138, 139).

You and I can be a blessing to the world if we master our appetites. How about resolving now to do so in 1962? If we resolutely carry out this resolution, all the others will be easier.

The Land of Beginning Again

By Albert L. Hendrickson

"I wish that there were some wonderful place

Called the Land of Beginning Again,

Where all our mistakes and all our heartaches

*And all of our poor selfish grief
Could be dropped like a shabby old coat at the door,*

And never put on again."

—LOUISA FLETCHER TARKINGTON

WHY should anyone want to have another chance at life? Could it be that most people in later years conclude that they have put off doing some of the things their more mature judgment tells them they should have done? True, procrastination has taken a great toll of human capabilities.

The wise man admonishes "Remember now thy Creator in the days of thy youth." But he also warns of the fearful results of procrastination—and who should know better than he? "Walk in the ways of thine heart," he says, "and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

Procrastination leads to inaction, and the same reasons for indulging in it will continue to exist as long as we practice it. In fact, the longer we procrastinate the more magnified these reasons tend to become. Procrastination is illogical. It feeds on itself.

It has been said that the road to hell is paved with good intentions. King Agrippa said to Paul, "Almost thou persuadest me to be a Christian." We have no evidence that he ever put into practice the things he knew to be right.

When should we start serving our Maker and Benefactor? Do we ask ourselves when we should start obeying our parents or appreciating the friend who has bestowed upon us some great favor? Do we question whether we should wait until some future date to thank a friend who has given us a valuable present? Possibly the young man who asked Jesus what he must do to inherit eternal life expected to fulfill the requirement Jesus made of him—sometime. But so far as we know, he never did. When should we start doing right? This is a strange and paradoxical

question. As logically we might ask when to start eating in order to keep alive, or when injured how soon to apply a tourniquet to stop the flow of blood.

A READING MUST FOR YOUTH

The Scriptures counsel us, "To day if ye will hear his voice, harden not your hearts," for "behold, now is the accepted time." The Bible admonition against procrastination is not alone for those who have failed or refused to accept the Christian way of life, but for professing Christians who have failed or refused to live up to the standards that the Scriptures declare essential.

Nineteen hundred years ago a young man, poor in this world's goods, walked the Galilean hills, ministering to those in need. The sorrowful came to Him to be comforted, the sick came to be healed, the troubled came for advice, and the sinner came for eternal life. Some accepted this Man of Galilee as soon as they heard His message; others procrastinated. Nicodemus came to Jesus and received counsel and hope, but the rich young ruler came only to reject His message of mercy and pardon.

There are two roads to travel, two masters to serve, two destinations to reach. "Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Joshua 24:15).

Previous to the Flood most of the earth's inhabitants put off until too late the most important thing in the world. Possibly many of them planned to investigate Noah's message sometime, but history confirms their unalterable neglect. Most of us are attempting to get the Lord to reduce His price for a home in the earth made new. He has offered us a home of such grandeur that it is beyond the power of human tongue to describe. He has offered us life in a home that stretches away into the eternal future for incalculable billions of years. He has offered treasures and privileges beyond the power of man to understand—and all this for a few short years of pleasurable service. But in our shortsightedness we say in substance, "Lord, the price is too great. Here is what I will do. I will give the best part of my life to Your arch enemy, who has offered me only death for my trouble, and give You the last few years."

Would we deal thus with an earthly friend who may have offered



Steer a true course as you launch forth into the new year.

us a \$20,000 home for one tenth of its value? Would we attempt to beat him down on the price? Paul, after he had been beaten, shipwrecked, imprisoned, and spurned by his countrymen declared: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

We cannot escape the consequences of transgression. David sinned and repented, but he paid dearly for his folly, and his heartbroken cry for pardon echoes across the centuries of time: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me."

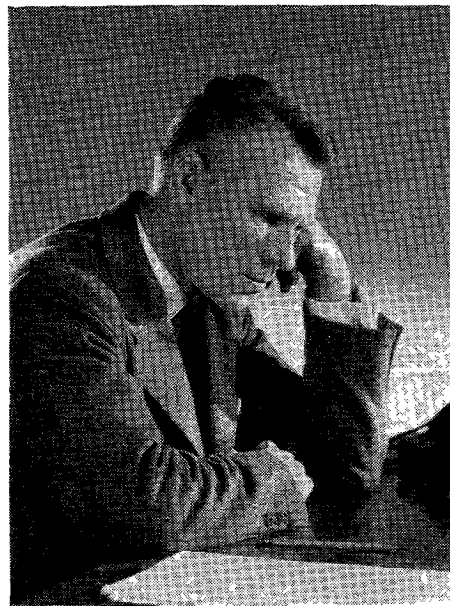
Anything worth doing at all is worth doing *now*, for "whatsoever a man soweth, that shall he also reap." If we sow hard work we will be rewarded for our labor, if we sow idle-

ness we will reap poverty, if we neglect the care of our bodies we will reap ill health, if we deal dishonestly with others they will return full measure, with interest.

We cannot build poorly and live luxuriously. Now is the accepted time. There was an ancient Greek statue named Opportunity. The only hair on the statue's head was a lock that hung loosely over its brow. Any one who would lay hold of Opportunity, presumably, must do so as it approaches, for once it turns away, there is nothing on which to lay hold.

We are our ship's own pilot, and if on the sea of life we steer that ship onto the rocks, we have no one but ourselves to blame. If after we have crossed the sea of life we find that we have taken the wrong course, we cannot turn back. But at any time during the voyage we can change our course.

Yes, there *is* a Land of Beginning Again, but its glories are available only to those who have not too long postponed meeting the requisites for an inheritance within its borders.



A. DEVANEY

It is not a sin to be tempted. Don't confuse temptation with sin.

capable of wanting to bite. But it is "sin" when he takes the bait. It was not because no evil presented itself to Jesus' mind that He triumphed over the devil in the wilderness. Jesus was hungry; He could feel the attraction of riches and power and pleasure, the "pull" of a way of life that left out Gethsemane and Calvary. Jesus perceived these things, but He did not entertain them in His mind beyond the point of perception. He rejected them immediately and decisively, and expelled them from His mind. Let us not subtly persuade ourselves that extended consideration of a temptation is still only "being tempted." We need to be completely honest with ourselves in this respect, and restrict the "zone of temptation" to the bare recognition of the proposition.

No, we need not charge ourselves with sin when we have only been tempted. The possibility of being tempted exists until death, and the frequency and intensity of temptations are not a reflection on one's state of sanctification. In fact, it is certain that a vigorous Christian life will draw attacks from within and without. Temptation is the devil's prime weapon. Why should he not use it powerfully, and often, against his inveterate enemies—consecrated Christians? The hunter does not go on chasing and shooting at dead birds. It is the bird trying to get away that draws his attention and fire.

A Lifelong Battle

Next let us ask, Does the new birth make us into creatures who cannot experience temptation and who cannot sin? Do we lose all past evil tendencies immediately? Any knowledge of post-conversion of human nature proves this to be false. The Christian has an unending battle against the sinfulness of his human nature, even after conversion and the new birth:

Personal Problems of Christian Living—

IMPURE THOUGHTS

By C. E. Wittschiebe, *Professor of Pastoral Care*
Andrews University

Even though I have been a church member for many, many years, I sometimes find myself tormented with impure thoughts.

HERE is one of the most difficult problems in the whole field of Christian experience. Put in its simplest terms, it might be worded this way: How can a Christian, a new creature, one who has buried the old man of sin in baptism, ever feel lustful drives and be troubled with impure thoughts?

Some may argue that the occurrence of such evils proves that a man is not a Christian. This, you may say, would greatly simplify the problem. But probably it would, at the same time, rule out almost every human being who has professed the name of Christ. The history of the church is not lacking in confessions, by great spiritual heroes, of intense struggles for victory over impurity.

First of all, let us make a distinction between temptation and sin. Many confuse one with the other, and blame themselves mercilessly for sinning, when they have only been tempted. If a thought takes shape in the mind enough to be recognized as an evil thought, a man has not yet sinned. Sin can range from a passive acceptance of the thought to an active entertainment of it. The latter can take the form of phantasy, in which the action is projected only on the moving-picture screen of the mind, or it can start a process of response that finally finds expression in action. How can a man be tempted unless the temptation is presented to him? If it cannot take shape even as a thought, then how is he to reject or accept it?

The enticement of sin is like the baiting of a fish. The fish, let us say, has not sinned when he sees the bait or even when he realizes that he is

"None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. . . .

"So it will be with all who behold Christ. . . .

"Let the recording angels write the history of the holy struggles and conflicts of the people of God; let them record their prayers and tears; but let not God be dishonored by the declaration from human lips, 'I am sinless; I am holy.' Sanctified lips will never give utterance to such presumptuous words."—*The Acts of the Apostles*, pp. 561, 562.

"The Lord would have all His sons and daughters happy, peaceful, and obedient. Through the exercise of faith the believer comes into possession of these blessings. Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."—*Ibid.*, p. 564.

"We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection."—*Ibid.*, p. 565.

"Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. . . . We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience."—*Ibid.*, pp. 560, 561.

You will note from these quotations that the new birth does not open a period in life in which a magically changed nature makes its way undisturbed to the kingdom of glory. Rather, the new birth marks the beginning of a continuing struggle, a lifelong conflict.

The whole nature is affected by the new loyalty. The basic drives, the executive center of the personality, and the conscience—all sense the power of the new life working in them. The basic drives, now under the control of a stronger, finer "self," are placed in the service of high and pure ideals. The whole personality is responsive to a conscience that is now sensitive to the impulses of God's Spirit. Formerly, the desire for love may have deteriorated into the grossest types of sensual activity. But under the sanctifying influence of the Spirit, love

appears only in wholesome and healthy forms—for God, for man, and for self. Formerly the aggressive drive manifested itself in contention, in malice, in destructiveness, and in an intense feeling of need to achieve status at the expense of one's fellows. Now the aggression is that exhibited by the Christian soldier marching on to the war of God against His foes. It shows itself in a strong and fearless advocacy of good. It lies at the base of sustained and broadening mission advances. Paul's aggression before conversion was directed *against* the Christians; after his conversion it was placed in the service of God *for* Christians. John's thundering drive, which could urge fire on defenseless villages, is, after conversion, used in the defense of love and the brethren.

The Spirit of God mysteriously and mightily permeates a man in such a thorough and dynamic way that the "oid" nature is transformed into the "new." Putting it somewhat crudely, the horse is not killed, but his nature is tamed and he now responds gladly to the wishes of his new rider. No earthly illustration can quite bring out the real meaning of the process of regeneration and sanctification, but this one may help.

A God-given Instinct

Let us apply what we have been discussing to the sex instinct. This instinct was placed in man's nature at Creation. It has the unqualified blessing of God, and was intended by Him for the procreation of the race, and also to bind two lives together. "And they shall be one flesh." At conver-

sion this strong drive of one's nature is not destroyed or anesthetized. It is purified. It becomes one of the finest demonstrations to the Christian of the transforming power of the grace of God. When normal expression is denied by circumstances out of the control of the individual, he sublimates this energy in acceptable ways of service for man and God.

The surgings and pressures of these basic drives continue through life. Self is insistently calling for attention and satisfaction. Under the control of the Spirit of God, self is lovingly dealt with, but is not allowed to act *selfishly*. Self takes its proper place in relation to the other children of God. Self recognizes the sovereignty of God in all areas of life. Self, then, serves the best interests of self by placing *itself* wholly in the loving hands of the Father.

This means a daily renewing of the original act of surrender. Each day continues the battle against the selfish trends of man's nature.

In conclusion, then, we see that sin is not temptation, that temptation will continue through life, that human nature is not destroyed at conversion, that self must be fought all through the life under the controlling grace of God, and that God, sometimes quickly and sometimes gradually, brings all the elements of man's nature and personality into willing obedience to the Saviour dwelling within. This is the heart of the gospel message the church has been bringing to lost men through the centuries. Its finest summary—

"For me, *life is Christ.*"

Fellowship of Prayer

"We Are So Thankful"

"We are so thankful for the prayers of God's people. Last Sabbath our oldest son and his wife were baptized. 'It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.'—*The Great Controversy*, p. 525."—Mrs. W., of Washington.

"I requested prayer for our younger son and his wife. It seemed as though their marriage was surely going on the rocks. The Lord heard, and their home was saved. I appreciate your prayers and thank you so much for them."—Mrs. L., of Texas.

"Thanks for the prayers you have sent up for our son and daughter-in-law. They were separated but are back together now. Continue to pray that they will give their hearts to God."—Mrs. M., of North Carolina.

"Our son has taken one step closer to God since I wrote my first letter. He has overcome the smoking habit."—Mrs. R., of New Jersey.

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

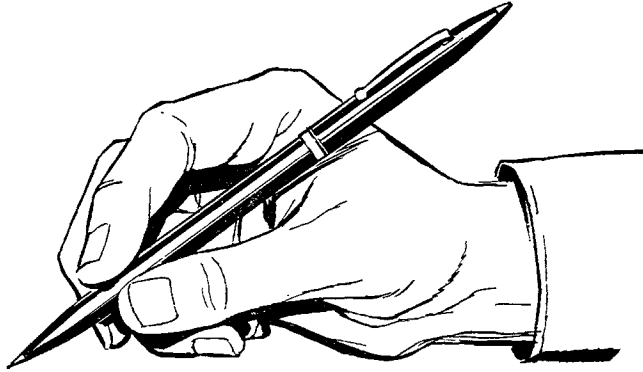


For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Letters From Home



By
Milton
Murray

WITH A characteristic sense of humor and sincerity my father recently wrote:

"I enjoy getting your letters from time to time. The daily mail at our house is very important, as you know. Our clan has always been much interested in the mail. It was a good thing that stamps and the mail system were instituted before we came on the scene. If we had not arrived in a world where these evidences of culture and education existed, I'm sure we would have had to start our own pony express system."

Yes, we probably would have.

Ever since I can remember, it seems that our family has lived more apart than together. This was not by desire, but by circumstances imposed by the career of a missionary. Recollections of my youth are dominated by good-bys, anticipations, visits, suitcases, itineraries, and letters. Although my sisters and I enjoyed a good Christian home, I have often wondered what it would have been like to have had a homestead, to have belonged to one church congregation for a period of years, to have gone to a nearby academy, to have attended college and gone home two or three times a year, to have had a father and mother close at hand when deciding important issues of life. Probably the majority of parents, and their children, enjoy such an environment.

But a good number of Seventh-day Adventist homes do not. As participants in a global mission, some parents find that continents and oceans separate them from their children. In other cases young people, concerned with obtaining an education that will equip them to serve their God, leave home and travel thousands of miles to achieve their goals.

As most of us parents have learned, it takes a lot of loving, talking, reprimanding, worrying, and praying to lead our children in the paths of righteousness, even as our children live under our roof. With the disadvantage of distance, many a Christian

parent has been distraught with anguish at the very thought of bringing up son or daughter in the ways of the Lord. I am sure they have reason for concern.

However, as one who has benefited from long-distance loving, writing, reprimanding, and worrying Christian parents, I would like to share excerpts from some of the letters I received, in the hope that they will help parents beset with similar circumstances.

Although endowed with a reasonable amount of intelligence, I had some difficulty applying myself to classwork when attending River Plate College (Argentina) from the ninth to eleventh grades. My father demanded, in a kind but specific sort of way, adequate explanations for some of my grades. He always gave me the benefit of the doubt, but nonetheless bore down on my responsibility for doing better. For example, in a letter dated June 8, 1937, he wrote:

"What you wrote about your studies has been noted, and I can assure you that I am glad that you are taking this matter to heart and getting right down to good hard work. You really cannot expect to make much in life if you do not put your best efforts into living. . . .

"Now, you mention in your letter having 'a few little things' to do. . . . As soon as you get this letter would you please do the following:

"1. Write me what you have to make up in geometry and what you have done toward getting it in order.

"2. Go to the registrar and ask her to give you a grade card for the first nine weeks to show how you stand with your studies up-to-date. . . .

"3. Let me know in the same letter where you are in typing. How many

lessons have you done in the past week? On what lesson are you now working? On what lesson were you at the end of the summer? Let us know if you have finished the first ten lessons as you planned to."

Such explicitness forbids hedging answers! Aside from the immediate therapeutic value of such a letter, I was being exposed to some of the finest techniques known in good management and administration. To this day I find similar directives from my superiors very helpful, and at times I have employed comparable methods with my associates in an undertaking.

His letter continued:

"You will have trials and temptations, but think how happy you should be that your father and mother will be helping you all the time, while there are others who have no parents and have been thrown largely on their own responsibilities. . . . Now, you will have to make yourself do things and make up your mind to go right through with a project. . . . There are things I have to make myself do, and I have lived two and a half or three times as long as you have. Do not be afraid of life. Buckle right in and you will see the obstacles disappear before you.

"We have prayed earnestly that God would help you in your studies, and we are so glad He is helping you. We shall continue to pray for you as we gather in the morning for worship, and at other times. . . . So, I must leave you now, but it is with a prayer that you will make harder efforts to get your lessons well and to live a fine Christian life there among your companions."

Such a two-page single-spaced letter from a loving father helped me

brace up to life. In the same letter he noted that I had asked for some money. He replied:

"Really, we are quite short right now. We are sacrificing here at home almost beyond what we should, but it seems necessary in order to keep your school bill paid. The girls are not studying music. We are eating sweet potatoes until the price of Irish potatoes comes down. Have cut butter out lately. Am enclosing, herewith, two pesos, which is all that can be spared this month."

I always appreciated such picturesque descriptions of the home finances. It helped me to be careful with the limited amount of money that I did get. It also introduced me to an appreciation of the value of money.

News and Philosophy

Frequent incidental comments on the little things happening about the house made letters from our parents seem natural. They wrote as they would have talked to us. For example, they wrote once:

"When you left, the chickens began laying more eggs right away. There is a sick hen now. We have been dopping her up on kerosene and cooking oil. She is still alive, but is very low, possibly will not pull through."

Bits of philosophy or timely illustrations punctuated many letters. In commenting on one of my known weaknesses, for example, he wrote:

"It will be well for you to recognize early in life that one can have a good many good qualities, but if he has one that is not good, that one bad characteristic may pull him down, and he may go under if he is not careful. It takes only *one* hole in a ship to sink it. . . . There have been men who have been over the path you are now on, and are equipped to give you some suggestions that will help you. No suggestions or help they can give you will win the whole victory, but a most determined effort in your own self must be made. Nothing anybody else can or will do for you will wholly replace self-effort."

Another time he wrote:

"We are praying to God earnestly that He will bless you in your young life. I know from experience and observation that you have your trials. My heart goes out to you as you struggle along life's pathway. Keep up your courage, and 'hit the line hard' as they say in football jargon. Don't fumble the ball, but make a touchdown every day and you'll be all right. I hope you are faithful in studying your Bible and going to the religious services."

On another occasion my father

commented on the importance of trusting the outcome of apparent defeat to the benefit of God's plan. He said:

"Sometimes there may be some ulterior motive in somebody's mind, but there is a guiding hand, the hand of God. He will make these things right in His own good time. In all this the Holy Spirit is directing, and the thing will finally come out to the satisfaction of the great plan of God, with a valuable lesson for all involved."

Such complete trust and confidence in God can only be an inspiration to a young person who will tend to look at the situation from short range.

Then, of course, the Army draft came along in 1942. Always thoughtful and aware of the needs of his boy, my father wrote a few days before I was to be inducted:

"I shall send you *Time* and the *Instructor* when you advise me of your more or less permanent address, which I suppose you will do in a week or so. Keep up your courage. We think and talk of you a great deal. Trust God and go ahead. Lovingly, your Daddy."

Along with this note came a poem written by my mother for the occasion. It read:

"A week from now, my darling boy,
You will have left the Press,
You will have gone to Battle Creek,
You will have changed your
'dress.'

"I wish that I were with you now

To see your sparkling eyes
And listen to you talk and laugh
Before those sad good-bys.

"I never thought that I would have
A soldier boy that's mine.
I never even wanted one—
But now I think it's fine.

"I'm glad you are so tall and strong
And healthy as can be.
You'll be the finest soldier there,
As all the world will see.

"I know you'll always do your best,
Because you always do;
And to yourself, dear Milton boy,
And to your God, be true."

I do not know how the physical presence of my parents could have done more for my morale as I boarded the bus in front of the local draft board. I knew what they expected and I knew that I could not fail them.

If the time comes when I must provide parental guidance for my own children at a distance, what would I do? I would write them at frequent intervals. I would write about the little things in which we have common interest. I would try to understand their situation before drawing conclusions. I would sympathize with them. I would urge and expect prompt replies (my example would help). I would include some humor and lighter conversation. But above all, I would etch in their minds with a burning torch the importance of trusting in God and ever putting worship and spiritual affairs first in their lives.

see it here. Many such stones have been found, and by the footprints on the stones we can tell something of the kinds of birds that lived long ago."

"How strange!" said Lacie. "Do people ever make tracks that will last always?"

"Yes," replied mother, "we are all making them every day."

"And do I make tracks that last too?"

"Yes, I saw you make a track yesterday that will last for some time," said mother.

(Continued on page 23)



Lacie's Tracks

By Ernest Lloyd

"Mother, why do you keep that ugly stone on the mantel?" asked Lacie one day as she was helping her mother clean the living room.

"That stone! Why, I value that stone very highly, more than all the rest."

"I'm sure it is not half so pretty as those pink-and-white corals, or those lovely tinted shells," observed Lacie.

"No, it is not a *pretty* stone. But did you ever notice this bird track on it?"

"A bird made a track in the hard stone?" asked Lacie.

"No, this track was made many years ago when the stone was soft like mud. After a long time the mud changed into stone, and the track remained as you





A New Year's Soliloquy

By Don Jacobsen

I stood at the gate of the new year,
From whence I could look both ways.
Behind I could see the road just passed,
But the future was covered with haze.

I was fearful as I peered ahead—
The road was dark and drear.
But then I heard a voice that said,
"I am with thee; have no fear."

So, calmly then I started out,
My hand in His, content.
His strength is mine; my will is His;
And I am heaven-bent.

The New Year Comes

By Rachel A. Ware

The New Year comes, and I'm afraid,
The road ahead seems dark and drear.
"Fear not, my child," my God hath said,
"I am the lamp that lights your path."

I fear the trials that come to me,
And all the pain and ills of life.
"Sufficient is My grace for thee,"
I hear the heavenly Father say.

But changes many ahead I see,
And uncertain is the future.
The answer comes, "I'll be with thee;
I never change, My word is sure."

Sabbath Song

By Paul Mayer

How sweet the sound of sacred strains
Upon God's Sabbath day,
When to higher flights the soul attains
On wings of song and praise.

O how refreshing, how divine,
When believers together meet
With blended hearts attuned to Thine,
O Lord, before Thy feet.

O how it thrills the soul to sing,
With sins all washed away,
In anthems to our heavenly King
On this glad Sabbath day.

Then let our songs our hearts convey
To that fair Eden land,
Where all creation in love obeys
Our righteous King's command.

Consecration Pledge

By Hazel Philips Treible

Take my hands and let them care
For others, and their burdens share.
Take my feet and let them go
And find the ones who need Thee so.
Take my voice and let it tell
How Christ has died for all who fell.
Take my will and make it Thine
And never more let it be mine,
But consecrated to my King.
My life, my all, to Him I bring.

Greeting the New Year

By Elsie Smith Garvin

Greet the new year with steadfast faith,
For all the blessings God did impart;
Though sometimes the clouds of trial hung near,
Thank Him for guidance through the old year!

Greet the new year with purpose strong!
E'en though the way may be rough and long
We know that we have nothing to fear,
Except we forget His presence was near.

Greet the new year with steadfast faith,
To live for Him or be true to death;
Praise God, for us the vict'ry's been won;
Someday, if faithful, we'll hear His "Well done!"

From the Editors



Date Setting

Every now and then some misguided soul claims to have discovered the exact date for such events as the outpouring of the Holy Spirit, the close of probation, and the coming of Christ. But it is not part of God's plan for His people to preach a message based on time.

We have been told: "There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. . . . 'The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again.' . . . We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. . . . God has not revealed to us the time when this message will close, or when probation will have an end. . . . There is no command for anyone to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips."—*Selected Messages*, vol. 1, pp. 188-192.

We do not question the sincerity of those who seek to arouse the people of God by date setting, but we say with confidence that God has not called them to this task. They are self-appointed spokesmen. Instead of becoming engrossed in date setting, we are to be entirely absorbed in preparing for Christ's coming and helping others to prepare. Our lamps are to be "trimmed and burning" now—not at a specified time in the future.

K. H. W.

Why Mr. Webb Changed His Mind

In a day when the clamor for Sunday legislation has become almost deafening in many parts of the United States it is a cheering surprise when a former militant advocate of blue laws admits that the whole thing is "a grievous mistake." Early in December, Delegate John C. Webb, of Fairfax County, Virginia, said he thought the General Assembly of the Old Dominion had made such a mistake when it passed Virginia's new Sunday law at its last regular session.

Ever since the law went into effect confusion has reigned throughout the State, and no one—official or otherwise—has been able to figure out exactly what the law means. As a result, Mr. Webb announced that he would introduce a bill in the new session of the State legislature in January to repeal the Sunday-closing law.

Mr. Webb remarked that two years ago when the General Assembly was considering the legislation, he had been one of its staunchest proponents. At that time he honestly believed such a law to be "in the best interests of the people of Virginia and the nation." But after seeing it in operation for a period of nearly two years, he is now fully convinced that Sunday observance "cannot and should not be achieved by legislative act." Instead, he feels that people "must be free to reach their own decisions—make their own judgments as to what is

right and proper—and, if need be, to make their own mistakes."

We commend Delegate Webb's forthright acknowledgment of the fallacy and futility of Sunday legislation, and hope that many others in the Old Dominion—and elsewhere—will have the intelligence and honesty to emulate his example.

R. F. C.

New Year's Resolutions

In spite of the cynics and iconoclasts who depreciate them, new year's resolutions have a place. Personal progress and improvement are achieved largely as the result of decisions made and carried out; and what more logical time to make a start toward worth-while objectives than at the beginning of a new year?

With this apologia as an introduction, let us get down to the business of making a few resolutions. Here are ten suggestions for 1962:

1. Believing that I serve a loving and good God, I will maintain a hopeful, cheerful outlook, no matter what problems and trials come to me.

2. I will believe the best about everyone, and will always speak well of others.

3. I will be slow to recognize slights toward me, and will conquer my oversensitive ego.

4. I will overcome my spiritual apathy, and will show a zeal appropriate to the times in which we live.

5. I will squelch my urges toward self-pity, and as an aid to this end I will often recount my many blessings.

6. I will use all of my influence to strengthen the cause of right and truth, never being silent when silence might be construed as condoning wrong.

7. I will make a greater effort to understand the viewpoints of others, and will believe them to be sincere even when their convictions differ from my own.

8. I will dedicate an increasing amount of my time and income to the cause of God.

9. I will study the Bible daily, and will read only such other literature as meets Christian standards."

10. I will live up to all the light that I have, and will ever seek God for additional light.

This list is far from complete, but it may serve to stimulate thought and self-examination.

There is danger, of course, that we may feel ourselves capable, in our own strength, of carrying out our resolutions. The simple truth is that our wills are weak, and unless they are linked to God's will we shall fail. Only as Jesus dwells within us, imparting His righteousness and strengthening our will, can we succeed.

Thus, perhaps the greatest value of new year's resolutions is that they help us to sense sharply our desperate need of Christ. Our desire to be lifted onto a higher plane of Christian living inevitably fixes our attention on the heavenly sanctuary where our great High Priest ministers on our behalf. Since this is so, let us resolve wholeheartedly and often—not alone at the beginning of the new year, but daily, hourly, even moment by moment.

K. H. W.

Reports From Far and Near

ANNUAL MEETINGS UNDER THE SOUTHERN CROSS

By B. J. Kohler, *Treasurer, Southern European Division*

AFTER a long but comfortable 25-hour flight in a *Super-Star Liner* from Paris, France, M. Fridlin, the president of the Southern European Division, and I landed on the island of Madagascar—the great Red Island—in the Indian Ocean, off the southeast coast of Africa. This subcontinent is equal in size to France, Belgium, Holland, and Luxembourg combined, being the fourth largest island in the world. While we were there it celebrated its second year of independence.

From north to south, this huge island extends a distance of 980 miles and averages 250 miles wide. It has a high central plateau with mountains rising in some places to nearly 10,000 feet. Very little of the land is under cultivation, yet a large amount of rice is produced. This forms the staple diet of the people, and large quantities also are exported. Apart from rice growing, the chief occupation of the Malagasy natives is cattle raising. Animal and insect life varies from the horrible-looking crocodiles, which abound in that tropical isle, to gorgeous and magnificent butterflies—many as large as birds.

The headquarters of our Indian Ocean Union Mission is situated in Tananarive. This city is beautifully situated about 4,500 feet above sea level, with a population of 350,000, most of whom are Malagasies.

From here we began our itinerary of the Indian Ocean mission fields. Our first flight was to the west coast city of Majunga for the annual meeting of the Majunga and Diego-Suarez

Mission. There we found a representative church and a nice school directed by E. Vervoort, a very capable missionary from Belgium. The meetings were devoted to spiritual and administrative problems, and to committees, where plans for the advancement of the work of God were laid. An ordination service added a national worker to the ministry, and on Sabbath afternoon nine souls joined the church in a baptismal service. Among those baptized were two young girls who belong to a royal tribe and are third-generation Adventists.

We next visited and held meetings in the east coast city of Tamatave, the chief port of Madagascar. Here we found the climate rather hot and humid, a condition that severely tests the health and strength of our European missionary. Many had gathered for the opening meeting, at which Paul Girard, the president of our Indian Ocean Union Mission, gave the keynote sermon. On Sabbath afternoon one of our national workers was ordained to the ministry—the fifteenth to join our faithful native evangelists in Madagascar.

In the Tamatave Mission the work seems rather hard. Our missionary, Henri Long, from Italy, was on furlough, and one of the indigenous pastors, J. Rajoelison, was acting as president. The session was closed with a public meeting, at which Elder Fridlin spoke to the many members and visitors who had come to our beautiful chapel.

Our final annual session convened in the capital city of

Seventh-day Adventist training school in Phoenix, Mauritius, Indian Ocean.



Tananarive, where J. Ramomonjisoa, a Malagasy, presided over the program. On Sabbath more than 2,000 believers gathered in the spacious chapel of our Soamanandrarinny training school, which is situated approximately six miles from the center of the city. Each meeting was well attended. The fine choir proved a great attraction as they rendered beautiful music, and here another Malagasy worker was ordained to the ministry.

On to Réunion

After spending nearly five weeks in Madagascar, we flew from Tananarive to the island of Réunion, the Island of Flowers. Of all the islands in that area it is the most mountainous. It has a population of 450,000. There we were met by our young mission president, Adolphe Quirici. We were greatly encouraged by what we saw and heard during the annual session. At all the meetings our chapel in Saint Denis was filled to overflowing.

It has been 25 years since the Advent message was first brought to this territory. We were the first non-Catholic Christian mission to undertake evangelistic work on this French possession. It was P. Girard who went there in 1936 with his wife and small daughter. Almost immediately they had to meet and overcome innumerable obstacles and difficulties. On this island countless villages, cities, and churches are named after some saint or other; graven images, statues, and signs of the cross are found everywhere. Brother Girard told us that he was stoned as he held his efforts, his car tires were slashed many times, but gradually the spell of Rome's domination was broken.

In spite of bitter campaigns launched against our missionary and his family, they never faltered but continued with much patience and perseverance, and the Spirit of God has effectively worked on the hearts of the people of Réunion. Despite difficult times, persecution, and other hindering causes, the work has made progress. Brother Girard laid a firm foundation, and hundreds have now accepted the third angel's message.

I shall not soon forget this blessed meeting when so many gave their hearts to God, and contributed of their means to His cause. The amount pledged on the Sabbath as the call was made for financial support of the work was almost unbelievable. These people are *really* poor and have very little of this world's goods, yet they gave the equivalent of \$1,600. What a beautiful evidence of the generosity, sacrifice, and devotion of the 438 members of eight churches!

As we left Réunion, our itinerary took us to the island of Mauritius, considered by many the Pearl of the Indian Ocean. It is a beautiful spot, much smaller than Réunion, and a veritable Eden on earth. It is only a speck, as it were, on the waters of the blue Indian Ocean, but 600,000 people make their homes and a living there. Among the population are thousands of Indians and 20,000 Chinese. On a drive through the island—a trip that can easily be made in a day by car—one is impressed by great mountains, tropical vegetation, and beautiful palms lifting their now-crippled fronds high into the heavens.



Three generations of Adventists at Tamatave, Madagascar, Indian Ocean. With two granddaughters is the grandmother, at right, and the mother, second from left.



One of the first Adventists on the island of Réunion, Indian Ocean.

Last year this garden spot was struck by a severe hurricane named Carol, and many of our churches suffered great damage. The tropical storm lasted 36 hours, but fortunately there was little loss of life, and by the time of our visit all our churches had been repaired. We were pleased to see the good work which Henri Evard, president of Mauritius Mission, has done. During our stay we held evangelistic meetings in two of our churches. Night after night crowds of from 1,800 to 2,000 listened to the message.

On Sabbath, Elder Fridlin spoke to an overflow audience in our large and beautiful Beau-Basin church. As he pleaded for a full surrender of every heart and life, young people, children, husbands, wives, members, and workers joined in dedication and reconsecration.

It was a great joy to meet our fine band

of missionaries and faithful national workers in all these islands. All are of good courage, the work is going forward, and we are thankful that God is working in the smallest and most remote places of earth to prepare a people for His coming.

Pacific Union Educators Meet

By W. O. Baldwin, Associate Secretary
Pacific Union Educational Department

Forty-five Adventist educators representing all the conferences in the Pacific Union met in Glendale, California, November 7-8, to discuss the most recent addition to the educational program of the union—Loma Linda University. Dr. Thomas Little, university dean, outlined the newly formed division of education and summer school plans for the teacher training program.

Attending this three-day meeting were the principals from the 21 academies in the union, conference educational superintendents and supervisors, plus representation from Pacific Union College, La Sierra College, and Loma Linda University.

A matter of major importance presented at the council was that of the introduction of the new educational code, or policy manual, for schools of the Pacific Union, outlining more specifically administrative policies and objectives.

The enrollment in the schools of the Pacific Union this year has reached an all-time high, with 21,000 students from the elementary grades to the university.

L. R. Rasmussen, educational secretary of the Pacific Union Conference, was chairman of the council.

New Emphasis on the Bible

By W. L. Emmerson, *Editor*
Stanborough Press

FOR some years a number of the Protestant churches in the World Council have felt that the declared "Basis" of their association together did not make sufficiently explicit the source of the Christian faith. While it stated that the World Council was a "fellowship of churches which accept the Lord Jesus Christ as God and Saviour," it did not indicate whence this faith was derived. So, on the initiative of the late Bishop Bergraav, of Norway, they asked that the member churches give consideration to the insertion in the Basis of the words "according to the Scriptures." This would make clear that the church is not dependent simply upon the memory or tradition of the church for its faith, but upon the revealed Word of God set down by the prophets of the Old Testament and the apostles of the New.

The request came too late to be put before the Second Assembly of the World Council at Evanston in 1954, but the Central Committee studied it carefully in the years that followed, and referred it to the churches for their study and comment.

At St. Andrews, Scotland, in 1960 the Central Committee decided to recommend to the next Assembly this phrase, as well as several other amendments. The chief of these, submitted by the Orthodox churches, was a declaration of the Trinitarian character of the churches' faith. So, The Expanded Basis, as adopted by a vote of 383 to 43, including abstentions, reads as follows: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit."

Opening the discussion that followed, Dr. Petrus O. Bursell, of the Evangelical Lutheran Church in America, described the adoption of this Expanded Basis as a "momentous occasion." For years, he said, many

had sought to make clear the evangelical basis of their association in order to rebut some of the false accusations that had been leveled at the World Council, and he expressed his belief that if the new Basis was accepted, it would be one of the "great days" in the history of the ecumenical movement.

His sentiments were echoed by others in the Assembly, another Lutheran delegate declaring that his church not only accepted the new formulation but did so with great joy that the place of Holy Scripture at the heart of the faith of the church was now recognized.

For Africa, Dr. C. G. Baeta, of Ghana, similarly welcomed the new definition as removing some of the difficulties that many African churches had felt concerning the doctrinal position of the World Council of Churches.

It was noticeable that the Orthodox delegates made no reference to the phrase in their comments. Doubtless they would have preferred to link the Scriptures with the tradition of the church, but they evidently did not consider it expedient to raise the point at this time. They confined themselves to satisfaction at the inclusion of the doctrine of the Trinity.

Undoubtedly, this action, basing the association of the churches firmly upon the Bible, will strengthen the hands of those churches within the Council that are in no small degree perturbed by some of the theological trends currently manifesting themselves in its deliberations.

Another session of the New Delhi Assembly was devoted wholly to the place of the Bible in the church. No better person could have been chosen to introduce this vital theme than the evangelical Archbishop of York, Dr. F. D. Coggan, who is himself chairman of the United Bible Societies.

"When the infant church of Jesus Christ went out into the world," he began, "it went with a Book in its hand. That Book was what we now

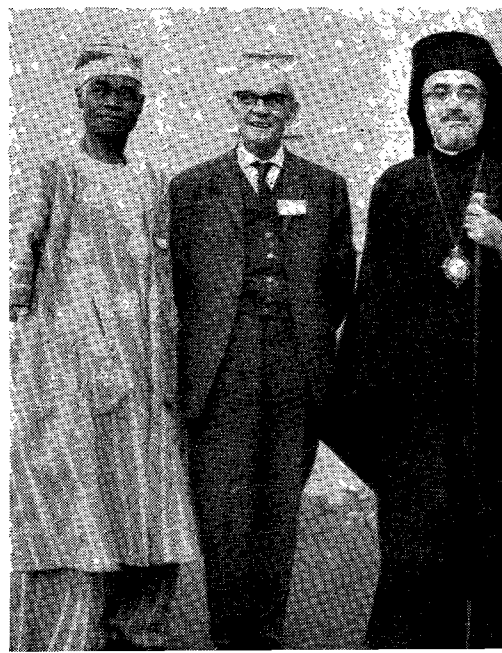
call the Old Testament. In due course, divinely chosen penmen of the apostolic band added to the Old Testament record an inspired account of the life and teachings of Jesus."

Passing swiftly over the centuries, during which this Book was translated into many of the languages of the ancient and medieval world, Dr. Coggan came down to modern times to point out that the "exciting period of church history which saw the beginning of the modern missionary movement in the birth of the great societies for the propagation of the Gospel" synchronized with what may well be called "the Bible Society movement." Like Jesus, the missionary of the gospel went forth with a Bible in his hand.

"Before the Bible Society movement began," the Archbishop declared, "the number of languages in which the Scriptures had been published was 71. It is now 1,165, and this represents languages spoken by 95 per cent of the world's population. Through this "glorious achievement" millions in almost every land on earth have come to a knowledge of the Christ of the Bible.

A Thousand Tongues Still Unreached

Yet, wonderful as have been the results of the giving of the Bible to the peoples of the world, the Archbishop of York emphasized that the task of the church is by no means ended. "There are," he said, "still over a thousand tongues, mutually unintelligible, in which none of the Bible is yet translated, and many of the existing translations desperately need radical attention and revision in the interests of accuracy and 'meaningfulness,' by reason of the fact that they were made by men whose zeal and devotion were unrivaled, but whose knowledge of the relevant languages was severely limited."



One of the urgent tasks, therefore, to which the church should address itself, is "to set aside its best men and women, even at great cost to other departments of its work, to do the task which calls for technical skill, delicacy of touch, and spiritual insight."

Nor is there need only for intensified efforts to make the Word of God available to all the people of the earth in languages they can understand. There is need, too, for redoubled efforts to place the Bible in the hands of the millions of the world who have not yet received its word of life, a task that is actually expanding year by year by reason of the "population explosion," of which we hear so much today.

Already, Dr. Coggan said, it is becoming disconcertingly evident that the proportion of Christians to world population is dropping. "In 1950 Christians were about 33 per cent of world population. By 1960 they had dropped to 31 per cent. If the rate of decline continues, by A.D. 2000 they will be only 20 per cent."

Never were the words of the apostle Paul more applicable than in our day: "Who is sufficient for these things?" But, declared Dr. Coggan, "Almighty God is not subject to the statisticians. There is a Holy Spirit 'who bloweth where He listeth,' and who has a way of breaking into history unexpectedly where we need Him most."

The Archbishop went on. "The times are propitious for the advance in the translation and distribution of the Bible and aids to its understanding."

In the backward lands of earth literacy is spreading. "Every year that passes sees vast numbers of new readers, and these not only children." "There is a passion to read in Africa, in Asia," but the question is, "On what shall their minds and souls be fed?"

There is plenty of salacious literature being placed in their hands. Communist propaganda too is being poured into the new literate areas in vast quantities. "One of the greatest challenges of the day, therefore, is the need for bringing to the new literates the 'Christian Good News.' God is calling His church to the tackling of the task of providing Christian literature on a scale which we have never attempted before."

Renewal of Interest in the Bible

In Western lands that have had the Bible in their languages for centuries there is likewise a new interest in this neglected Book.

"The shattering events of the past thirty years," declared Mr. Robert Henderson, study secretary of the United Bible Societies, "have exposed the facile optimism of the liberal. . . . Out of the very heart of the struggle in Nazi Germany, as the confessing church sought to declare the Christian faith against German Christian errors, there came a new confidence in the Bible as the Word of God. . . . God spoke through His Word to men in their confusion, and taught them again to witness, even unto death, for the things most surely believed. And the influence of that struggle has spread widely beyond the bounds of Nazi Germany. . . . like ripples on the water, to give a biblical movement which has reached world-wide proportions."

"A parallel movement within the Roman Catholic church has had its own development," continued Dr. Henderson. "The Orthodox churches have likewise shown a quickened interest in the Bible as a guide of life," so that "the day has passed when in Orthodox and Catholic circles the Bible—at least in modern translations—could be stigmatized as a Protestant Book. There is evidence of a recovery of confidence in the Bible everywhere."

Again, declared the Archbishop of York in his presentation, "evangelistic campaigns such as those of Dr. Billy Graham" have aroused a new interest in the Bible among "the men in the street" as evidenced by the

growth of such movements as the Bible Reading Fellowship, the Scripture Union, and of Bible correspondence courses. In consequence, Bible circulation in every continent has advanced by leaps and bounds in the past few decades, and the newer translations have had spectacular sales. The New English Bible that appeared only a few months ago has sold to the number of two and one-half million copies. Three and one-half million copies of Phillips' translation of the New Testament have been printed.

All these signs are surely a challenge to the church, in the strength of the Lord, to address itself with devotion and urgency to the task of giving the Bible with its saving message to a waiting world.

Why No Universal Revival

But while, as Mr. Henderson truly said, there is evidence that in the midst of the revolutionary changes of our day many have "made far-reaching discoveries about the Bible and its relevance for our time," it is a sad fact that the signs of "renewal" of the faith of the Bible have not blossomed into a universal revival, nor has there been any vast enlargement in the ranks of committed Christians in the world. There are many reasons for this, he said.

"There are still many today who reverently keep Bibles in their houses to collect dust." Thus the Word fails to influence their minds and hearts because it is left unread. "Others yet," he went on, "turn away from the obvious meaning of the Word of God and seek to weave theories of their own making." They seek to "use it, manipulate it, and bend it to their own ideas, but they will not heed God's urgent Word." But the most fundamental reason why so many are unaffected by the "biblical renewal" was expressed by Mr. Henderson when he said, "The Bible has some uncomfortable things to say which men do not wish to hear. . . . The terrible indictment in Romans 1:18-23 is still a major reason" why the Bible is set aside.

In almost the last words of this memorable session Dr. Inbanathan declared: "In a world of racial and international tensions and threats of nuclear warfare, it is needful to let the Word speak, and speak for itself to man in his puzzlement and confusion, of forgiveness, community, and peace." "We need to give the Bible its rightful place," he said, in the confidence that for those who are prepared to listen and obey, its revelation of the gospel of Christ will still be "the power of God unto salvation."

(To Be Continued)



The six new presidents of the World Council of Churches (left to right): Sir Francis Ibiham, Governor General of the Eastern Provinces of Nigeria (a Presbyterian layman); Dr. Martin Niemoeller, World War I submarine hero and president of the Evangelical (Lutheran) Church in Hesse-Nassau, Germany; Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America; the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury (Anglican); the Rev. Dr. David G. Moses, principal of Hislop College, Nagpur, India (United Church of Northern India); Charles C. Parlin, Methodist layman of Englewood, New Jersey.



First Korean Institute for the Prevention of Alcoholism

Sixty-five temperance leaders, ministers, teachers, principals, and nurses from all parts of Korea attended the first Korean Institute for the Prevention of Alcoholism, at the Seoul Sanitarium and Hospital, November 19 to 23. Among them were representatives of the Presbyterian and Methodist churches, the Women's Christian Temperance Union, and the Korean chaplains. The college-level session consisted of 16 lectures, a field trip to a mental hospital treating alcoholics, and a number of discussion periods and tests. The institute was under the direction of Lee Chang Kyu, dean of Korean Union College, Dr. Clarence Lee, assistant medical director of the Seoul Sanitarium and Hospital, and the author.

RUDY E. KLIMES
Departmental Secretary, Korean Union Mission

The Miracle of Faith for Today

By Leonard C. Lee

In 1844, the very year that the great Second Advent Movement was looking for the second coming of Christ, Samuel F. B. Morse invented the telegraph. The first message sent was, "What hath God wrought!" Surely it was in God's providence that communication by electricity and the Seventh-day Adventist Church should grow and work together for the past 118 years.

It has been my privilege to work with Faith for Today for nearly four years. As pastor and counselor in the Bible correspondence school, I have been very close to the throbbing heart of the program. Across my desk passes an endless stream of questions, comments, prayers, and cries for help. Men, women, and children by the thousands turn to us for counsel and guidance in every avenue of life. I am often overwhelmed and awed at the confidence placed in us because they feel that God is with us, and that our message is indeed God's message for men today.

Many years ago I read a statement in *Testimonies to Ministers*, page 300, which was written long before radio or television. It said: "God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about

and perfect His work of righteousness."

When the message was written, who could have dreamed that in a few years millions of radio and television antennas would be pulling God's message of truth and love out of the ether waves, and that the postal services of the world would be carrying it from door to door. These simple means were planned by the mind of Infinite Wisdom.

I often wish that everyone who has had a share in supporting this television ministry could sit where I sit and see the

things I see. I know it would thrill your soul as it so often does mine. I often try to imagine what it will be like on that glorious day when the curtains are rolled back and the records unfold. Then the drama of the ages will be re-enacted before the assembled universe. Each has played his part, but has seen but the moment of his own lifetime. In the great review each will see it all and watch his own part played for good or ill.

I am convinced that in that glad day, when Faith for Today comes on the stage of action in the swelling scenes of gospel triumph, multitudes from every land, with tear-dimmed eyes will breathe a prayer of thankfulness for the television and correspondence school ministry. And we who have a part with our time, our talents, and our means will feel a thousand times repaid for our toil and sacrifices.

Fifth PR Seminar Held on Andrews Campus

By E. Willmore Tarr, *Associate Secretary GC Public Relations Department*

About 60 students and lecturers participated in the fifth annual Public Relations Seminar, held at Andrews University, November 1 to 9.

The majority of students came from the Lake and Columbia unions, but others came from as far away as California and Florida. Some were recently returned missionaries. The group was diverse—departmental secretaries, institutional administrators and personnel, evangelists and pastors, and one who designated herself simply as "housewife."

The program was designed to provide for the varied interests of the group. Topics in which all would have a common interest were given in the morning, while special problems were presented and discussed in smaller groups in the afternoon.

Guest lecturers were of exceptionally high caliber. There was a balance between eminent practitioners in the field of public relations, who gave a strong practical bent to the program, and equally distinguished professors from nearby

Some of the participants in the fifth Public Relations Seminar, at Andrews University.





The people present when the East Caracas, Venezuela, church was organized, with 43 charter members.

universities, who provided the philosophical foundation upon which practice is built.

Each day began with a devotional service, with speakers from the Andrews University faculty. Other faculty members from the university also shared their special skills with the members of the seminar.

A few lecture titles will provide a clue to some of the presentations made by visiting guest lecturers: "Shaping Communication Skills to Meet the Needs of the Church Today," "Perceiving and Solving the Barriers to Effective Communication," "Fundamentals of Group Dynamics," "Communicating the Institutional Blueprint."

Similar seminars are planned for the future. Already, invitations have been received from three other colleges for the seminar to meet on their campuses in the near future. There is an increasing awareness on the part of both church leaders and members that organized public relations, far from being a luxury, is a necessity in these perilous but exciting days.

East Caracas, Venezuela Church Organized

By B. L. Roberts

On October 28 a new church, with a charter membership of 43, was organized in the eastern section of Caracas, Venezuela. For years the city has been growing toward the east, making more and more urgent the establishment of a church that could serve as a center of soul-winning activities for this large, modern area.

Plans for the organization go back to April of this year, when the workers of the East Venezuelan Mission voted to launch an evangelistic campaign in the Florida Theater with the hopes of raising up a new church nearby. Prayers for the success of this endeavor were answered in a wonderful way, even to obtaining the use of the beautiful edifice of the American Union Church until permanent quarters can be acquired.

Harold Bohr, president of the East Venezuelan Mission, led out in the organization of the East church on October 28, with Glenn Henriksen, Luis Greenidge, and the writer also participating.

The fruitage of the evangelistic meet-

ings is benefiting all three churches of the city. So far, more than 50 persons have been baptized either as a direct or indirect result of the series in the theater and two following series in the Catia and Central churches. Scores of people are being visited by Pastors Henry Niemann and Juan Suárez, Bible Instructor Margarita Guereceter, and the writer, workers of the Caracas area. There are good prospects of adding at least 30 more people to the different churches before the end of the year.

New Conference Organized in Jamaica

By Arthur H. Roth, *President Inter-American Division*

The island of Jamaica lies in the middle of the Caribbean Sea. It is 144 miles long and almost 49 miles wide. Upward of 1,600,000 people live on the island.

There are many things that could be told about Jamaica's history and its beauty, but none would be more thrilling to the Adventist heart than to tell how the church has grown and developed on this lovely island.

The Advent message had its beginning in Jamaica in 1893, and the first Seventh-day Adventist church, with 31 members, was organized in 1894. Since that day until the middle of 1961 that church has

grown and grown until it now has a membership of more than 1,031. When the second-quarter reports for 1961 were compiled, there were 32,379 baptized Seventh-day Adventists on the island. The government census reports that more than 64,000 people in Jamaica claim to be Seventh-day Adventists.

There are more than 300 organized churches on the island. If these churches could be strung out in a straight line, there would be a Seventh-day Adventist church every half mile the entire length of the island.

The growth of the Adventist Church in Jamaica has frequently called for an expanded organization. On September 5, 1961, the West Indies Union authorized the organization of a third conference on the island. This new conference was organized on October 26, 1961. The three conferences serving the churches in Jamaica are the West, the Central, and the East Jamaica conferences. Each one has upward of 10,000 members. An evidence of the vitality and growth of the church in Jamaica is the fact that the leaders of all three conferences are Jamaicans.

Those who were chosen for leadership by the delegates in attendance at the conference sessions held during the fourth week in October are as follows: for the West Jamaica Conference, with headquarters in Montego Bay, S. G. Lindo, president, and A. R. Greene, secretary-treasurer; for the Central Jamaica Conference, with headquarters in Spanish Town, H. S. Walters, president, and E. W. Parchment, secretary-treasurer; for the East Jamaica Conference, with headquarters in Kingston, W. U. Campbell, president, and L. A. Morrison, secretary-treasurer.

As the year drew to a close it was confidently believed that more than 3,000 persons would be baptized in Jamaica during 1961. One of the workers in the East Jamaica Conference said to me a few weeks ago: "Brother, the day is here when we shall witness 300 souls baptized every month in this dear island of ours." May God continue to bless His church on the island of Jamaica.



Jamaica Hall—women's dormitory at West Indies College, Mandeville, Jamaica. This college is the senior training center for our English-speaking youth in the West Indies.

A Recent Visit to Earthquake-shaken Chile

By L. H. Olson, *Secretary*
South American Division

Late in May of 1960, less than a week after two devastating earthquakes had struck the Concepción-Valdivia area of southern Chile on two successive days, I visited this desolated area. I wanted to see the extent of the disaster and the destruction in general, and how this had affected our church and school properties in the area. I also wanted to know what relief supplies would be required for our church members and other victims resident in that zone.

A year and one-half later it was again my privilege to visit the northern part of this area. At the time of the visit in 1960 the winter season was beginning, with the accompanying heavy rains, frosts, and winds common at that time of year. During this second visit it was springtime in beautiful central Chile. The fields were being plowed and some crops were beginning to appear above the soil. The mountainsides were literally covered with beautiful poppies.

The first part of my trip was in the extreme northern part of Chile, where I visited several churches from the Peruvian border south to the capital city of Santiago. A profitable youth congress was conducted in the city of Iquique. We also visited the territory near Chuquicamata, where one of the world's largest copper mines is located, and which is considered the driest spot on earth. To leave this barren area and fly into beautiful central Chile is a most interesting experience.

Owing to lack of time, I was not privileged to go to the earthquake zone and see how the cities had been reconstructed since the destruction, but one fact was of interest to me, and probably will be to the readers of the REVIEW. It is estimated that since May, 1960, more than 3,000 tremors or slight quakes have been felt in the Concepción area. This means an average of about five a day. In addition to these, several rather severe shakes have been registered. This makes it easy to understand why the Concepción-Valdivia area is considered the part of the world most frequently visited by tremors and earthquakes.

Progress at Chile College

It was a special privilege to spend some time at Chile College and observe the progress that has taken place in the recent past. Two teachers' homes that were destroyed by the earthquake have been replaced by two modern earthquake-resistant homes, which are already occupied by our teachers. It was interesting to see the rather antiquated sawmill that had been moved onto the school campus. Workmen were carefully cutting into lumber the trees from our own school property. This lumber will be used to build barns for our growing herd of registered cattle, and adequate sheds for the farm machinery that E. L. Fisher secured while on furlough. This machinery, which has already passed through customs, will soon be in use, helping to produce even better crops on our school farm.

Seldom does a school farm so well care for the needs of the faculty and student body. Sufficient milk and eggs are produced for the entire needs of the teaching staff and students. Excellent wheat in sufficient quantity for the school also is produced. The grain is hauled a short distance to a mill in the city of Chillán, and all the bread used at the school is made from grain grown on our own property.

In addition to providing for the needs of the school cafeteria, the farm also grows more than is necessary of the following products: lentils, potatoes, beans, squash, and tomatoes. The school also produces fruits in abundance, fully supplying their need for fresh and dried apples, peaches, and grapes. Boysenberries, cherries, and red raspberries are canned for use during the school year when the fresh fruit is not available.

In addition to that which is produced and consumed, as detailed in the preceding paragraph, the farm in 1960 produced 570 tons of sugar beets, which were sold for a net profit of approximately \$7,000. Already planted and flourishing this year are more than 60 acres of sugar beets, and indications are that the crop will be excellent. Brother Fisher is doing highly commendable work as farm manager.

Two Pitcairn Islanders Visit California

By Wm. H. Bergherm, *Pastor*
Sonora, California

Roy Clark, a resident of Pitcairn Island and the island's first postmaster, together with his wife, May, a direct descendant of Fletcher Christian, recently paid a brief visit to California. They were guests of one of Pitcairn's most devoted American friends, Coyle C. Tracy, of Sonora, California. Roy Clark spoke in several Seventh-day Adventist churches.

In addition, Mr. and Mrs. Tracy arranged for Brother Clark to show his fine pictures of Pitcairn and nearby uninhabited islands in one of the large buildings at the county fairgrounds. Many representative people from the various churches of Sonora, together with their pastors, listened with rapt attention to Brother Clark's story, and asked questions both during and after the lecture. We were proud of our good brother as he told of the tremendous impact of the Advent message upon erstwhile mutinous Pitcairn. The story of how this message transformed the lives of the grandchildren of drunken and fighting men made a remarkable impression. His was a mighty testimony to the power of the third angel's message.

Mr. Tracy became a devoted friend of Pitcairn people and of Adventists generally as a direct result of his interest in stamp collecting. He showed me a room full of stamps he has gathered from all around the world. Some years ago, seeking stamps from Pitcairn, he noticed in the 1936 edition of the *SDA Year Book*, to which he is a regular sub-



Mr. and Mrs. Roy Clark. Mr. Clark is the postmaster on Pitcairn Island.

scriber, the name Ward in the Pitcairn Island section. He recognized this as the name of one of the mutineers on the *Bounty*, and wrote to Ward for stamps.

Four years later, when stamps were available and the first Pitcairn Island post office was set up, Roy Clark was appointed postmaster. So Mr. Tracy began a correspondence with Roy Clark. Ultimately, after 21 years, the friendship formed by mail led to Brother Clark's visit to Sonora as the guest of Mr. and Mrs. Tracy.

The Tracys, who are well-known in this city, are planning now to visit Pitcairn Island as the guests of Roy and May Clark. Though the Tracys are not Seventh-day Adventists, they maintain a large correspondence with SDA missionaries around the world. As Mr. Tracy expressed it to me: "Seventh-day Adventists are the most dependable and best organized missionaries in the world. I find it a pleasure to carry on my stamp collecting with them because they are to be found everywhere, even in the remotest parts." All the profits Mr. Tracy realizes from his stamp sales and Pitcairn souvenirs, which are always on display in his store, are sent to the people of Pitcairn. This is his contribution and token of appreciation for Adventist missions.

Physicians and Ministers Meet in California

By Herbert Ford, *PR Director*
Southern California Conference

Some 500 physicians and 150 ministers of the Southern California Conference met in fellowship on the weekend of October 27 to 29 at the Del Coronado Hotel, San Diego, to study and pray together toward an increasingly effective program of soul winning.

The biennial meeting brought valuable counsel from ministers, educators, and physicians aimed at spotlighting often-missed soul-winning opportunities.

It also showed methods by which physicians and ministers can aid one another in more complete healing, and noted how these two groups may work more unitedly in soul winning.

A profound impression was made upon the large assembly at the keynote session on Friday evening as Wilber Alexander, pastor of the White Memorial church of Los Angeles, spoke on "Babel or the Upper Room." He asked the physicians and ministers to "pay the price" for an "upper-room experience."

Panel discussions on such subjects as "How Suffering Can Have Meaning," "The Minister and Physician as Church Leaders," and "Techniques in Christian Witnessing," were presented. Among the speakers were Dr. A. Graham Maxwell, director, Division of Religion, Loma Linda University, Dr. Jack Provonsha, religion instructor of Loma Linda University, and Dr. Arthur L. Bietz, pastor of the Glendale church.

Present for the session was Dr. C. E. Randolph, associate secretary of the General Conference Medical Department. Representatives also were present from the Pacific Union Conference and from Los Angeles area medical institutions of the church.

South German Union Quadrennial Session

By **Martin Woysch**
Secretary-Treasurer

For a long time we had hoped that George E. Vandeman from the General Conference would spend some time in our field. This wish was fulfilled at long last as Elder Vandeman served us from June 6 through July 16 with evangelistic meetings in the following South German cities: Frankfurt am Main, Darmstadt, Lörrach, Karlsruhe, Reutlingen, Stuttgart, Nuremburg, and Augsburg. Aside from our own church buildings, rented halls and exhibit buildings were used for the meetings. The message of God's love and forgiveness and of a soon-coming Lord and King led thousands to decision or to renewed consecration in these cities.

The series was concluded by four well-attended evangelistic lectures during the union session, held in the Bavarian Hall of Exhibition Park in Munich, July 13 to 16. Thousands attended these meetings and many were moved to manifest their interest in the message for this decisive hour. Our workers are endeavoring to follow up the interest created.

Preceding the union session our ministers met in the Advent House for four days of study and prayer. Guests present for this meeting, besides Elder Vandeman, included W. Raecker, E. Berner, M. Busch, and O. Brozio, of the Central European Division; J. Schwital, and Dr. H. Werner, and a number of other members of the staff of the Marienhöhe Mission Seminary; and J. Slankamenac, president of the West Yugoslavian Conference. During this ministerial institute practical study was given to improving our methods of working for Christ.

On Wednesday and Thursday, prior to

the union session, the ministers and their wives distributed 35,000 invitations for the evangelistic meetings to be held by Brother Vandeman. Members of the Munich church had previously distributed 100,000 handbills. On Wednesday a press conference was held. All this served as preparation for the proclamation of the message during the session, and we were rewarded as guests, friends, and visitors filled the hall to the last seat.

On Thursday afternoon, July 13, R. Dettmar, our union president, welcomed the delegates and guests to the tenth session of the South German Union. Following his inspiring report for the foregoing four-year period, reports were received from the various departments and from institutions in the union. Brother Dettmar and the writer were elected for another term as president and secretary-treasurer, respectively, with K. Noltze, F. Hasel, and H. Ehrle as departmental secretaries.

On Sabbath morning W. Mueller brought us the sermon. In the afternoon Martin Woysch, Wolfgang Thieme, Berthold Knoblauch, Manfred Peters, Siegfried Ludwig, Hans Pfeuffer, and Heinz Hopf were ordained. The ordination service was followed by an edifying, spiritual hour on marriage and the happy home presented by Brother Vandeman. H. Ehrle, the union MV secretary, then took over as his local conference secretaries gave an excellent program featuring the motto, "I depend on God in my affairs."

On Sunday morning the assembly joined in a time of communion and prayer and testimony, pledging a new consecration to selfless, devoted, and loving work for our Lord.

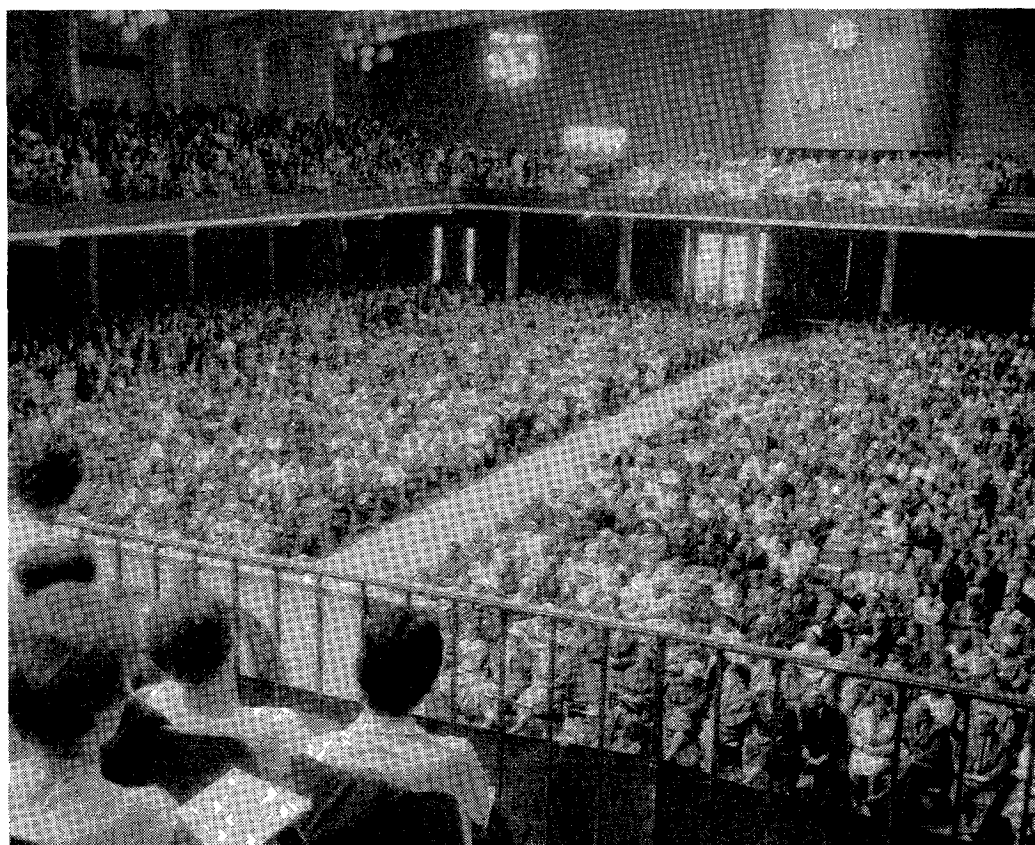
Post Office Recognizes Employees' Religious Rights

By **Warren L. Johns, Secretary**
Religious Liberty Department
Southern California Conference

Since the United States mail service necessarily involves round-the-clock activity, some Seventh-day Adventist postal employees are on occasion confronted with a work schedule that conflicts with the hours of the Sabbath. The intense and sincere interest manifested in this problem by representatives of the Federal Government is a tribute to their dedication to religious freedom.

The issue was first brought to the attention of the President's Committee on Government Employment Policy by the religious liberty department of the Southern California Conference in the summer of 1960. Ensuing discussions and correspondence resulted in positive action being taken by the committee in 1961 in the form of a recommendation to the postmaster general. A portion of this communication reads as follows:

"Some time ago a question was raised with this Committee regarding the policy of the Post Office Department in making special tour arrangements for Saturday Sabbath observers, when possible. Inquiry to the Department revealed that 'it has been a long established policy of the Department to grant to all postal employees, without regard to religious affiliations, equal privileges for the exercise of their religious duties when it is practicable to do so.' . . .



Bavarian Hall in Munich, Germany, as it appeared during the Vandeman evangelistic meetings.

"After careful consideration of all the factors involved, the Committee has come to the conclusion that it would be advisable for the Department to publish this policy in its Postal Manual. This would avoid the possibility that individual supervisors are not aware of it and assure that all employees have equal opportunity for the knowledge of their rights. The Committee accordingly recommends to you that such action be taken."

Although employment problems involving Sabbath conflicts must be resolved individually on a case-by-case basis, the existence of a general policy statement provides a base upon which to build a clearer understanding of the mutual problems involved.

Increasing Danger to Religious Liberty

By O. A. Blake, *Undersecretary*
General Conference

The year 1961 was one of the most significant in the struggle for individual freedom.

During that year a determined effort was made in the United States to secure Federal aid for church-affiliated elementary schools. In this struggle the hierarchy of the Catholic Church determinedly blocked Federal aid to public schools, since their own schools could not be recipients of such aid.

The decision of the Supreme Court of the United States on May 29, 1961, that Sunday-closing laws are constitutional, has had far-reaching consequences. This decision has sparked enforcement of existing blue laws and has encouraged legislators across the nation to sponsor new Sunday laws with increased penalties.

Agitation has arisen in Virginia, Massachusetts, Florida, Texas, Arkansas, Nebraska, Michigan, and Indiana, to mention a few of the States that come most readily to mind. Sunday law advocates seem to be trying to convince citizens that because of the Supreme Court decision, they must strengthen their communities' laws to be in style.

Such widespread agitation must be met with widespread education. Accurate information is the best weapon to counteract a philosophy that would rob men of one of their God-given rights—freedom of conscience.

To be most effective, information should be disseminated before the crisis arises. This means that Seventh-day Adventists should have accomplished much more in past years in informing their neighbors, community officers, and government leaders of the issues involved.

Not only across the United States but around the world, efforts are being made to curtail individual liberties. In a dozen countries Sunday-closing laws have recently been advocated. Calendar reform has been suggested; schools have been seized from church bodies. These assaults on freedom indicate that men must yet learn that the state has no right to intrude into the sacred relationship of the individual with his God.

Soon, very soon, we will be asked why we did not share the great truths regard-



Brother and Sister Ford and daughter, of Australia, won through a dream.

ing religious liberty, which we as a people value so highly. During 1962 we should make the greatest effort of our history to give these truths the prominence they deserve.

Liberty magazine has educated thousands in the principles of religious freedom, but there are still hundreds of thousands of men and women in key positions who have never had the privilege of reading *Liberty*. We should do everything possible to give this journal a wide circulation.

Australian Family Led to Truth by a Dream

By Athal Tolhurst

Recently a family named Ford, living in Albury, New South Wales, had a remarkable experience that led them to take their stand for the Advent message.

Approximately six weeks before the opening of Raymond Stanley's effort in Albury, Mrs. Ford dreamed that she, with her husband and daughter, were traveling along a road. It seemed to be Saturday, for everyone was coming and going to sports functions.

As they moved along they came to a parked car, beside which a man was standing. Mrs. Ford immediately knew that this man was a minister, for he was dressed in a dark suit. In the car Mrs. Ford noticed a woman and three children—a school-aged boy and girl, and a little lad seated on his mother's knee. The man spoke to her, and said, "Come with me. I have something I wish to show you."

Unafraid, Mrs. Ford followed the minister into a large cavelike area, with a roof jutting out over them. He began to tell her many wonderful things about the Bible, and he had large pictures that he showed to her to illustrate the Bible messages. After a time he showed her more pictures, then folded them up, and said that there were many more things that he

had to tell her at a later time. With this, the dream ended. For the time being she kept the dream to herself.

A few weeks later Pastor Stanley's advertisements appeared in the local newspapers, and Mrs. Ford, who was searching for truth, went to hear him. As she sat listening, she felt sure she had seen and heard this man before. But she couldn't remember where. Shortly afterward we conducted an open-air meeting, using a sound shell as the speaker's platform, with a roof jutting out over it. That night Pastor Stanley spoke on the prophecy of Daniel 2, and used charts of the great image and the second coming of Christ.

Suddenly Mrs. Ford remembered! This was the man she had seen in her dream, and these charts were the pictures. This sound shell was the cave. God had given her the dream. She was quite overwhelmed by it all. When an altar call was made at the end of the lecture, Mrs. Ford and her daughter, Elsie, were among the first to respond.

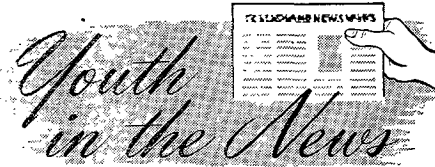
Immediately after the meeting Mrs. Ford inquired about Pastor Stanley's family, and when they were pointed out to her, she recognized the family she had seen in the dream. Still she kept the dream to herself.

It was my duty to deliver to Mrs. Ford the printed copies of the evening lectures, and each time I called, I found her very quiet, and even, I thought, embarrassed. One day when I called, she seemed especially quiet. After a brief visit I left. Twenty minutes later I met Pastor Stanley, and he said, "I want to meet Mrs. Ford; could you please take me to where she lives?" I replied that I had just left her place. However, Pastor Stanley still wanted to go. I explained that she was very reserved, and that another visit so soon might embarrass everyone. However, Pastor Stanley insisted that we go.

As expected, Mrs. Ford was very quiet and reserved. Conversation was not easy. As we were about to leave she said, "Pastor Stanley, I would like to talk with

you." And the story that followed caused us to feel very humble. It was the story that I have retold here. Mrs. Ford had been so troubled that she had been praying earnestly that she might have an opportunity to talk with Pastor Stanley. And just as she was rising from her knees Pastor Stanley knocked on her door.

Mrs. Ford, her fine husband, and daughter were baptized into the remnant church. Her story has already turned men and women to the path of truth, and her earnest desire is that yet others may be helped by her testimony.



► Mary Nashed, a college student, is leading a mailing band at Middle East College. The group mails out hundreds of religious periodicals each month.

► The students of Atlantic Union College have recently organized a branch Sabbath school in Sterling, Massachusetts. Every Sabbath a group meets in the home of Mr. and Mrs. Russell Wilbur, with 25 or 30 children and adults attending. Both Sabbath school and church service are held each week, with students from the college leading out in these services. This project is under the direction of Dr. George Yamashiro, missionary leader of the College church, and Ruth Chen, assisted by students Igor Botyansky, Ruth Redding, Jeannie Bettle, Ellen Lee, Dorothy Chass, and Larry Brundage.

► The 85-member Union College Golden Chords Chorale, under the direction of William Haynes, presented the Christmas Cantata "This Day," on KOLN-TV, Lincoln, Nebraska, December 17. The treble chorus that gave the narration in song was composed of Edwina Jay, Sherril Proctor, Gwendolyn Husted, Doris Miller, Jacquelyn Pierce, and Donna Dee Neidens. Soloists were Sharon Smith, soprano; Dalbert Snow, tenor; and Wayne Judd, baritone. The accompanists were Robert Tan, pianist, and Ruth Ann Hagen, organist.

Lacie's Tracks

(Continued from page 11)

"Where, Mother?"

"At the picnic. Do you remember when I asked poor Mary Miller and her small brother to come and eat dinner with us, that you said, loud enough for Mary to hear, 'No, we don't want them here; they never go with us.' I think you left a mark upon poor Mary's heart."

"I see what you mean now, Mother. I never thought of that before."

"Mother," said Lacie the next morning, "I suppose if we can tell from a bird's tracks what the bird was like, we can tell from a girl's tracks what she is like."

"That is certainly true. And I am so

New Church Dedicated at Mount Vernon, Ohio

The new 902-seat colonial brick church at Mount Vernon, Ohio, was dedicated November 18. The church overlooks the city and Mount Vernon Academy campus, from a hilltop north of Mount Vernon, on U.S. Highway 3.

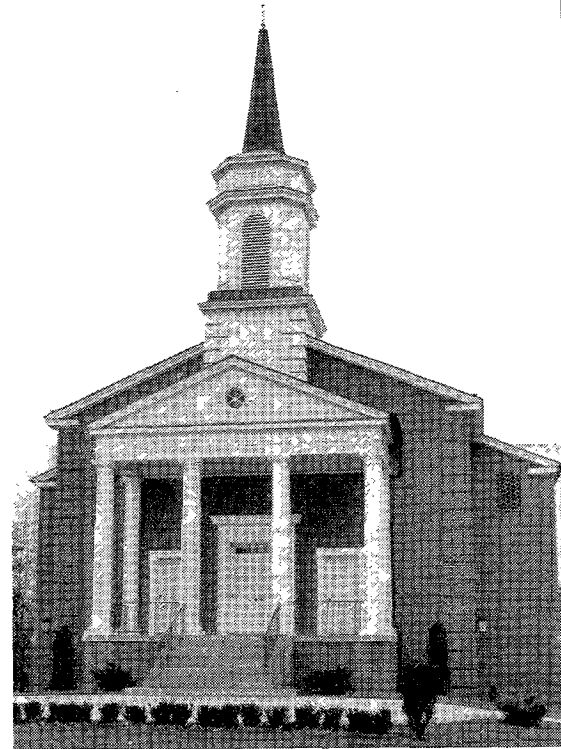
Speakers for the two-day series of dedicatory services were Roger Holley, Ohio Conference evangelist, Friday evening consecration service; W. A. Fagal, of Faith for Today, Sabbath eleven o'clock hour; L. E. Lenheim, Columbia Union Conference president, the dedicatory address in the afternoon; and Pastor Albert E. Brendel, with Associate Pastors J. R. Shull and R. E. Dickinson, who led in the Act of Dedication. D. W. Hunter, Ohio Conference president, offered the dedicatory prayer.

Provided in the building, besides the sanctuary, are six Sabbath school classrooms, including a 200-seat junior room, a library, a pastor's study, choir room, treasurer's room, mothers' room, 108-seat balcony, choir loft, baptistry, and many storage and utility rooms.

A lead-coated copper steeple reaches 75 feet into the sky. At night, lights are played on the spire and can be seen for miles in every direction.

The completed structure with all facilities cost approximately \$234,000.

D. W. HUNTER



glad you have thought about it, Lacie." "I am going to see if I can make a good track every day. And may I begin by having a little picnic this afternoon in our nice yard?"

"Whom do you wish to invite?" asked mother.

"Mary Miller and little Tommy. I'll go and tell them I am sorry for what I said and ask them to play that a big rain came and washed away that ugly track."

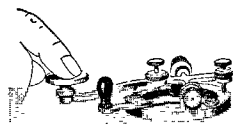
"You will drown it with kindness, will you?"

"Yes, Mother. We shall have such a

good time with my picture books and dolls and dishes that they will forget I said anything ugly. And can't we have an early supper on my little table? Let me go this minute and tell Mary."

Well, Mary and Tommy came, and when it was time to go home they both wore such smiling faces that mother said, "Well, Lacie, I think you have erased that ugly track."

"Oh, yes, Mother. Mary told me she will never think of it again. We had a good time, and I'm so happy. I think I must have made a nice track in my own heart too."



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

MIDDLE EAST DIVISION

► W. P. Bradley, who represented the General Conference at the year-end meetings of the Middle East Division, brought inspiration to the workers and believers who heard his messages.

► B. J. Mondics, while visiting Beirut in November, gave an interesting and encouraging report of the church in Turkey.

► R. A. Wilcox and R. H. Hartwell spent a weekend in Cyprus visiting several of the members of the Nicosia church, and counseling with the workers on the island. A fine young Greek, who has finished high school, is now keeping the Sabbath and preparing for baptism.

► Maurice Katrib has been appointed president of the Seventh-day Adventist church in Syria. Töwfic Issä, former leader of that field, is moving to the

Tripoli district in northern Lebanon.

► R. C. Skinner has been asked to take charge of the work in the Abadan district in southwestern Iran.

► J. L. DeWitt, pastor of the community church in Shiraz, Iran, is teaching first aid to some 2,000 people. He is also holding evangelistic meetings in his home, and because space is limited, he conducts two meetings each night.

ATLANTIC UNION

► V. D. Dortch, who for several years has been administrator of the New England Sanitarium and Hospital, recently accepted a call to head Ventura Estates in the Southern California Conference. K. W. Tilghman, secretary-treasurer of the Southern New England Conference, was invited to fill this vacancy. He has already taken over the responsibility of directing the work of this large institution.

► Lyman Williams and his family have left Union Springs Academy to join the staff of Ozark Academy in Gentry, Arkansas. He will be the assistant manager of the broom shop.

► Geer Memorial Sanitarium and Hospital, Canaan, Connecticut, a member of the Association of Self-supporting Institutions, obtained licensure from the Connecticut State Department of Health on November 1 to care for chronic and convalescent hospital patients. Dr. David W. Ruggles is resident physician and Frank L. Jacobs is business manager. Other staff members are Mrs. Frank L. Jacobs, Adrienne Bissonette, Muriel Field, Mrs. Selina Putnam, Mrs. Sarah Cross, Mrs. Pauline Biroscaak, and Maynard Le Brun.

► Mrs. Florence Jackson has been appointed magazine leader of the Northeastern Conference publishing department.

► Dr. F. Russell Tyler was certified by the American Board of pathology in clinical pathology as a result of examinations taken at the University of Indiana Medical School, Indianapolis, Indiana. On October 9 he took the second part of the examination at the University of Washington Medical School, Seattle, Washington, and was certified by the same board in anatomical pathology. In July, 1960, Dr. Tyler set up private practice in the field of pathology at the New England Sanitarium and Hospital and is also director of the clinical laboratory.

CANADIAN UNION

► One ton of Bibles was distributed to families attending the evangelistic crusade conducted by G. E. Vandeman in Vancouver and Victoria. First baptism for the series was held December 9.

► Three Adventist dentists have recently opened offices in British Columbia. They are Ernest Embleton in Vancouver, Arthur Spent in Prince George, and Allan Wasylshen in Powell River. We welcome these fine workers to our dental group.

► Five young people were baptized recently by D. Hain, pastor of the Hanna church in Alberta.

► Eight Oshawa Missionary College students were baptized in the College Park church at the Friday evening Missionary Volunteer service, November 3.

CENTRAL UNION

► C. R. French, home missionary secretary of the Nebraska Conference, and M. W. Deming, pastor of the College View church, Lincoln, Nebraska, are on the committee appointed by the governor of the State to formulate an over-all plan for religious and church-related activities for church affairs in case of national disaster. The Jewish, Catholic, and other Protestant denominations have ministers included in the group study.

► Seventeen radio stations in Nebraska requested the program "Christmas Songs From Many Lands" for their Christmas season broadcasting schedule. This taped program consists of Christmas carols sung by young people from various countries who are in attendance at Adventist colleges. It is clearly indicated that this is sponsored by Seventh-day Adventists. No charge is made to the station and they carry it free.

► Highly successful displays were arranged at fairs this past fall by several churches in the Colorado Conference. The exhibits of the Julesburg and Las Animas churches were awarded second place in their class. At the booth in Pueblo, at the Colorado State Fair, Calvin Hansen, a local church member and four-year winner of the marathon races at Pikes Peak, was present for a day. With him was Hubert Morgan, a conference church school teacher and a runner-up in the Pikes Peak races. Many teen-agers were interviewed by these men. Temperance films were shown and much literature was given away. As a result of this display Mrs. Jessie Getts, who organized the exhibit and acted as hostess, has been asked to show the temperance films to several clubs and churches.

COLUMBIA UNION

► Alma Sparrow, of Seattle, Washington, has joined the department of nursing at Columbia Union College as a consultant on public health nursing. Miss Sparrow is on leave of absence from the Washington State Health Department.

► David Manzano, formerly pastor of the Woodbury, New Jersey, church, will serve as director of the conference church extension service.

► Recent pastoral changes in the New Jersey Conference include S. R. LaRosa to Camden, Laurel Springs; Gordon W. Rhodes to Woodbury; John W. Clarkson to New Shrewsbury, Toms River; Donald Rice to Cape May Court House, Pleasantville; Arthur Covell to Perth Amboy, Jersey City; E. F. Herzel to Newark; Ned Maletin to Hackensack, Newark Slovakian, Passaic Polish; James A. Terzo to West New York, Union City, and Passaic English.

► Ohio literature evangelists have broken all previous sales records in the conference by passing the \$200,000 mark on November 10. The former record was set in 1947 with \$200,000 as a total for the year.

► Recent changes in district leadership in the West Virginia Conference include Daniel Schiffbauer to Beckley-Bluefield, Princeton-Welch, with W. J. Wilson as associate minister; O. L. Parish to Wheeling-Weirton-Cameron; N. L. Meager to Charleston-Indore; R. C. Detweiler to the Buckhannon-Elkins-Parsons-Riverton-Webster Springs district, with C. Norman Farley as associate minister.

► Open house was conducted at Blue Mountain Academy in Hamburg, Pennsylvania, November 19.

► With nearly 100 per cent participation of faculty and students, Blue Mountain Academy was able to reach its entire Ingathering goal in one day. This is the third consecutive year in which the goal has been raised in one day.

► Harvey A. Morrison, a former president of Columbia Union College, laid the cornerstone of Morrison Hall, new million-dollar men's dormitory at the college. R. R. Figuhr, president of the General Conference, was guest speaker.

LAKE UNION

► B. H. Green, speaker, and William R. Hoffman, minister of music, have recently concluded a two-week evangelistic effort at Rockford, Illinois, for L. J. Marsa, pastor of the church. Meetings were held in the evangelistic center, which was recently built and dedicated. A baptism was conducted at the close of the series, on Sabbath, October 21, when eight persons united with the Rockford church.

► The Indiana Conference added 223 persons to their churches by baptism and profession of faith during the first ten months of 1961. Additions were reported in 25 of their 27 districts.

► The Spanish church at Gary, Indiana, with a membership of 34 and a conference goal of \$680 for Ingathering, conducted an intensive and successful campaign, with the result that for the first time they passed the Silver Vanguard goal. Their total exceeded \$900. They also were the first church in the conference to reach the Silver Vanguard goal.

► Good progress is being made on the new library building at Andrews University. The structure was closed in the first week in December and the heat turned on, so that work can continue on the interior. It is to be completed by the fall of 1962. The new three-story building, 204 by 90 feet, will house the combined libraries of the School of Graduate Studies, the Theological Seminary, and Emmanuel Missionary College. Approximately 113,000 volumes are now in these libraries, but this total is expected to reach 125,000.

► The Hinsdale Sanitarium and Hospital schools of nursing, X-ray, and medical technology graduated 44 students November 11. This was the largest class in the history of the institution. One of

the high lights of the weekend services was a Sabbath school conducted entirely by the students. During the mission-story time actual taped voices of former graduates now serving overseas were heard. The commencement address was given by Dr. F. E. J. Harder, associate professor of education, Andrews University.

NORTHERN UNION

► Don Wetenkamp is a farmer near Wahpeton, North Dakota, in the summer. In the winter he and his family spend their time flying supplies to isolated mission stations near their mission home in the mountains of British Guiana. While Brother Wetenkamp is flying, his wife, Clara, teaches school.

► James W. Wilson has accepted a call to serve as educational and Missionary Volunteer secretary for the Iowa Conference, filling the vacancy created when L. E. Smart accepted a similar post in the Atlantic Union Conference.

► The new pastor of the Duluth, Minnesota, church is Jerry R. Coyle. He replaces Adrian C. Woods, who was called to Watertown, South Dakota.

► Word has been received that Malcolm D. Gordon, conference evangelist, and James Mershon, district pastor, have baptized six in Wahpeton, North Dakota, as a result of a series of meetings.

► Four were added to the church by baptism by E. W. Brown, pastor of the Middle River, Minnesota, church. A district meeting provided a "high day" for the people who traveled many miles to view the baptism, enjoy the fellowship lunch, and participate in the missionary meeting in the afternoon. Middle River is a small church, but believes in working for its youth. It recently organized a 19-voice junior choir.

► At Halloween time the young people of the Minneapolis Glendale church went from door to door giving out literature and asking for food, not for themselves but for needy families to be helped at Thanksgiving time. They called it the Box of Joy food drive, and termed themselves the Treats—No Tricks youth.

► For several years the South Dakota Conference, with the support of the offerings of its people, has beamed the Faith for Today program throughout eastern and central South Dakota. A drive for one dollar a member each quarter keeps this going. At the time for renewing the contract the station manager urged that if possible the program be continued because of its reception.

PACIFIC UNION

► The new Pacific Union College Community Service Center on Main Street in St. Helena was opened during a street-side ceremony on November 28. The center, intended to bring the college and the community closer through better understanding, will offer courses in cooking, first aid, health and hygiene, and Bible at a nominal registration fee. College extension courses with full college credit in education and art will be offered at regular tuition. The center provides a

reading room, child-care facilities for shopping mothers, a health and welfare office, a branch Book and Bible House, and a classroom. It is operated under the auspices of the PUC department of religion, with Leo Van Dolson as coordinator.

► W. E. Murray, a General Conference vice-president, recently stopped in Hawaii en route to the Far East. He visited the work in and around Honolulu and spoke in the newly built Waipahu church.

► At the close of the Leadercraft Course conducted November 17 to 19 at Pinecrest Youth Camp, and sponsored by the Pacific Union College MV Society, 112 persons received certificates.

SOUTHERN UNION

► Carolina ministers and conference officers dedicated themselves to a program of dark-county evangelism during the next 18 months, at a two-day workers' meeting in Charlotte, November 20, 21.

► The Bracebridge-Wyckoff evangelistic team had a full tent for their closing service, November 19, and as the closing appeal was made five persons made their decision for baptism. As a result of these meetings nine were baptized on November 25.

► Seven North and South Carolina churches have completed their every-member canvass to raise funds for local church and building needs, as well as to support the Mount Pisgah building program.

► Orley M. Berg, pastor of the Jacksonville, Florida, church, reports that 15 new members have been added to the church as a result of Sunday night evangelistic meetings conducted in the church.

► The Miami Temple Sabbath school raised \$2,500 for Investment in 1961 under the leadership of Mrs. Evelene Farulis.

► More than 250 workers and laymen assembled on the site of the Georgia-Cumberland Academy, November 26, for the academy ground-breaking ceremony. The mayor of the city was present.

► Thomaston, Georgia, church members celebrated the completion of their church and held their first service in it, November 25.

► Church officers' instruction sessions were held in Nashville in the Bordeaux church on December 9 for 26 churches in that area.

► H. B. Lundquist, pastor of the Ashland, Kentucky, church, recently accepted a call to the Georgia-Cumberland Conference.

Correction

An item on the back page of November 2 REVIEW reported an outstanding gain in Sabbath school investment in the South Brazil Union during the past four years. Unfortunately, the figures given were not designated as per capita, nor were they mentioned as being cruzeiros. The per capita gain from 1958 to 1961 was from 2.81 cruzeiros to 16.88 cruzeiros.

Answers to Bible Quiz

(Page 6)

1. Adab, Zillah, and Naamah the daughter of Zillah (Gen. 4:19, 22).
2. Jubal (Gen. 4:21).
3. Methuselah (Gen. 5:27).
4. Eber (Gen. 11:16, 17).
5. Ismael (Gen. 21:17).
6. Laban (Gen. 30:27) and Potiphar (Gen. 39:5).
7. Jacob (Gen. 32:10).
8. Reuben (Gen. 37:21).
9. Judah (Gen. 37:26, 27).
10. Poti-pherab, priest of On, whose grandsons were Ephraim and Manasseh (Gen. 41:45).

Church Calendar

Home Missionary Day	January 6
Church Missionary Offering	January 6
Religious Liberty Campaign	January 13-20
Religious Liberty Offering	January 20
Home Missionary Day	February 3
Church Missionary Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar	February 17
Christian Home Week	February 17-24
Temperance Commitment Day	February 24
Visitation Evangelism	March 3
Church Missionary Offering	March 3
Sabbath School Rally Day	March 10
Missionary Volunteer Day	March 17
Missionary Volunteer Week	March 17-24
Thirteenth Sabbath Offering (Southern Asia Division)	March 31
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 7
Loma Linda University Offering	April 14
Dorcas and Welfare Evangelism	May 5
Church Missionary Offering	May 5
Servicemen's Literature Offering	May 12
Spirit of Prophecy Day	May 19
Home-Foreign Evangelism	June 2
Church Missionary Offering	June 2
Christian Record Offering	June 9
Thirteenth Sabbath Offering (Northern European Division)	June 30
Medical Missionary Day	July 7
Church Medical Missionary Offering	July 7

REVIEW and HERALD

In 1849 the company of Sabbathkeeping Adventists who had come out of 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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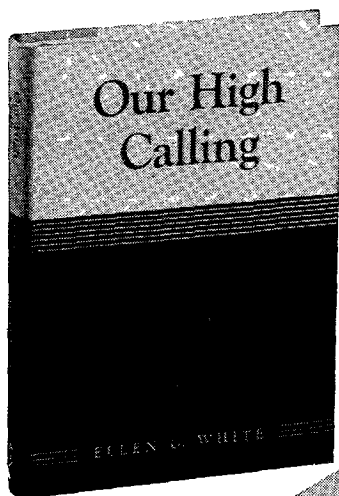
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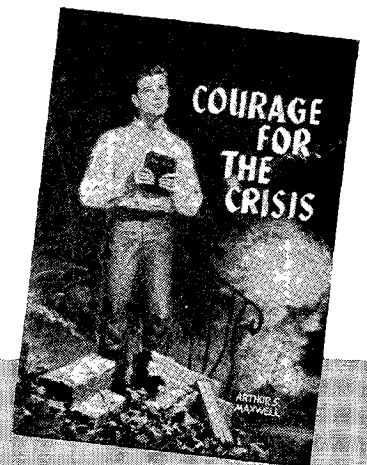
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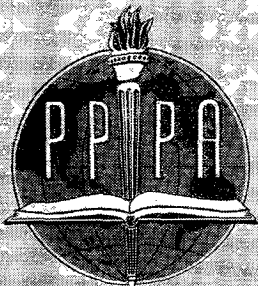
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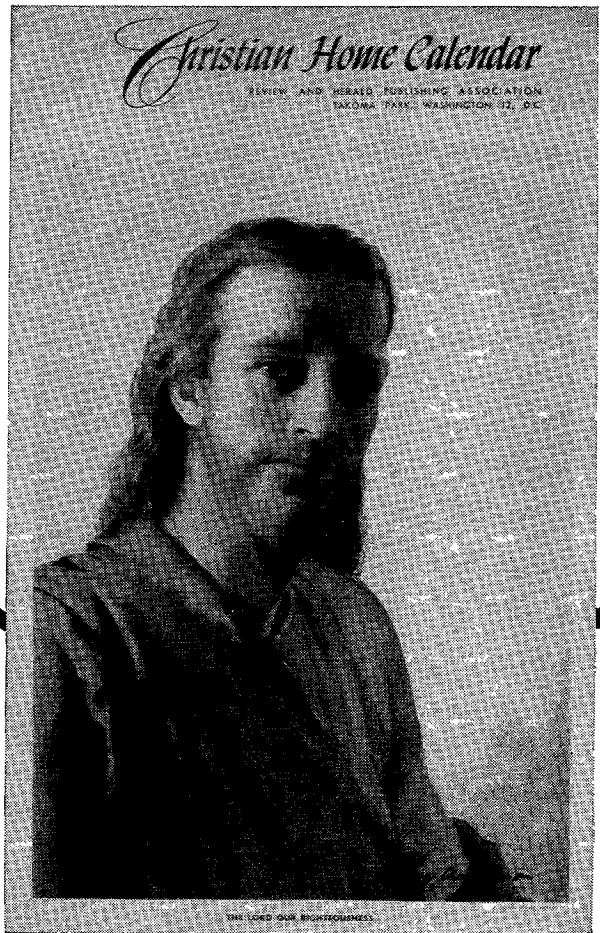
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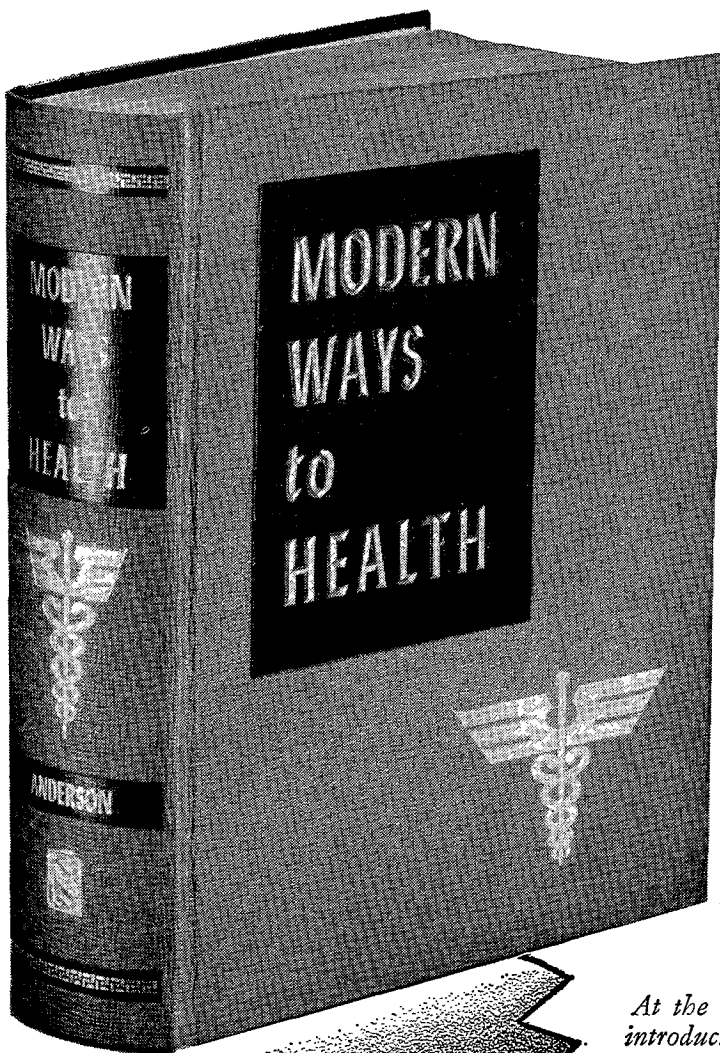
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News of Note

Extension of Discounts on E. G. White Books

At the request of the General Conference Committee and our conference and institutional leaders throughout North America, our publishing houses have agreed to extend the period of the liberal 20 per cent discount on all E. G. White books to August 31, 1962, to embrace the General Conference session and the camp meeting season. This decision was based on several factors.

1. The leaders of the church sense that, in spite of the excellent response to the 1961 "Spirit of Prophecy Year" with its emphasis on a wide distribution of the E. G. White books, many church members have not yet availed themselves of the opportunity to expand the Spirit of Prophecy library in their homes.

2. The senior Sabbath school lessons for the second quarter of 1962 will be on the subject of the "Gift of Prophecy." This will create a better understanding of the place and importance of the E. G. White counsels.

3. The times in which we live, with prophecy rapidly fulfilling, make it increasingly important for every Seventh-day Adventist to know for himself what to expect in the coming crisis of the world and how to prepare for it.

4. With every wind of doctrine blowing, it is essential that every church member know for himself the attitude and position of Mrs. E. G. White concerning the Seventh-day Adventist Church, its leaders, and its message.

We are grateful to our publishers for their practical help, through the discounts offered, in making possible the building of a good Spirit of Prophecy library in every Seventh-day Adventist home.

ARTHUR L. WHITE

South America Reports Outstanding Gains

From the South American Division comes this good report of baptismal and Ingathering gains. Pastor Juan Riffel, the home missionary secretary of the division, writes:

"Under the blessing of God, the strong promotion of the lay evangelism program, and the training institutes, many hundreds more are being baptized this year. At the end of the third quarter of this year the East Brazil Union had already baptized 1,222; South Brazil 2,049; and North Brazil 599. This is a gain of more than 700 over last year at the same time.

"The administrators and department leaders declare that this is due largely to the activities of fervent laymen. The Austral Union and the Inca Union are also doing well in their activities. The Inca Union has already baptized 1,928 so far this year. Last year at this same time they had had 880 baptisms, so God has given them an increase of 1,048. Yester-

day I finished compiling an Ingathering report and found that during the past four years we had an Ingathering increase of 155 per cent. This last year we made a gain of 25 per cent over 1960, and we are planning a 25 per cent increase again next year."

In South America the members are carrying the truth to every man's door and are bringing to these families the last message.

J. ERNEST EDWARDS

Latest Information on SDA Chaplains

Seventh-day Adventist military chaplains move about from time to time. On behalf of parents of youth in military service, we herewith list the latest addresses of our chaplains. This information should be clipped and preserved.

Chaplain (Capt.) W. S. Hall
Box 17, LMTC
Lackland Air Force Base
San Antonio, Texas

Chaplain (Capt.) Wayne C. Hill
6100th Support Wg., Box 379
APO 323, San Francisco, Calif.

Chaplain (Capt.) Christy M. Taylor
3380th Tech. Trg. Wg. (ATC)
Keesler Air Force Base, Miss.

Chaplain (Capt.) Glenn I. Bowen
121st Evac. Hosp.
APO 20, San Francisco, Calif.

Chaplain (Capt.) Carl R. Holden
16th Inf. 1st Battle Group
APO 34, New York, N.Y.

Chaplain (Capt.) John E. Keplinger
Hq. USAMTC
Fort Sam Houston, Texas

Chaplain (Capt.) Earl T. Lee
Hqs. CC "A," 3d Armored Div.
APO 39, New York, N.Y.

Chaplain (Capt.) Joseph T. Powell
Box 83
Fort Bragg, North Carolina

Chaplain (Capt.) Richard Sessums
Post Chapel
Fort Lewis, Washington

Chaplain (LCDR) Robert L. Mole
PHIBRON 7
FPO, San Francisco, California

Chaplain (Lt.) Davis A. Thomas
Ad-Comm USNTC
San Diego 33, California

J. R. NELSON, *Director*
War Service Commission

Sabbath School Promotes "Bible Emphasis Year"

At the Sabbath School Department Advisory Committee held recently in Washington, D.C., with all union Sabbath school secretaries from North America present, it was voted to give special emphasis during 1962 to four objectives:

1. Every member to bring his Bible to Sabbath school and other church services.
2. Sabbath school teachers to use the Bible in teaching in order to encourage the class members to use their Bibles.

3. Every member to study the Sabbath school lesson daily.

4. Every member to memorize the memory verses in the Sabbath school lessons.

Seventh-day Adventists are a people of the Bible. We solicit your cooperation in making 1962 an outstanding year in reaching the above objectives.

G. R. NASH

Ukrainian Broadcast in New York City

Burdened for the hundreds of thousands of Ukrainian people in New York City, our small Ukrainian church there has once more launched a radio program in this language. Every Sunday morning the voice of local church elder Miroslav Rochak goes out over the air in a 15-minute broadcast. Of this large undertaking by a small church, Eduard Magi, the pastor, says: "We pay \$40 a broadcast, plus a few other incidental expenses. We started the program penniless, but with faith. We signed the contract for three months in the beginning, and week by week we have paid for our time, even though we have not always known where the money was coming from. Pray for us and for our needs, that we may successfully carry the message of truth to the Ukrainians in this great city."

WESLEY AMUNDSEN



Selected from Religious News Service.

SACRAMENTO, Calif.—A long dispute between the Christian Brothers winery and the U.S. Internal Revenue Service was finally settled here when the Roman Catholic religious order agreed to pay \$3,477,390 in Federal income taxes.

NEW YORK—The midway point in an ambitious publishing venture—a 150-volume "Twentieth Century Encyclopedia of Catholicism"—was reached here with the publication of the 75th and 76th volumes in the series by Hawthorn Books.

PATRAS, GREECE—George Kotsasaris, 47, a Seventh-day Adventist minister here, was found guilty of proselytizing by the Court of Appeals and given a 40-day suspended sentence. Following the appeals ruling, Nicolas Germanis, another Adventist minister, said that as a result of the decision, "religious liberty in Greece has suffered a serious blow."

PUEBLO, Colo.—A Statewide movement to preserve Sunday for religious worship, rest, and recreation by restricting business on that day has been launched here by the Save Our Sunday Committee. The 18-member committee includes church leaders, merchants, professional people, and labor representatives. It is headed by C. C. Dincler, former president of the Pueblo Council of Churches.