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REVIEW and Herald

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1877—C. H. WATSON—1962

President of the General Conference 1930-1936

Time and Temperament

In view of the shortness of probationary time, what should be the all-consuming interest of church members?

JESUS is coming soon. In the light of this fact, two considerations become prominent. They are, first, the time involved in the finishing of the work; second, the temperament of those committed to the finishing of the work.

Without doubt, probationary time is rapidly running out. That fact becomes daily more evident. But is it just as evident that the spiritual temperament of the Advent people is making progress commensurate with the seriousness of the times in which we live and the speed with which the end is approaching?

The Adventist who really merits the name will be profoundly interested in the time factor. It is recorded that when Jesus entered upon His public ministry He "came into Galilee, preaching . . . and saying, The time is fulfilled . . . : repent ye, and believe" (Mark 1:14, 15).

The Saviour doubtless was referring to Daniel's prophecy of the seventy weeks. The substance of that prophecy was that 483 years after the imperial decree to restore Jerusalem (457 B.C.) the promised Messiah would make His appearance among His people. And it was indeed in the year A.D. 27 that Jesus was baptized by John, anointed by a visible symbol of the Holy Spirit, and commissioned by the voice of the Father. The "time" was "fulfilled." Jesus knew that He must now embark upon His mission to men.

We are warned, however that it is not for us yet to know, with a similar exactness, the precise date of our Lord's second advent. For, speaking of that stupendous event, Jesus Himself declared, "Of that day and hour knoweth no man, . . . but my Father only" (Matt. 24:36).

Nevertheless, a simple comparison of Bible prophecy with modern world conditions will quickly enable every earnest seeker after truth to know that the time of the Saviour's second appearing is "at hand" (Rev. 1:3). This should lead us very seriously to con-

sider our own personal temperament in relation to prophetic time. Are we giving daily thought to the quality and the urgency of our spiritual preparation to meet the Lord?

It is well in this connection to recall the circumstances existing just prior to our Saviour's public appearance at His first advent. The preaching of John the Baptist had made a tremendous stir throughout all Judea. With a zeal that brooked no hindrance, and a courage that feared no foe, John sought to prepare his hearers for the expected manifestation of Messiah. He boldly proclaimed the urgent need for a heart repentance followed by a baptismal witness. His simple, forceful message brought thousands of every class flocking into the desert to hear him.

And to hear his clarion tones was, in many cases, to yield to his earnest pleas. By putting away besetting sin and accepting baptismal immersion many made a timely preparation to receive the yet more searching and saving ministry of the Holy One of God.

It was inevitable that such an outstanding evangelist as John the Bap-

tist, with his abstemious life, his unusual garb, his stern denunciations, and his persistent admonitions, should rapidly become famous throughout the land. He was soon the main topic of conversation among distant prelates as well as among local peasants.

Eventually the Jerusalem authorities decided that it was high time to make some definite inquiries. They sent a deputation to question John. Their primary interest seems to have been in John himself, more than in his message.

"Who art thou?" they asked. "Art thou Elias? . . . Art thou that prophet? . . . What sayest thou of thyself?" (John 1:19-22).

Here was a unique opportunity for John the Baptist to add, quite legitimately, to his own popularity and personal prestige. He had only, in the modern phrase, "to play it smart," and for him a commanding and possibly a rewarding position in the national life was assured.

But John the Baptist had the true Adventist's selfless temperament. This present world's applause, its riches, its social distinctions and tempting opportunities, had no ap-



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With a zeal that brooked no hindrance, and a courage that feared no foe, John sought to prepare his hearers for the expected manifestation of Messiah.

peal for him. His devoted heart was filled with the "blessed hope" of soon seeing the mighty works and hearing the wondrous words of Him "that should come" (Matt. 11:3).

We who are looking forward to the Messiah's second appearing would do well to cultivate this same expectant temperament. For, like John, we have an urgent work to do. Before Christ comes it is imperative that we prepare ourselves and many others for that stupendous event. This task calls for high devotion and courage, and it may well result, under the Lord's blessing, in a gratifying measure of spiritual success in saving men and in the consequent gaining of wide social recognitions.

In this situation the forerunner of the first advent may be an appropriate pattern for the forerunners of the Second Advent. If, like John, we would acceptably "prepare . . . the way of the Lord, and make straight . . . a highway for our God," must we not also be content to be, of ourselves, nothing more than a "voice" (John 1:23)?

The Baptist could very easily and quite legitimately have claimed the role and the prestige due a great prophet. Indeed, he was declared by Jesus to be the greatest of all the prophets. The Saviour testified, "I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist" (Luke 7:28).

But in the brief passage that is described as "the record of John" (see John 1:12-27) we are made aware of a marked disinclination on the part of the Baptist to say much about himself. Indeed, he has almost to be compelled to make any pronouncement concerning himself at all. And when any sort of personal admission is made, he immediately and adroitly turns the point of the statement so that his part is quietly minimized, while his Master's Messianic mission is magnified.

For example, John's questioners insisted that in spite of his repeated denials that he was the Christ or the expected Elijah, he nevertheless assumed a certain spiritual authority in baptizing all comers unto repentance. "Why baptizest thou then?" they persisted.

"John answered them, saying, I baptized with water: but there standeth one among you, whom ye know not; he it is, who coming after me is [nevertheless] preferred before me, whose shoe's latchet I am not worthy to unloose. . . . Behold the Lamb of God. . . . That he should be made manifest . . . , therefore am I come" (John 1:26-31).

Clearly, it was not of himself, but

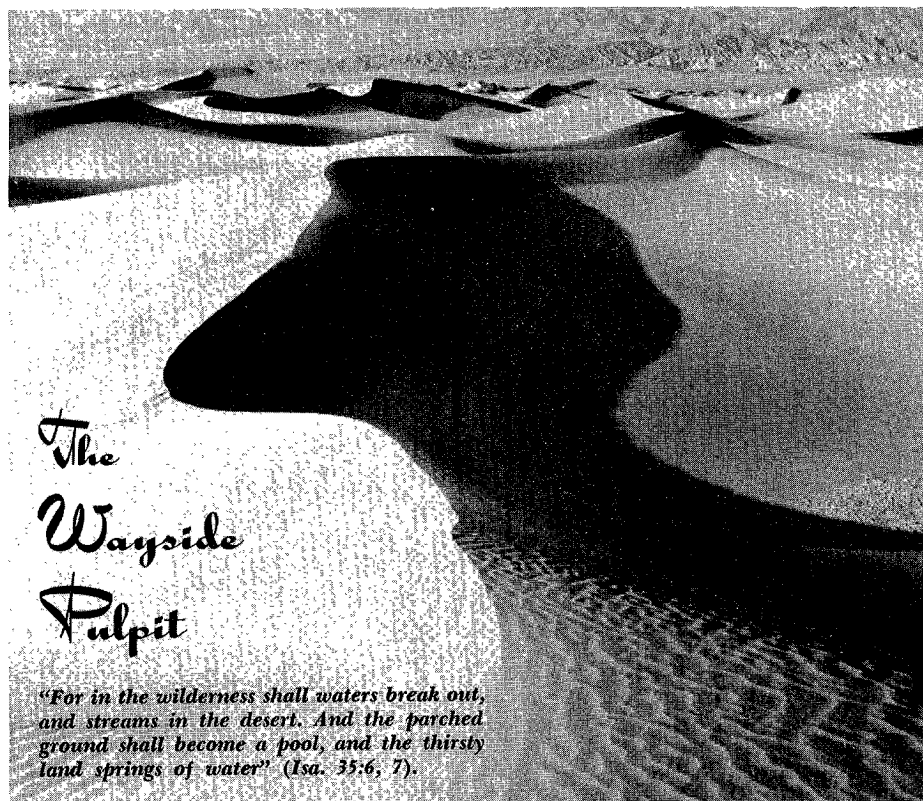
much rather of his Lord, that John the Baptist delighted to speak. He was not concerned about his own standing or his own prospects. His life's sole aim and ambition was that Christ should receive the homage and authority that was His due. John deemed it both desirable and expedient that his own considerable fame and prestige should decline so that Messiah might the more quickly succeed him as the One alone to whom men must look for guidance and salvation. "He must increase," Israel's greatest prophet declared, "but I must decrease" (John 3:30).

Surely it was this splendid attitude of sanctified self-effacement that so powerfully prepared "the way of the Lord" for Christ's first advent. Had John the Baptist been jealous of his own prestige with the people, had he been anxious at all costs to preserve his own pre-eminence as a preacher,

and to bind his followers to himself, then the "way of the Lord" would have been hindered rather than prepared. It was John's sterling character—his devoted and unselfish temperament, probably as much as his preaching and baptizing—that enabled Jesus to begin His work when the time was fulfilled (see Mark 1:15).

As we seek to prepare ourselves and others for the "day of his coming" (Mal. 3:2) let us ever remember that even the Lord's time must be matched by a sanctified human temperament.

God Himself has ordained the time of final preparation, and that time is now. It only remains for us, by His grace, to perfect the requisite forerunner's temperament—the attitude of untiring zeal and self-sacrificing devotion that will enable Christ to "appear the second time . . . unto salvation" (Heb. 9:28).



The Wayside Pulpit

"For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water" (Isa. 35:6, 7).

We were speeding along one of the cross-continent highways to California. In some of the arid lands through which we passed we were surrounded with silence, solitude, and sagebrush. Not a human habitation could be seen in any direction. Rugged, treeless mountains frowned from the far distance. Now and then we crossed dry creek beds and even river bottoms barren of moisture. But on the bridge abutments of each the names of the streams were boldly displayed.

What an apt illustration they provide for the admonition of the Lord to the church at Sardis: "Thou hast a name that thou livest, and art dead" (Rev. 3:1). So many nominal Christians are like those dry creek and river beds, full of potential for the living streams of God's Spirit, but most of the time bereft of any identification with its refreshing flow. At best they maintain a trickle of spiritual life, and awake to their potential only under periodic revivals that evoke an emotional response that soon subsides under the pitiless pressure of a humdrum experience.

Though cattlemen on our Western plains may despair in seasons of drought, the prophecy of Isaiah of the time when the wilderness shall be as the garden of the Lord (chap. 51:3) may begin as a spiritual reality in our hearts today, for the streams that make glad the city of God (Ps. 46:4) are available for every believing soul every hour of every day.

H. M. TIPPETT

Fellowship of Prayer

Fourteen years ago the REVIEW AND HERALD began a feature called the Parents' Fellowship of Prayer. In the February 10, 1949, issue the editors introduced the feature with this note: "As the Sabbath day begins and the family gathers for sundown worship, let fervent intercessory prayer ascend to God on behalf of our children and youth. Pray that God will keep the faithful ones from the love of the world. Pray that the prodigals will come home, and that your life will help and not hinder them in their

quest for God. Pray that the youth will find a place as laborers in God's cause. Let teachers and others burdened for the youth join in this prayer fellowship. As your prayers are answered, write out the experience briefly and mail to the editor of the REVIEW. As space permits, selected stories will appear in this new feature."

This feature was greeted enthusiastically by REVIEW readers everywhere. Parents all over the world began praying for their youth each Friday evening at sunset. Requests that the REVIEW fam-

ily join in praying for certain dear ones poured into the REVIEW office. Each request was recorded and kept in our files.

And letters, in a steady stream, have come in telling of prayers answered. As promised when the feature began, selected answers have been published regularly during the past 14 years as space has permitted.

During recent months, an unusually large number of letters have come in telling of answers to prayer. A few of these letters appear on these two pages.

"I am grateful to God that one of my grandsons has come back and has been baptized the second time; also the girl he married. They are both attending church. I appeal for the prayers of the consecrated people of God that another grandson may be converted and come back to the fold. I also have two sons who are not Adventists. I request your prayers for them."—Mrs. S., of California.

"Several years ago I sent in a request for prayer for my two sons who had strayed away from God. I am happy to inform you of answered prayer, for which I praise God. One of my sons has returned to the Father's house. He was baptized in August with his wife. They are so happy in their decision to serve Christ. My older son is still out. I have such a burden for him. He is having many heartaches. Oh, do pray that he will come to God."—Mrs. C., of Indiana.

"We asked prayer for —, who was drinking. I am happy that our prayers and yours have been answered. He never touches liquor any more. Prayer does everything, and we are so thankful to God."—Anonymous.

"Nearly four years ago I asked prayer for my husband and two boys, that they might be converted. One boy is now in college studying for the ministry. He is working his way. Please continue to pray for my other son and husband."—Mrs. M., of Pennsylvania.

"About three years ago I asked prayers for our children who were wandering in the world with their families. The united prayers of God's people have worked a wonderful miracle. Four of our children and their families have returned to the fold, numbering 21 souls. One girl and her family are out yet. Pray for her and also another daughter who is having trouble with a drinking husband. As a result of our four children and their families coming in, we have raised up a small company of believers with a membership of 32. Last year four of our grandchildren were in the academy. Praise be to God. Two weeks ago one of our granddaughters and her husband joined the family of God. May God bless each one of our fellowship members."—Mrs. M., of Kansas.

"Some time ago I requested prayer for my son who was drinking and smoking. His wife once was a church member. He never was. He has been converted. Both were recently baptized and attended the General Conference session much of the time. He is eager to work for the Lord. He has had many answers to prayers and wants the Lord to lead him. Do pray earnestly that the way will be opened soon for him to be in the Lord's work. We all need to pray more and have unity. Thank you for your prayers."—Mrs. W., of California.

"I wish to thank you with all my heart for your prayers for my dear ones. I am so happy to tell you that the prayers for my daughter were wonderfully answered. What a blessing it is to have such a loving Father in heaven to watch over us. . . . Please pray concerning my husband's problem."—Mrs. C., of California.

"I requested prayer for my son, a Navy medical corpsman. He wrote recently: 'I go to church every Sabbath that I'm not working in the Navy dispensary, and almost every Sabbath afternoon we have a singing band that goes to the hospital. I never knew that it could be such fun. We run it ourselves. I've come to the conclusion that I will never be able to believe in any other church than the SDA. I'm trying to quit smoking now. You might offer a prayer for me. After I've quit for a month I'm going to start studying for baptism.' This is so wonderful, all I can do is think of the text: 'O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.' I realize the victory is not complete yet, so I ask your continuing prayers in my son's behalf and for my wife."—Mr. A., of Wisconsin.

"Thank you for remembering my family in prayer. My daughter has returned to the faith. My son has reconsecrated his life to God. Many of his problems have been resolved. He now has faith and hope."—Mrs. V., of Florida.

"I thank God for answered prayer! One of my loved ones who had wandered away from the Lord recently made her decision to return. This gives me much courage."—Mrs. S., of California.

"I would like to request prayer for a relative who seems to be unable to overcome the habit of smoking. May he have courage to pray and step out by faith. Thank you for your column and what you are doing to encourage those who need it."—Mrs. G., of California.

"My granddaughter married a non-Adventist. About a year and a half ago I asked you to pray for them both. Praise the Lord, they were baptized last Sabbath (September 29)! How thankful I am! Prayer is the reason they are in the church."—Mrs. M., of Georgia.

"Some time ago I asked prayer for a sister-in-law who took her children and left home. Thanks for the prayers. They are back."—Anonymous.

"I asked you to pray that my husband would accept Christ. He was baptized last spring and quit his smoking. We know God answered our prayers. We are so thankful to all who prayed."—Mrs. W., of Oregon.

"Several years ago I asked prayer for our eldest son. I know that your prayers helped him. He is now a faithful worker in giving Bible studies. Now we wish you to remember our youngest son, who does not pretend to keep God's holy day. It just breaks our hearts to see him growing cold and indifferent. He is loved by all who know him. Please pray for him."—Mrs. J., of Kentucky.



The Power of Prayer

A Fellowship of Prayer member suggested that this poem might inspire and encourage other members. It appears by permission of the author, Nick Kenny, and the *New York Mirror*.

*Nobody knows the power of prayer,
But Somebody must be listening there
With a friendly ear for the heart that calls—
Someone who knows when a sparrow falls.*

*Miracles lie in the power of prayer;
Faith that can banish the soul's despair!
Hope that can shine like a holy light
And brighten the spirit's darkest night!*

*When earthly help is of no avail
There is one Friend who will never fail;
Just lift your eyes—the answer is there—
For nobody knows the power of prayer!*

"Two years ago I asked you to put my family on your prayer list. My son-in-law is attending church again. I have a son who is not a Sabbathkeeper. Please pray for him and his family. Pray that we may be an unbroken family in the kingdom. I am 89 years old and have been an Adventist for 65 years. Thank you for your prayers."—Mr. S., of Wisconsin.

"About a year and a half ago the last of our six daughters was drifting into sin. . . . On January 1, 1961, she made an about-face, and now she is back in church school and plans to be a nurse. I'm grateful for your many prayers. Our older daughter is a faithful worker along with her family in the church. Please pray for my other four girls and their husbands, that they may be converted and love and serve our Saviour. I'll be praying with you on Friday at sunset. May God hear and answer according to His will and bountiful mercy."—Mrs. T., of Texas.

"I had to tell you of the wonderful answer to our prayers! I wrote to you in July, telling you my husband had left me in protest against my precious new faith, and asking your prayers. September 16 he abruptly and unexpectedly returned to stay, with no demands that I leave the church or keep the children away, as before. Please continue to pray for his conversion."—Mrs. M., of Georgia.

"Two years ago I requested prayer in behalf of my beloved son, who seemed to be completely under the control of the powers of darkness. As the evil one was about to destroy him completely a week ago, the living God, who truly sees the sparrow fall, rebuked the devourer, and Jesus, our precious Redeemer, entered his heart and gently turned him around—rescued him, lifted him up from the miry pit of sin. Now he is rejoicing in Jesus and His mighty power to save. Praise, honor, and glory be unto Him who is mighty to save, and for the miracle of rebirth in another soul 'plucked out of the burning.' As you shared in our prayers, dear faithful members of the prayer circle, we wish to share with you our joy in the love of a compassionate, merciful Saviour. There is joy in heaven and joy in our hearts. Praise God from whom all blessings flow. Thank you, every one, and may God continue to bless you in this effort. Please continue to pray that our son may be faithful till Jesus comes."—Mrs. O., of California.

"God has heard our prayers for our second son. He and his wife were baptized recently. They are attending Sabbath school and church regularly. Please pray that they may remain faithful."—Mrs. F., of Missouri.

"I humbly and sincerely thank God and everyone who prayed for me and my loved ones. Words cannot express my deep gratitude. Only those who have had trouble can understand my gratitude. My daughter was given strength to console my son near the time of his death. He passed away in his sleep, for which I had prayed. I have one son left, and if God doesn't intervene he will not live long. All I can look to for help is God's power and grace. I have hope and faith in our Father, my Saviour, and the Holy Spirit; also the prayers of you Christian people."—Mrs. R., of California.

"My two grandchildren were baptized this past summer, and the friend for whom I requested prayer is improving healthwise. I am grateful to see these prayers answered. . . . One sister and her husband have just come back into the truth after being out for 20 years."—Mrs. A., of California.

"God has been wonderfully good to us in the past two years. A year ago my daughter and her husband were rebaptized, and three of their teen-age children gave their hearts to Jesus and were baptized at the same time. They are now doing colporteur work for the Lord. Please pray that God will bless their labors. Another daughter and her daughter are now keeping the Sabbath again. The rest of the family need our prayers, that some will gain the victory over smoking, and all will be ready to meet Jesus when He comes. A grandson needs our prayers. He wants to keep the Sabbath. We remember to pray each Friday evening at sunset for others."—Mr. and Mrs. D., of California.

By E. E. Cleveland

HERE is the test by which we can make sure that we know him: do we keep his commands? The man who says, 'I know him,' while he disobeys his commands, is a liar and a stranger to the truth" (1 John 2:3, 4, *The New English Bible*).*

There is no conflict, theoretical or experimental, between the grace of God and obedience to the Ten Commandments. The raging debate on this question springs chiefly from people who hold opposite and extreme positions on the subject. On the one side are those who believe that obedience earns merit in man's standing with God; on the other are those who solemnly disavow any obligation to the law of God before or after becoming Christians.

That man is incapable of obeying

Spirit within subdues the flesh, neutralizes its carnality, and reveals to the world an obedient son. Thus the outward life testifies to the condition of the inner man.

The moral law is a revelation of the character of God and in this sense brings men to Christ. Christ is the living embodiment of the Ten Commandments.

The birth of Christ presented to the world the living embodiment of the principles of the law. At the transfiguration a voice from heaven directed men to Him as their example and teacher. "And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him" (Mark 9:7).

The character of God, so long revealed in the letter, was now manifest in flesh. The living law now magnified and exemplified the written law.

And thus it is when Christ enters the heart—the law is there. "I will put my laws into their mind, and write them in their hearts: and I will

have heard that it was said by them of old time, Thou shalt not kill . . . : but I say unto you . . ." "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you . . ." (Matt. 5:21, 22, 27, 28). To hate is to kill, and to lust is to commit adultery. Is this not in fulfillment of Isaiah 42:21: "He will magnify the law, and make it honourable"?

This concept places the full authority of Christ behind His law. He teaches that it must be kept, and writes it on the heart. The Jews professed to obey the written law, but rejected Christ, its living Exemplar. The present generation, in general, professes to accept Christ and rejects the written law. The Jews thus became legalistic while modern religion has become antinomian. Christ shields against legalism, and the law warns against substandard living.

Obedience to the law is possible only when Christ is in the heart. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in

The Works of the Law

Do they earn salvation for the sinner or do they give evidence of a changed heart?

the law before accepting Christ is clear from Romans 7:18: "For I know that nothing good lodges in me—in my unspiritual nature, I mean—for though the will to do good is there, the deed is not" (N.E.B.).* Further, our acceptance of Christ is an act of faith. The sinner's whole approach to Christ is by faith. The sinner throws himself on the mercy of God, pleading the blood of Christ. Obedience to the law is a consequence of man's finding Christ. It is "the test by which we can make sure that we know him."

The presence of Christ within molds the character to the law's requirements. This is the experience referred to in Romans 12:2: "Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed" (N.E.B.).* Obedience to the law of God is the mark of a transformed man. The character of Christ operating within manifests itself through obedience. The

be to them a God, and they shall be to me a people" (Heb. 8:10). Henceforward Christ, the living law, proclaims the written law. "If thou wilt enter into life, keep the commandments" (Matt. 19:17). "Think not that I am come to destroy the law, or the prophets" (Matt. 5:17). "If ye love me, keep my commandments" (John 14:15).

And in explaining the law, Jesus gave it new force and meaning. "Ye

me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Christ in the faith-filled heart of the believer is the essence of the new life. "For in him we live, and move, and have our being" (Acts 17:28).

Christ imparts to the eager receiver His own nature. "Through this might and splendour he has given us his promises, great beyond all price, and through them you may escape the corruption with which lust has infected the world, and come to share the very being of God" (2 Peter 1:4, N.E.B.).* This privilege is great beyond all price—that God shares Himself with us, accomplishing in us the requirements of His law.

"What the law could never do, because our lower nature robbed it of all potency, God has done: by sending his own Son in a form like that of our own sinful nature, and as a sacrifice for sin, he has passed judgement against sin within that very nature, so that the commandment of the law may find fulfillment in us, whose con-

Wells

By Myrtle Leora Nelson

There were wells in that ancient land,
Scattered across the plain;
And many a weary traveler
With his beast of burden came
Looking for water, fresh and good.
But all wells were not the same:
Some contained bitter water,
And some were wells only in name.
"Come unto me," said Jesus,
"Living water I will give;
Drink and you never will thirst again;
Look unto me, and live."

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

duct, no longer under the control of our lower nature, is directed by the Spirit" (Rom. 8:3, 4, N.E.B.).*

But just how perfect can a man become, and how soon? May we here and now be insulated against the possibility of sin? Is it possible to live on earth without doing some wrong?

It should first be understood that perfection is received, not achieved. "Being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone . . . ; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (Rom. 4:21-24). The assurance of the gospel is that upon accepting Christ, we are perfect before God! We are literally covered with His life. His life stands for ours. We are righteous by reason of His acceptance of us. This is the good news of justification by faith.

But what of my behavior? Does change of habit accompany justification? To this the Bible answers, Change of habit is an outgrowth of justification. "Here is the test by which we can make sure that we know him: do we keep His commands?" (1 John 2:3, N.E.B.).* In this the Christian may look forward to an eternity of growth. As of now, perfection is well ahead of the best human performance. It is this that lures us on toward the heights. I strive for the perfection of my physical, mental, and spiritual habits because I have already been accounted perfect in Christ. The striving is a consequence of my new standing.

A man's obedience reveals the condition of his heart. The thermometer is the great indicator of the state of the weather. It does not influence the weather, but it is so closely attuned to it that you can tell much about the weather by what the thermometer says. Likewise, the daily performance of the Christian reveals his state of grace. "I will shew thee my faith by my works" (James 2:18). However, *before works*, "ye are complete in him, which is the head of all principality and power" (Col. 2:10).

"Faith or works—must there be a choice?"

I tell you nay—for what makes saints rejoice

Is what was done for them—not what they do.

Yet in the wake of faith, works follow too.

Like rain from heavy thundercloud is sent,

As on the storm's fierce trail the twig is bent,

So works must follow faith till life is spent.

(To be continued)

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

by Miriam Hood

JANE sat by herself in an inconspicuous corner of the dormitory parlor, while the conversational noise rippled and swirled about her. Occasional words and phrases registered through her lonely self-absorption—Charlene and Evelyn, for instance, discussing the Saturday night program and their "dates." "Honestly, I thought he'd *never* ask me!" . . .

"You should have heard me stammer when Dr. Ray asked me to explain that last question!"—that was Margaret, vivaciously making light of her history class debacle, with Ruth and Nadine as her appreciative audience.

Everywhere in this room, Jane thought, there are people who are *communicating*, who are sharing viewpoints and ideas, who feel a part of the human race—everywhere except where I am. What's wrong with me? I'm surely as attractive as Charlene, as witty as Margaret. But they are *always* in demand. I'm not a person given to imaginative fancies; I don't have a persecution complex; I just know for a *fact* that everyone "fits in" but me, so I may as well relieve the necessity of anyone's making an effort, a painful effort, to include me, by going to my room. And that is what she did.

A Universal Feeling

The universality of this feeling of "isolation from the group" has struck me with particular force lately. I wish I could dismiss this problem as a mere figment of the imagination. But I can't, because it really exists. Of course, if you must always be the center of attention in order to be happy and at ease, then you'll often find yourself disappointed. But that's not what we're talking about. We're talking about the constant feeling of "being left out." Some people verbalize it; others don't. But it's there.

If that's your problem, I think I'd take a good hard look at myself, starting with the simplest and most easily scrutinized facet—namely, the physical. Are you certain that you are clean and well-groomed? Although it isn't necessary to move in a cloud of perfume or after-shave lotion, one would hope to move in an aura of shining hair, gleaming teeth, spotless clothes, the "social security" that a daily shower gives, plus whatever else is necessary to be physically acceptable in society.

If you've been completely, brutally honest about your physical self, and still find no answer to your lonely feeling, then take a look at your mannerisms. Personally, I'm always somewhat shattered when someone announces in a booming voice, "I don't agree with you!" I'm not suggesting that we always should agree, but our

manner of disagreeing can make us unpopular.

Do you interrupt other people frequently? That's an annoying habit! Do you give your entire attention when you are being spoken to, or do your eyes keep darting around, checking to see if you're missing something? It doesn't take long for the person with whom you're conversing to feel that he's just a "fill in" till someone more interesting comes along.

Well, so much for disquieting mannerisms. We could mention dozens more, but let's go on to the most complicated area—the real *you*. If you're absorbed in yourself to the exclusion of everyone else, this will show no matter how you try to hide it. And truthfully, everyone is hoping someone will be interested in *him*! Do you constantly mention your faults? Others may reassure you, but they'll feel uncomfortable, and will doubtless avoid you.

But even having said all this (and there are volumes more that could be said on this subject), we come to the place sometimes of realizing that God gave different gifts to different people; or He has given varying amounts of, say, the gift of friendship. Sometimes I've thought that there are almost "golden people" (I call them that) who draw everyone to them, like super-magnets. Even by careful analysis, it is impossible to know the secret of their fascination. But there it is. And so, since you must come to grips with this thing, let me suggest several possible courses of action.

Four Courses of Action

1. Study someone who is eminently successful in the field of human relations. Decide what "makes him tick." Then "go, and do thou likewise."

2. Study yourself as objectively as a scientist studies a butterfly on a pin, with a view to polishing off physical unattractiveness, annoying mannerisms, and insincere attitudes.

3. Make this problem a subject of prayer. Jesus is your friend; He understands all about you; He accepts you wholly, completely, regardless of personality defects.

4. Then, resolve to be happy "on the periphery" of the group, if this is how it must be. Half a loaf is better than none.

A Tribute to Elder C. H. Watson

By R. H. Adair

It is with mixed feelings that I write this tribute to one with whom I have been associated in the work for many years. It was at a camp meeting in New Zealand in 1915 that I first listened to the appeal of C. H. Watson as he presented a call to his listeners to come forward and give their hearts and lives to God. At that time I responded along with a number of others, and that was my first contact with one of God's ministers whose influence in later years meant so much to me.

Several years later, as a very young worker, I met him again. This time he was standing outside the church where he was to take the Sabbath morning service. I still remember the warmth of feeling that came over me as, calling me by name, Elder Watson shook my hand warmly and inquired, "How are things going with you?" I was greatly impressed that the leader of the field should take such a personal interest in my welfare.

As the years went by, I was appointed to a position of responsibility in the Australasian Division that did not call for membership on the general committee of that organization, and that fact was mentioned by one of the brethren at the time of my appointment. My office was near the front of the building, and Elder Watson had his office at the rear. When the bell rang for the next general committee meeting, imagine my surprise when I looked up from my desk and found Elder Watson standing beside me. Calling me by my first name, he said, "I want you to attend the committee meeting this morning, and attend regularly if you have the time."

Elder Watson was a man who knew and understood human nature. He was a successful businessman in the wool industry in Australia when the message came to him. He also had the responsibility of a family, and in his desire to minister for God he knew what it was to surrender worldly success for sacrificial service for God.

In my association with Elder Watson during the period that he served as president of the Australasian Division, I realized many times that the Lord wonderfully used the talents and business acumen that he brought into the work with him. He had a keen ability to analyze a problem and lay out before the brethren its basic elements. Not only did he present the problem clearly but as a leader in the cause of God he felt that he owed it to his fellow ministers to present at least one solution. He stated to me on more than one occasion, "A leader must give the note."

As a leader Elder Watson appreciated working with fellow burden bearers on the basis of delegating responsibilities and allowing those to whom the various duties were delegated to feel that they were indeed part of the leadership group on whom the plans for the building up of the work largely rested.

Elder Watson was not well when he returned to Australia after serving his term as General Conference president—1930-1936. It was his earnest desire to retire from active administrative respon-

sibilities, do some writing, and enter into other activities that his heavy program of administrative responsibilities during the years had not permitted. But rest and the selection of his activities were not to be his lot. Soon after his return to his homeland the quadrennial session of the Australasian Division was held, and he was asked to take the division leadership. He finally agreed to accept, provided he could have men with him upon whom he could place heavy responsibility.

I well remember that during the session, when the nominations had all been made, Elder Watson called the group of officers together and presented constructive plans for the future, soliciting co-operation and fellowship in united service. His spirit in leadership inspired great confidence in the hearts of those who were associated with him.

Elder Watson did not wear his heart on his coat sleeve, as the saying goes, but there were many evidences that he had an inward warmth of heart and perception of the struggles and needs of his fellow men, which did not appear on the surface. He loved young men, and many workers bearing responsibility today, especially in the Australasian Division, bless the day he crossed their pathway when they were still young men in the cause. As I have traveled in wider spheres I have met many workers who remember Elder Watson with tender feelings because of his practical and sympathetic help when they faced problems in their work and personal lives.

Among the many interests to which Elder Watson gave his particular attention was the health food work in the Australasian Division. During the years this section of the work has been a wonderful financial strength to the division. But it was not always that way, for during many of the earlier years the health food work was more of a liability than an asset. This was one area in which the Lord used the business acumen of Elder Watson to strengthen His cause. He had a major part in reorganizing this branch of the work, and since that day the health food organization has grown and prospered.

One principle that I have often heard Elder Watson enunciate is that in order for the work of God to prosper, the spiritual and financial needs of the cause must be in balance; they must run side by side.

Even though he had been far from well for a number of years, his interest in the growth of the work did not abate. He was a wonderful counselor to the brethren in leadership in the Australasian field and an inspiration to all who had the privilege of having him cross their pathway.

As I take this opportunity of reviewing my own life in relation to the influences that have had the greatest effect upon it, I count the years I labored with Elder Watson in the cause as some of the most precious. He was a man of strength, a man of decision, a man who loved the Lord and gave his whole life to the building up of His work in the earth.

The first is boredom, the boredom of doing nothing. Psychologists place boredom at the top of the list of incitements to weariness. One drowsy summer afternoon as I passed by the switchboard at the Review office the telephone operator said to me, "I'm so tired today; nobody has been making any phone calls." Tired of doing nothing. Negative Sabbathkeeping can and does produce that kind of weariness. No wonder we are glad that the Sabbath is over so we can *do* something!

The second cause of weariness may be an inner conflict between what we want to do and what our conscience will let us do. When our emotions and our desires are not on the side of our moral standards we develop a conflict that is most exhausting. Perhaps all day Sabbath we have been working vigorously trying not to break the Sabbath. Every time some secular idea intrudes into our thoughts we say, "No, you can't think that." Like some stern-visaged guardian our conscience sits watch over our thoughts and activities, lest some Sabbathbreaking overtake us. No wonder we are weary of the vigil.

A third reason for weariness is the emotional exhaustion that comes from religious stimulus without corresponding activity and response. Emotion is the trigger to action. The path to an act is covered in three steps: Conviction, emotion, action.

Thus, in the field of religion forgiveness requires three steps on the part of the sinner: conviction that he has sinned, sorrow (an emotion) for the sin, and repentance (a turning from the sin and a determination not to repeat it). As the sinner takes these steps God forgives his sin and imputes to him Christ's righteousness. Here we can see that emotion brings a person to act.

Church services ordinarily are emotionally stimulating. They should be if they are to lead us to accomplish something. But if we continually submit ourselves to religious emotional stimuli on Sabbath without appropriate action following, we will become weary; and eventually we may become weary of Sabbathkeeping altogether. In addition we will be wearing out our spiritual machinery. Our emotions will eventually be unable to trigger us to action.

The negative and positive aspects of Sabbathkeeping present us with a real challenge. We must not confine our Sabbath observance to a series of don'ts. The Sabbath must not create a vacuum in our lives one day each week. Of course, the mind won't exist as a vacuum, no matter how hard we try. It will be occupied with *something*. We can't stop thinking. And

The Power of Conviction

By JO RAY COTTON

Convictions are what make us useful in God's work. People with strong convictions for right are strong; those who lack them are weak. Conviction always precedes action. Clear, deep, unshaken convictions are what rule the world.

The business world places a high premium on what it calls "the idea man." He is clever, original, and full of plans for development; but if we are only idea men, we are not complete. Unless we are convinced that our ideas have ultimate value, eternal significance, we shall always remain hungry for inner fulfillment.

The rich young ruler was an idea man. He thought it would be an excellent idea to be a follower of Christ. Christ's philosophy appealed to him; but this man was not completely possessed and convinced by this thought. Doubts weakened his conviction, so he never followed through on his original ideas. As a matter of fact, ideas alone will never finish God's work. They will not even make the world a better place in which to live.

Conviction *plus* ideas gave birth to our American Constitution, which grants us individual freedom.

Abraham Lincoln's conviction *plus* his ideas abolished slavery.

The gracious deeds of the Salvation Army are the result of Captain Booth's conviction *and* his ideas.

It was conviction *plus* an idea that compelled the apostle Paul to preach and write and carry the gospel of Jesus Christ to the frontiers of the then-known world.

Finally, conviction prepares us for eternal life. Ideas alone cannot do it. They are too fleeting, too superficial. To be worthy of heaven our lives need to testify of a magnificent, deep conviction within us—the conviction that good must overcome evil and that all our efforts should be directed toward reflecting the moral image of God.

In the long run conviction brings eternal bliss.

this brings us to the inner heart of Sabbathkeeping.

The Sabbath command forbids work on the Sabbath. But Isaiah 58:13 carries us a little further. We must not go our own ways, seek our own pleasure, or even speak our own words. And since the Bible elsewhere indicates that "out of the abundance of the heart the mouth speaketh," it is clear that we must not even think our own thoughts.

"We should in no case allow burdens and business transactions to divert our minds upon the Sabbath of the Lord, which He has sanctified. We should not allow our minds to dwell upon things of a worldly character even."—*Testimonies*, vol. 2, p. 583.

"God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be *disciplined* to dwell upon sacred themes. . . . Those who are not fully converted to the truth frequently let their minds run freely upon worldly business, and, although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds. . . . All this is Sabbath breaking."—*Ibid.*, p. 703. (Italics supplied.)

Sabbathkeeping, then, requires that we control our minds and our thinking. But we cannot do this by determining *not to think* about certain subjects. The very decision and the very

effort will bring the unwanted subject to our minds. The desired result is accomplished by a positive act on our part. We must fill the mind with subjects that are proper for Sabbath contemplation, so that unwanted subjects will find no room to enter.

Proper Sabbathkeeping requires us to fill the day with positive things, things that will keep our minds interested and enthusiastic and happy as we keep God's holy day. Worship comes first, then study of God's message to us, visiting those who need our spiritual help, missionary activity. The Bible makes it plain that it is lawful to do well on the Sabbath day.

The answer to negative Sabbathkeeping is expressed in Romans 12:21: "Overcome evil with good." Let us fill to overflowing the sacred hours of each Sabbath day with positive good deeds and spiritual communings. Then the negative prohibitions contained in the commandment will hardly come to mind. Who would be tempted to do his own work when he can spend time in communion with the Creator of the universe? Any worldly activity would seem unattractive in comparison. Enthusiasm in the spiritual life will prevent its becoming boring, and outgoing activity in behalf of others will take our minds from our own interests. The Sabbath will be a "delight," "the holy of the Lord, honourable."

(Concluded next week)



Between Us Parents—2

Accelerated Social Life



EVA LUOMA

Anyone who plays nicely will do.

By Gordon M. MacLafferty

TO EVERY thing there is a season, and a time to every purpose under the heaven" (Eccl. 3:1). Solomon illustrates his statement with many specific examples, among which are several social activities. There is a time to embrace, and a time to refrain from embracing. And there is a time to love.

To use expressions common to our day, we might say that there is a time for dating, a time for going steady, a time for engagement, and a time for marriage. There is also a time to refrain from these activities. These social experiences have God's approval when engaged in at the right time, but at the wrong time they may be very inappropriate, or even evil. Proper timing is important.

Teen-age marriages are on the increase in America, and only about 10 per cent of them are working out satisfactorily. Youth are finding out too late that they should have waited a few years longer before linking their lives for better or for worse.

Is this the fault of the young, or of us who are older? A group of thoughtful parents have decided that the blame for the children's getting out of step socially rests with parents. "Children, generally, have begun adultlike social activities at too early an age. Activities which formerly were restricted to college-age youth have been brought down to a high-school level. This, in turn, has lowered what was once high-school activities to a grade-school level. Children, as a result, are often confused by having been swept into social activities which are really beyond them—mentally and physically.

"This is not our children's fault; we parents have been wrong. We have tried to give our children everything—particularly everything that money can buy. We, not they, are responsible for their boredom, their 'going steady,' and their early marriages."—"Pointers for Parents" (Parents' Council, New Orleans), p. 2.

Perhaps we start the social acceleration with our supposedly innocent teasing. We see a little boy and the neighbor girl playing in the sandbox

together. They make a cute picture. But instead of just smiling inwardly, we laughingly ask, "Billy, is she your girl friend?" Billy does not quite understand the question, but after much repetition by different people he begins to get the idea.

By the time children start to school, they have accepted the vocabulary they have heard for the past six or seven years. They ask one another, "Who is your girl friend?" and "Who is your boy friend?"

Some may think this is all very innocent talk, but it is just the beginning of an abnormal social life that is being pushed onto our youth. At every stage of development their social life is being accelerated by our conversation, by popular magazines, and by what they hear and see on radio and television.

"This is a fast age. Little boys and girls commence paying attentions to one another when they should both be in the nursery, taking lessons in modesty of deportment. What is the effect of this common mixing up? Does it increase chastity in the youth who thus gather together? No, indeed! It increases the first lustful passions."—*Child Guidance*, p. 455.

More Natural Development

In some other parts of the civilized world little girls are allowed to develop more naturally. They save the permanents, fancy dresses, silk stockings, and the like, for the time when the girls will be young ladies. The growing girls are not expected always to look like little dolls. In some places they wear their hair straight all through high school. This is not thought of as a punishment but as a protection.

But in the United States a girl may get an orchid corsage from her boy friend while they are both still in their early teens. He can never do better by her, no matter how important the occasion. He has already gone "all out." It is a wonderful gift, but the timing is wrong.

We give our children another push toward an early marriage when we arrange parties for couples when they are still in grade school. The excuse is given that they need to learn the social graces. But such lessons appropriate for children can be learned at home with less emotional strain.

Nature has given us a good timetable that should not be upset. The small child does not care whether his playmate is a boy or a girl. Anyone who plays nicely will do. Normally, our juniors have a better time without mixing the sexes. The boys form their gangs, and the girls have their clubs. Our junior camps have shown that they do well separated at that age.

However, the 12- or 13-year-old is likely to start a different program. You see hearts chalked on the sidewalk with the initials of a boy and a girl. This may be the first the one or the other of them knew that they were supposed to be in love. According to psychologist Marie Piers, Ph.D., their being in love is mostly at a distance. They would be too bashful to be seen together. But they will get a great deal of satisfaction in daydreaming about each other. This would not be the time to invite them to a party as a couple.

"If a young girl just entering her teens is accosted with familiarity by a boy of her own age, or older, she should be taught to so resent this that no such advances will ever be repeated. When a girl's company is frequently sought by boys or young men, something is wrong. That young girl needs a mother to show her her place, to restrain her, and teach her what belongs to a girl of her age."—*Ibid.*

Here again, the timing must be considered. When young people reach a proper age it is right for them to seek one another's company. But for a girl just entering her teens, it is inappropriate. She should be restrained.

"Parents and teachers should aim so to cultivate the tendencies of the youth that at each stage of life they may represent the beauty appropriate to that period, unfolding naturally, as do the plants in the garden."—*Ibid.*, p. 204.

"To every thing there is a season."



Young and Old Pulling Together

By Ernest Lloyd

CAN the younger boys and girls of our denomination really help to advance the great work that we represent? Yes, certainly they can; and we need their help too. We are often impressed with what some of them are doing to help the Lord's work along. And by helping it along, boys and girls, we help ourselves along too.

I remember a story that shows how very helpful boys and girls can be in a time of great need. There was a terrible storm one winter night some years ago, and a ship was wrecked just opposite a fishing village on the north coast of England. The sailors got into a lifeboat and rowed for the shore. They were not far from the beach when the boat



HARRY BAERG, ARTIST

At last the boys and girls asked to join in. Some took hold of the rope, and the rest got hold of their fathers' coats and their mothers' skirts.

grounded on a sand bar, and stuck fast.

The fishermen ran down to help, and the sailors threw them a rope and told them to pull with all their might. The fishermen did so; but though they were strong, they could not manage it. Then their wives said, "Let us take hold and pull too." But though the women and men together strained every muscle, the boat did not move.

At last the boys and girls asked to join in. Some took hold of the rope, and the rest got hold of their fathers' coats and their mothers' skirts. Then came the long pull, and the strong pull, and the pull all together—and the thing was done! The lifeboat cleared the sand bar, and the shipwrecked sailors were saved.

You see, the children's weight made all the difference in the pull. So, in the great lifesaving work that God's people are doing today, our dear boys and girls are to have a part. They can begin at home, working with mother and father to make the home happy and to keep it so. Thus they make themselves happy. Then, at school they can cooperate with the teachers, obeying the rules and setting a good example to others. At Sabbath school and church they will pull together with the leaders, helping with the programs, and thus bring enjoyment to others as well as to themselves.

In all these matters, boys and girls, Jesus is our pattern. Please read pages 68 to 74 in Sister White's wonderful book, *The Desire of Ages*. I like what it says about His working so helpfully around His home and in the carpenter shop. He also sang at His work, and His helpful attitude was observed and appreciated by the neighbors too. And so He grew up "in favour with God and man." Let us all pull together, in all kinds of weather, and do our best in home and school.



The Mind Plays Tricks

"The treachery of human imagination was graphically illustrated by a recent experiment with absolutely harmless, totally inactive placebos (sugar pills). Two Nebraska physicians made a study of 49 members of a church group which volunteered to cooperate. The 49 were given small, uncoated white tablets—completely inactive—flavored with just a trace of quinine, and told there was nothing dangerous in the 'medication' but they might feel peculiar sensations. Twenty of the 49 subjects reported variously that they were made tired, drowsy, dizzy, groggy, light-headed, weak and nervous, that they were troubled with visual disturbance, headache, loss of appetite, increased appetite, abdominal cramps or drying of the mouth. The effects increased as the dosage of harmless tablets was increased, until some few members of the group refused to cooperate any further because of the severity of the 'side effects.'" —*The Insider's Newsletter*, Dec. 10, 1962.

This experiment shows not only how treacherous is human imagination but how closely connected are body and mind, the physical and mental aspects of man. It also serves as a warning to all who depend on the evidence of their senses to determine what is truth. Seventh-day Adventists should understand this danger clearly, for "the last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures."—*The Great Controversy*, p. 593.

Thank God, we have an objective standard by which to test all that we shall see and hear during the final crisis. We need not be deceived, for we have the Word. Are we now studying that Word as earnestly as we should?

K. H. W.

The Story of Church Organization—2

First Steps in Organization Include Choosing Name

Our spiritual fathers in the 1840's and 1850's were saved from whatever evils may lurk in church government, for they had none, but they were sorely and increasingly afflicted with the evils that lurk in lack of church government. For example, they were early embarrassed by certain eccentric, fanatical individuals and groups who troubled this and that Sabbathkeeping company. How could such companies know that these disturbing elements were not true believers? They could not. We had no organization, no clearly defined leadership, no beliefs spelled out in clear language, no ministry set apart by ordination and credentials to preach exclusively the beliefs of the Advent Movement. Indeed, our local companies did not even have a definite form of government for the local church.

The matter finally came into sharp and painful focus in relation to our printing house, built in Battle Creek

in the 1850's, the forerunner of our present Review and Herald Publishing Association. All the business of that printing plant, as well as the editing of the REVIEW AND HERALD, was directly in the hands of James White, who, for all practical purposes, was viewed not only by the State, but also by Adventists, as the owner of the publishing house. Hence if he died its obligations would be chargeable to his estate and the property would go to his heirs.

Naturally, calls were made for those who would give money to enlarge the publishing work, and also for those who would lend money. Now if a person lends money, he wishes a duly signed note in exchange. But who should sign the notes? James White prudently refused to do so. In the REVIEW AND HERALD of February 23, 1860, he wrote: "To those who have so kindly and generously lent money to this office, we wish to say, that as an individual, we do not wish to be considered in any way responsible for it. . . . And there are no reasons why we should be responsible for borrowed money, used for the benefit of this Office which is the property of the Church at large. This property is not insured, therefore, in case of fire, would be a total loss. Those who consider it proper to let their money remain at the Office under these circumstances, will do so at their own risk."—Page 108.

He then went on to express the hope that it would soon be possible to insure church property and to hold meetinghouses in a proper manner. Then, too, legal organization would make it possible for believers to will a portion of their money to the publishing work. This led White to conclude his editorial thus: "We call on preachers and leading brethren to give this matter their attention. If any object to our suggestions, will they please write out a plan on which we as a people can act?"

Great Fear of Babylon

Elder White's appeal to his readers to speak up on the subject produced a flow of correspondence in the REVIEW, most of it hostile to the idea of organization. The main argument was that to organize would be to return to "Babylon." Coupled with this was another argument that seems to us today equally curious and untenable, namely, that to go to the State to secure a legal organization to hold title to our publishing house would be to produce a union of church and state. Let us not laugh, for history sadly reveals that often good men hold wrong premises with the result that their reasoning is bad, their conclusions faulty, and their position even ridiculous. But we should be sobered, first by the fact that human reasoning can be treacherous, and second by the equally important fact that we face somewhat the same fallacious line of reasoning today by some fringe elements who would argue against any clear-cut form of church government.

Something of the tenor of the discussion that appeared in the REVIEW through the months of 1860 is indicated by a letter published from a Brother R. Miles in the issue of September 25, 1860. He wished his REVIEW discontinued because Brother White was advocating "organizing churches" and taking a church name, for all this was *potential* in what White urged. We should remark right here that we did not even have a

clearly agreed-upon name for the Advent Movement. Brother White replied at length to Miles, remarking: "Let it be fully understood that we have only suggested legal organization necessary to hold church property, and have recommended the simplest form possible."—Page 148. Then he added: "We would advise those who are suffering under blind prejudice to seek relief in sober reflection, common sense, and humble prayer at the throne of divine mercy."

J. N. Andrews, who was a member of the editorial staff of the REVIEW, felt that no attempt should be made to settle the question of legally holding the publishing office "until we first have a general gathering from all parts of the country, and a prayerful consultation relative to the right course."—REVIEW AND HERALD, Aug. 21, 1860, p. 108.

General Meeting Called

A general meeting called to discuss this subject held its first session "immediately after the Sabbath, September 29, 1860."—REVIEW AND HERALD, Oct. 9, 1860, p. 161. The extended discussion, pro and con, was rather fully recorded in the REVIEW. Sunday night J. N. Loughborough moved that a special committee be empowered to draw up a constitution for an organization, or association, that could own and control the publishing work. Then follows the interesting line: "Adjourned to sunrise to-morrow morning."

Monday morning there was presented a constitution for an association. It contained ten articles. Article 4 read: "Any person keeping the commandments of God and the faith of Jesus, may become a member of this Association for life on the payment into its treasury, of twenty dollars, or a member for one year on the payment of one dollar."—REVIEW AND HERALD, Oct. 23, 1860, p. 178. It was to be incorporated under the laws of Michigan.

The association thus to be created was to have annual meetings. True, it was not exactly on the pattern that we have today, being rather a kind of stock company, but it met the prime necessity set forth by James White of a legal body to hold property. The very voting into existence of this association and its being joined by those who were "keeping the commandments of God and the faith of Jesus" began to crystallize the idea of organization in the Advent Movement.

A Name Chosen

But the record of that Monday morning meeting no sooner notes the action to set up and incorporate "the Advent Review Publishing Association" than one of those attending the meeting spoke up: "I now move that we adopt a name, as we must have a name if we are to organize so as to hold property legally." This precipitated considerable discussion, which continued through Monday afternoon. Some were vigorously opposed to adopting any name. Underlying their opposition seemed to be the almost terrifying fear that to do so would be to follow in the path of other religious bodies, and thus become a part of Babylon. However, the conference finally passed the motion that a name be adopted. To the credit of the assembly, "None dissented, though a few declined to vote."

But what name should be adopted? Some wished "Church of God." But the objection to this was twofold. First, it was already in use by some religious bodies, and second, it had "an appearance of presumption." We now quote from the minutes, that the reader may catch the subtle turn of a phrase:

The name Seventh-day Adventist, was proposed as a simple name and one expressive of our faith and position. Bro. Hewitt offered the following resolution:—

"Resolved, That we take the name of Seventh-day Adventists.

"This resolution was freely discussed, but was finally withdrawn to make room for the following from Bro. Toole:—

"Resolved, that we call ourselves Seventh-day Adventists.

"After a somewhat lengthy discussion, the question was called for, and the resolution adopted." It seems that the vote was almost unanimous. The minutes tantalizingly failed to indicate why it seemed more acceptable to some to say "we call ourselves" than that "we take the name of." Perhaps it seemed a little less pretentious or formal. It was then moved and voted "that we recommend the name we have chosen to the churches generally."—REVIEW AND HERALD, Oct. 23, 1860, p. 179.

Thus in one year two great things were accomplished in the history of the Advent people—we adopted the concept of organized endeavor, in terms of legal holdings of property, and we adopted a name. With good reason it might be contended that here was the great turning point, so far as organization was concerned, for what followed later seemed not so much something essentially new as a further inevitable outgrowth of the momentous action of 1860.

F. D. N.

(To be continued)

On the Eve of the Council

Behind the scenes as Vatican Council II approached, battle lines between the progressive advocates of the unique authority of Scripture and the conservative champions of the equal authority of tradition were clearly drawn. Two days before the council opened, Father Robert A. Graham, associate editor of the Jesuit weekly *America*, reported from Rome that "anyone acquainted with the ferment within the Church in recent years on Scripture and its interpretation has little doubt that a decisive point may be reached in the Council," and predicted "a pitched battle." The Biblical scholars and their friends among the council fathers hoped for a formal vote of approval, while the traditionalists, convinced that the church is threatened from within by erroneous doctrines, particularly in the area of Biblical scholarship, laid careful plans to secure a vote they hoped would silence the Bible men forever.

Acknowledged leader of the conservatives is Cardinal Ottaviani. As the most influential member of the Curia, the Vatican's governing and administrative arm; as head of the Supreme Congregation of the Holy Office, official guardian of doctrine and suppressor of heresy; and as president of the Theological Commission charged with preparation of the draft constitution on theology for the council, Cardinal Ottaviani was in an ideal position to arrange things to his liking. The document drawn up by the Theological Commission ignored the new emphasis on Biblical studies altogether and reaffirmed the historic Catholic position with respect to the Bible and tradition.

In Pope John, however, the Bible men had a powerful friend, a progressive at heart whose call for the council was keyed to the renewal—a Roman euphemism meaning "reform"—of the church. Once when asked privately why he had convoked the council, the Pontiff opened the nearest window and remarked, "To let some fresh air into the church." A French bishop later explained that the Pope "meant the Curia windows" in particular. How the council proceeded to "let some fresh air into the church" will be our topic next week.

R. F. C.

Reports From Far and Near

Far Eastern Division Council

By F. A. Mote, General Conference Field Secretary

FOR the first time the Far Eastern Division council met in the world's largest city—Tokyo, Japan, whose population now exceeds 10 million. The place of meeting was the commodious Shiba Park Hotel, and the time, from November 21 to December 4.

Our work was launched in Tokyo 66 years ago, when Professor Grainger and Brother T. H. Okohira held meetings not far from where we met. It was about the same time that Abram LaRue went to Hong Kong, where he worked faithfully, giving tracts and periodicals to seamen and others. Our first convert in Tokyo was Brother H. Kuniya. Professor Grainger soon became sick and, upon realizing that he would not live much longer, urged Brother Kuniya to be faithful and preach the message until death or until Jesus should return. Professor Grainger died soon after and was buried in Tokyo. Elder Kuniya was a faithful worker until he was laid to rest only a few months ago.

Our work in Japan began in 1896. In 1898 God's message entered Malaya, in 1904 Korea, and in 1905 the Philippines. The church membership growth in the Far Eastern Division by decades is as follows:

1911	541
1921	5,038
1931	20,828
1941	35,015
1951	56,845
1961	133,161

On September 30, 1962, the division membership stood at 137,579. At present there are 483 ordained and 395 licensed ministers. During 1961 there were 13,875 baptisms.

C. P. Sorensen, division president, and A. E. Gibb, secretary, welcomed special guests Elder and Mrs. V. T. Armstrong, who served as missionaries in Japan from 1921 to 1936. Elder Armstrong then became president of the Far Eastern Division, which office he held from 1936 to 1954.

C. L. Torrey, now General Conference treasurer, was another guest delegate present. He served as secretary-treasurer of the division from 1938-1941.

Still another guest-delegate representing the General Conference was F. A. Mote, who was a missionary in the Philippines from 1928 to 1938. He was Sabbath school and Missionary Volunteer secretary of the division from 1938 to 1944, and president from 1954 to 1958.

Other special delegates included Chaplain J. T. Powell, U.S.A.F. in Korea, and

Chaplain W. C. Hill, U.S.A.F. in Japan. These brethren are doing important work in behalf of our young men in Government service, and their ministry is much appreciated. Both spoke to the delegates during the council meetings.

Dr. R. F. Waddell, division medical secretary, and Dr. W. E. Macpherson, another special guest, and vice-president of Loma Linda University in charge of medical affairs, have just completed a survey of our medical institutions throughout the division. Dr. Macpherson gave a most informative report that revealed the extensive work now being done by the "right arm of the message." The medical work in the Far Eastern Division was established in 1928 with the opening of the Manila Sanitarium and Hospital in the Philippines. Dr. Waddell reported that there are now 30 sanitariums and hospitals and clinics in the division, with

109 mission-employed physicians and dentists and 444 dedicated nurses. There are 562 nurses in training, and 100 of our youth are currently enrolled in medical schools in the Far East.

Boyd E. Olson, division educational secretary, reported eight colleges, 52 secondary and intermediate schools, and 250 elementary schools where 1,300 teachers are training 24,684 precious youth for service and eternity. The 652 Home and School organizations have a total membership of 16,042. The South Philippine Union Mission leads the entire world with 577 Home and School Associations.

P. H. Eldridge, division radio-TV secretary, and E. R. Walde, secretary of the General Conference Radio-TV Department, conducted a precouncil session for the union and detached missions radio-TV and Bible correspondence school leadership. They reported the following information for the Far East during the first nine months of 1962:

Radio programs, weekly	120
Television programs, weekly	4
Bible correspondence applications	155,035
Bible correspondence graduates	17,103
Baptisms	2,424

The third angel's message is currently being broadcast in ten languages, and Bible correspondence courses are used in 14 languages.

Left to right: Tsuyako Kawamura, office worker in Japan Union Mission; Mrs. Jack Sager, wife of Elder Sager, pastor-evangelist of Tokyo Evangelistic Center; Kyoko Hazaki, Japanese Voice of Prophecy singer; Miwako Watanabe, office worker in Voice of Prophecy, Japan.



A Sabbath school precouncil was conducted by H. E. McClure, the division Sabbath school secretary, and G. R. Nash, General Conference Sabbath school secretary. Elder McClure reported 2,817 organized Sabbath schools, with a membership of 252,318. The Sabbath school secretaries from the union and detached local missions entered most enthusiastically into a study of the Sabbath school work. They laid plans that cheered the hearts of the delegates as they presented their objectives for 1963:

Number of Sabbath schools	3,100
Number of Sabbath school members	300,000
Number of branch Sabbath schools	5,000
Number of branch Sabbath school members	100,000
Number of Vacation Bible Schools	1,000
Number of Vacation Bible School members	100,000

It was voted to aim to increase the Sabbath school offerings by 10 per cent, Investment offerings by 25 per cent, and the Thirteenth Sabbath Offerings by 25 per cent.

Seventeen national missionaries were sent during 1962 from the Philippines to Pakistan, Libya, Taiwan, Hong Kong, Guam, Thailand, Vietnam, and West New Guinea. One missionary was sent from Taiwan to Singapore. Scores of young men and women have been trained and sent out as missionaries within the Far East or to other division mission fields. A large number of these missionaries were educated in Philippine Union College and Mountain View College in the Philippines.

The Advent message is finding its way into thousands of hearts in this great division. C. H. Davis, Korean Union president, reports so many accepting the truth that there is urgent need to build 247 new churches to house converts. Surely the Holy Spirit is pleading with honest hearts to get ready for eternity.

The laity and young people throughout the division have a great burden for the saving of precious souls. They are winning hundreds of souls each year.

Harry Johnson, division treasurer, reported excellent gains in tithes and offerings, and told of the financial condition of each organization in the division.

The publishing department story was given by E. A. Brodeur, secretary of the department. He told of 122 million pages of literature distributed by their faithful army of colporteurs during 1961. The October 1, 1962, report listed 1,207 colporteurs at work placing literature published by our seven publishing houses in 32 languages in the homes of the people. Many of Ellen G. White's books have been translated and printed for our church members, as well as for our colporteurs to sell to the people.

The Sabbath services on December 1 were held in the spacious Kosei Nenkin Hall in Tokyo. More than 1,200 Japanese members met with the division delegates for Sabbath school and the morning preaching service, when F. A. Mote preached on the subject "Watchman, What of the Night?"

The union mission and detached mission presidents gave heart-warming reports of the advance of God's work in their fields.

During recent years there has been an



Three Far Eastern Division presidents: V. T. Armstrong (right, 1936-1954), C. P. Sorensen (center, since 1958), and F. A. Mote (left, 1954-1958).

awakening among the followers of Mohammed in Indonesia, and the brethren from that union mission reported 322 baptisms from among the Moslems during 1961 and the first three quarters of 1962.

With all engaged in evangelism, the division leaders have set as their aim 200,000 baptized church members and at least 400,000 Sabbath school members by the 1966 General Conference session. May God continue to bless our leaders, workers, and believers throughout the Far East!

Our Priceless Liberty

By Arthur H. Roth, Secretary to the President of the General Conference

How priceless is liberty! Those who have never enjoyed it yearn for it. Those who have lost it weep over their tragic state. Indeed, how sad it is that often those who have liberty are the most indifferent and careless about it.

Evil forces strive continually to rob us of our liberties. There are forces that would wipe out our political liberties. There are powers that would enslave us materially. There are those who would force us into intellectual subjugation. There are principalities that would take away our spiritual freedom.

To be deprived of spiritual liberties is the most tragic of all enslavements. The struggle for the right to be spiritually free invites persecution. Many of our Seventh-day Adventist brethren live in lands where there are few personal rights and liberties. Others live under a condition that is called toleration. "Toleration" is but a devious and diplomatic way of saying, "You have no rights." To live under "toleration" is hard and cruel.

We have often heard our brethren who live where they are only tolerated pray, "How long, O Lord, until Thou shalt avenge our sufferings?"

The brethren of one of our churches were forced to flee for their lives. They

were told, "You pollute the land; you offend our religious senses." Brother Gallegos, their leader, was able to send us a letter. This is a part of what he wrote: "Again we have had to bear oppressive and unjust treatment. But thanks be to God, like the early church we have been able to spread the truth wherever we have been forced to go. We can't cease to tell about our Master's goodness." Such courage makes one want to exclaim: "Bless their Adventist hearts!" God grant that these dear children of His may soon come to the day of abundant liberty.

We who are privileged to live in lands of considerable liberty and freedom are prone to ask, "Could we possibly ever come to a like situation?" It is possible. It is more than possible. It is a prophetic certainty. Because of this prospect we need to be alert to the dangers that face us. There are some places where our liberties are subtly and imperceptibly being taken away from us. In other places we see bold attempts made to snatch our liberties from us in the broad light of day.

Seventh-day Adventists cannot afford to idly stand by in view of the dangers that threaten our liberties to worship God in the manner and on the day He ordained. It is right and it is proper that we pray and work to preserve our liberties.

Let us not comfort ourselves with the thought that these things must come and therefore it is not God's will that we should arouse ourselves to combat the forces that would crush our liberties. God's messenger has given us a clear-cut statement of our duty: "We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer, and then let us work in harmony with our prayers."—*Testimonies*, vol. 5, p. 714.

Let every new day that comes to us be a day in which we thank God for our liberties, a day in which we pray for

continued liberties, a day in which we work for the preservation of our liberties.

How much time the Advent people will yet have to do the work God would have them do, or how much longer our liberties will be prolonged to freely worship God and proclaim His kingdom we do not know. It does not seem reasonable that we should think in terms of much more time. We do know, however, that until God says, "It is finished," His people are to work and pray zealously for liberty and freedom to proclaim the truth that will forever make men free.

Hinsdale Sanitarium Doubles Capacity

By D. T. Hawley, *Director
Public Relations*

The expansion program of the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, reached a climax September 30 with the laying of the cornerstone. This event was a welcome milestone to the hospital administrator, A. C. Larson, who recently reported that even with five extra beds set up in every corridor, all beds were full. "There is no more space of any kind," he said, "and admissions of medical patients who are not emergency cases have had to be postponed. When an emergency patient came in the other night not one bed was available. He was finally accommodated on a rollaway cot."

Taking part in the cornerstone laying ceremony with Administrator Larson, were Jere D. Smith, board chairman, and N. M. Symonds, senior vice-president of the Northern Trust Company of Chicago and chairman of the Hospital Development Committee. Commenting on the significance of this event to the community, Mr. Symonds recalled the circumstances leading up to the event, beginning with the severe polio epidemic of 1949. It was as a result of this crisis that the community and Seventh-day Adventists joined forces to provide the area with its first general hospital.

"When the new Hinsdale Sanitarium was opened in 1953," he said, "it was justifiably considered the last word in

every respect, adequate to serve its community for many years to come. This was naturally in the expectation of a normal population growth. Nobody could have foreseen the explosive changes ahead, which were to increase the local population by 57 per cent during the 1950's.

"Hardly had the new administrator, A. C. Larson, taken up his duties in the new hospital, when he began to see the handwriting on the wall. He knew that 80 per cent occupancy represents the most effective usage of a hospital, and he was naturally concerned when he saw this figure steadily exceeded.

"When the addition of a 100-bed general hospital in the same service area did not alleviate the situation," said Mr. Symonds, "it was obvious to all those close to the sanitarium that the day was approaching when the serious factor of overcrowding would have to be dealt with. Planning with this in view began in 1956, barely three years after dedication of the then-new unit.

"In the spring of 1958, on the recommendation of the Civic Advisory Committee of the Hinsdale Sanitarium and Hospital, the hospital board retained a leading national management consulting firm to make an exhaustive study of the hospital and offer recommendations."

The year-long study clearly indicated not only the acute bed shortage but also the fact that the institution was "severely handicapped" in handling the patient load, because of lack of space. These findings, along with an estimated population increase of 53 per cent in the area by 1970, resulted in a recommendation for long-range plans that would mean virtually doubling the hospital in size at once. The hospital board accordingly voted to increase the bed capacity from 195 to 345 beds, with a corresponding increase in all services and facilities.

The cost of carrying out the project was set at a formidable \$4,240,000, and in May, 1960, William C. Wichman, vice-president of the General Electric Company and general manager of its Hotpoint Division in Chicago, was named chairman of the finance campaign. The drive for funds was formally launched on September 1, 1960, with the announcement that

\$1 million of this amount had already been pledged by the Seventh-day Adventist church, and another \$1 million by an anonymous donor. Another hoped-for grant of \$1,112,000 would leave \$1,128,000 as the community share of the building fund. The people of the area responded in a wonderful way, and February of 1961 saw more than half the community goal realized. Actual work on the expansion program was then begun.

The formal ground-breaking ceremonies for the main addition were held on August 31, 1961, and since that time the program has been carried on at an accelerated pace. The addition to double the capacity of the school of nursing was completed in June, 1962, and immediately occupied.

Although the contractors have set the end of 1962 as the date for completion of the main building, various departments have been moving into their new quarters as fast as they are ready, and on November 25, one floor of the new wing was opened to receive patients. Hinsdale Sanitarium and Hospital already enjoys an excellent reputation. When construction is completed, this 345-bed, ultramodern general hospital will be even better prepared to minister to the needs of men and to the glory of God.

Transvaal Conference Ministers' Retreat

By Bernard E. Seton
*Former House Editor
Sentinel Publishing Company*

The ministerial retreat of the Transvaal Conference of the South African Union was recently held at the Ananda Holiday Resort in Rustenburg, 80 miles northwest of Johannesburg. There, amid the silence of the hills and the peace of the citrus orchards, 27 conference ministers, two secretaries, and two visiting ministers met for three days of study and meditation.

Conference President P. H. Coetzee was in charge. Early morning meetings and one evening worship hour were con-

Architect's drawing of Hinsdale Sanitarium and Hospital, with the new wing added which increases bed capacity from 195 to 345.





Workers assembled at the Transvaal ministerial retreat in South Africa.

ducted by local ministers. E. W. Marter, long-time Bible teacher at Helderberg College, and B. E. Seton, editor at the Sentinel Publishing Company, were in charge of the remainder of the program. By request, Pastor Marter's studies dealt with the sanctuary, while Dr. Seton led out in a study of the Godhead as set forth in the New Testament.

Each afternoon there was a question hour, which never proved to be long enough. It served to keep the subjects under discussion in a practical setting, and to relate instruction to specific problems that confronted the ministers in the churches under their care. The questions also enabled the speakers to clarify the concepts they were sharing with their fellow workers.

Though the three-day retreat brimmed over with theological study, the officers who planned the program wisely arranged time for recreation that fostered an informal but most valuable fellowship.

The ministers felt that their faith in God's Word was confirmed, and they determined to study His Word more diligently in order to feed the flocks entrusted to them. Their sense of brotherhood quickened, and their dedication to evangelistic ministry deepened.

Board of Regents Reports Progress

By T. S. Geraty, Associate Secretary
GC Educational Department

In its 1962 session the General Conference Board of Regents accredited 58 senior academies out of a possible 77, and approved the programs of nine schools of nursing out of 11. The spring issue of *The Journal of True Education* will have a listing of the accredited institutions in the North American Division.

In his prefatory remarks the chairman, E. E. Cossentine, stated that "Alaska has set our best example in Christian education: every church has a church school,

and every young person within reach of the school is attending."

Encouraging excerpts of 1961-1962 academic year data for senior academies were 307 baptisms reported, 3,214 graduates, and an appreciable gain in academic scholarship, as reported for all freshmen in Adventist colleges.

From a study of the employment of the 377 nurses graduated in the class of 1961, the following breakdown shows that the immediate benefit is to hospital rather than to office nursing:

Type of Program	Total Graduated	Total Employed	Percentage Employed in Hospitals
Collegiate	187	158	85.6*
Master's	18	16	88.0
Associate Degree	21	21	76.0
Diploma	151	140	62.8

* 73% in SDA

The Columbia Union College department of nursing has a record worthy of emulation by all other SDA nursing schools, with its 21 graduates in the class of 1962—17 serving in the Washington Sanitarium and Hospital, 3 in other Adventist hospitals, and 1 not working. This means that 95 per cent of the graduating class is employed in the denomination.

Church emphasis of program, upgrading of personnel, enriched quality of offerings, are immediate goals in focus by the General Conference Board of Regents.

Forward in Mato Grosso

By Ronald C. Bottsford
Departmental Secretary
Mato Grosso Mission

The Brazilian state known as Mato Grosso covers an area that exceeds California, Texas, New Mexico, Colorado, Louisiana, Pennsylvania, and Tennessee by 2,000 square miles. It has, however, only about 600,000 inhabitants. Its capital is Cuiabá, and its commercial metropolis is Campo Grande. Both of these cities are modern in every respect.

The Mato Grosso Mission of the South Brazil Union was organized in 1921. The first few years were hard, as the people were superstitious. After 34 years of earnest endeavor—in 1955—there were still

Rangoon, Burma, Dedicates Pediatric Wing

U Ohn Pe, retired foreign service counselor of the Burmese Government, cutting the ribbon at the opening ceremony for the new wing of the pediatric department of the Rangoon Seventh-day Adventist Hospital in Burma. U Kyaw Din (left), business manager of the hospital, and Dr. K. H. Heuck (partly hidden), pediatrician of the hospital. Miss Petra Sukau, supervisor of pediatrics and instructor in midwifery, stands at the right.

ELIADA B. MANN, Director of Nurses
Rangoon Hospital



only 457 baptized members, but in the seven short years since then, 1,363 people have been baptized. The membership has tripled.

In 1955 there were three organized churches; now we have five, and plans are under way to organize two or three more this year. There are 33 groups of believers, and many isolated families, as well. Yet in all Mato Grosso we have only three ordained ministers! As a rule, church school teachers have to preach on Sabbath and on Sunday nights at their local meeting places, and do all the Bible work and visiting, as well. At present we have nine church schools, with an enrollment of 472.

The Voice of Prophecy radio program is being broadcast over four stations. The largest colony of Japanese farmers in all of Brazil is situated here, and for their benefit we plan to start a Japanese broadcast in the near future. We have already distributed the Bible correspondence cards in their language.

There are 19 regular colporteurs and five students. Each year they deliver millions of cruzeiros' worth of literature. Many decisions for Christ can be traced to these faithful workers, who often ride their bicycles all night to get to the next town. May God continue to bless their labors, and to advance the cause of truth in vast Mato Grosso!

Among the Indians in South Africa

By Hector P. Charles, *Secretary-Treasurer Indian Field, South Africa*

At Merebank in Natal, South Africa, we recently began an earnest evangelistic drive among the large population of Indian nationals settled in this area. We conducted meetings in the open, since no halls were yet available in this newly developing district. We used the side wall of a house for a screen to illustrate our lectures.

In connection with the effort we conducted a Bible school, in which our church members and young people

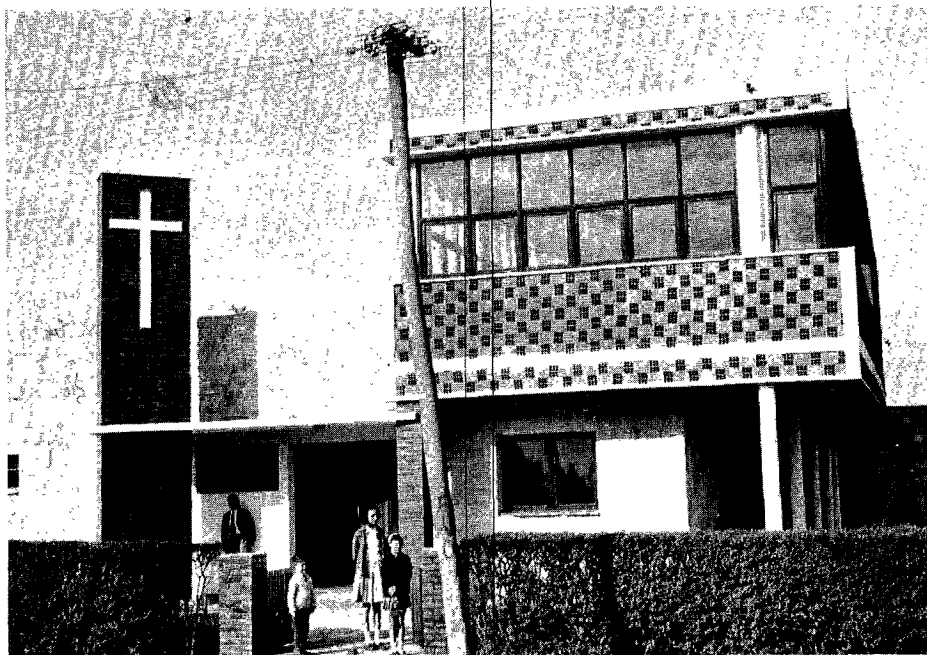
visited 775 families with lessons. Each week, completed answer papers were collected, new lessons were distributed, and Bible studies given. In addition, nearly 800 Indian families scattered throughout the Republic of South Africa received lessons by mail. Never before in this country have we reached so many Indians at the same time.

One of our lay Indian members is a fruit vendor by trade who walks many, many miles each day. Yet every evening, including Sabbath and Sunday, he accompanied me to Merebank to assist in our meetings there. He was instrumental in getting new names for the Bible school, giving Bible studies, and visiting new members.

There were others, as well, who helped for several hours each evening. Many of these dedicated members did not return home for their evening meal until after ten o'clock.

We also operated a small clinic from the rear door of my station wagon. Many

H. P. Charles administering medicines from his station wagon dispensary among the Indians in Natal, South Africa.



Buenos Aires Builds a New Church

The Los Polvorinis church in the Greater Buenos Aires, Argentina, area was dedicated October 6, 1962. It provides a church home for one of our growing congregations in the northwestern section of South America's largest city. A liberal gift by Brother and Sister Lipton Block, together with systematic gifts and free labor by the members, made this building a reality. Civic leaders and union and local conference officers participated in the dedication ceremonies.

F. C. WEBSTER, *President Buenos Aires Conference*

minor cases were treated, and the welfare work of our Dorcas sisters rapidly increased as needy cases were discovered.

The work among our Indian people here in South Africa goes onward. Rays of gospel light are converging on honest hearts as the Saviour draws them to Himself through the humble efforts of His servants.

Rapid Progress in Oranje-Natal

By A. W. Staples, *President Oranje-Natal Conference*

Five years ago the work in Natal and the Orange Free State of the Republic of South Africa was organized to form the Oranje-Natal Conference. The total European population of the two provinces is only about 620,000, and at that time there were less than 1,000 European Seventh-day Adventists in these areas. The people of Orange Free State are mostly Afrikaans-speaking, while those of Natal usually speak English. Of necessity, most of our workers are bilingual, using either

language, as the place or occasion necessitates. A centrally situated building in Pietermaritzburg, the capital of Natal, was purchased and now serves as conference headquarters.

During the past five years two new churches have been organized, and some of the older congregations have been greatly strengthened. The membership shows a net gain of 30 per cent, and the working force 33 per cent. The tithe shows a net gain of 38 per cent. A keen interest in foreign missions is manifested. Funds given and raised for missions have increased by 36 per cent. The per capita Ingathering for the conference stands at about \$35.

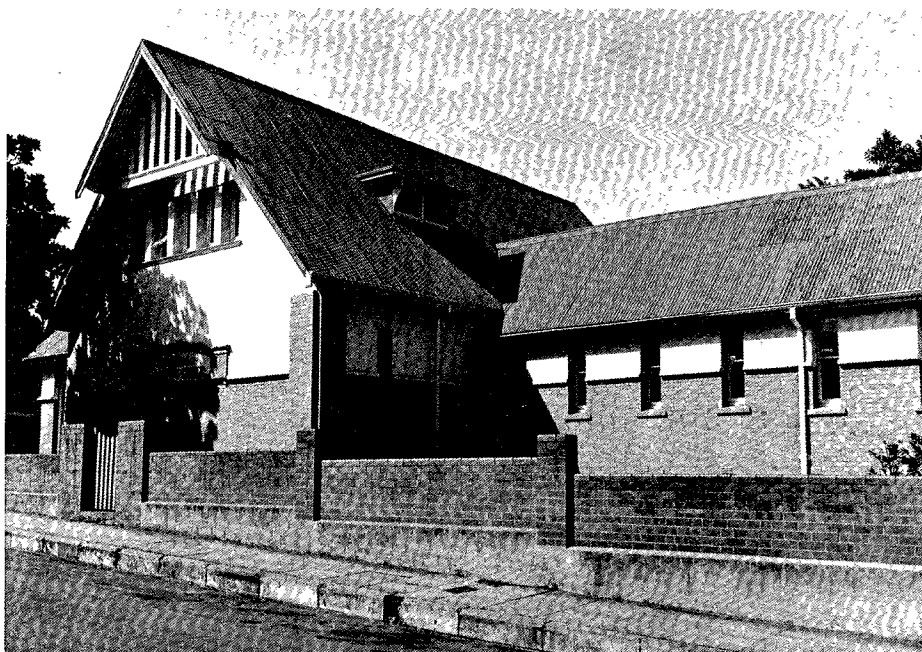
Four phases of work deserve special mention. First is a strong program of evangelism. J. C. van der Merwe conducted an evangelistic effort in Afrikaans in Greater Durban. The response was good, and as a result, more than 50 were baptized. An aggressive new church was organized and continues to grow.

In the same city R. H. Kent, of New Zealand, conducted a large effort in a downtown cinema. Four special sessions were held the opening day. Soon a steady interest developed, and many souls have since taken their stand and been baptized. Because the Central church was already comfortably filled, a double session became necessary Sabbath morning to accommodate the worshippers. The membership has now grown to 350. Long-range plans are being laid and money is being raised for the erection of a new church.

A union church school now flourishes in Durban, and during the past five years the enrollment has grown from 13 to about 100, and the number of teachers from one to four.

At Anerley, on the south coast of Natal, the conference owns a beautiful ten-acre youth camp overlooking the Indian Ocean. Accommodations have been erected for 180 Missionary Volunteers. The MV work at these camps is proving to be one of the most effective means in the saving and training of our youth.

The newest development in the conference is for the aging and the aged. A church member recently donated a large site with a house for the establishment



The Seventh-day Adventist church in Pietermaritzburg, capital of Natal, Republic of South Africa.

of an old-age home, just across the road from the youth camp. It is being laid out as a garden village to accommodate 60 to 70 residents. A large building program is under way, and quite a number are already in residence.

We are endeavoring to promote and build along even lines, and are gratified to see the new conference growing. Truly the Lord has added His blessing to man's feeble efforts, and we thank the Lord for what we see.

A Baptism at Collana Mission in Bolivia

By Betty M. Bahr, *Missionary Wife*

Sabbath, October 6, was a day of special rejoicing. On that day 47 Bolivian men and women were buried in baptism and rose again to begin a new life in

Christ Jesus. The happiness on their faces reflected the warm sun that smiled on them as they came out of the cold water of the river, up in the highlands at more than 13,000 feet, near the Collana Mission Station.

Early that morning Bert Elkins, president, and Karl H. Bahr, secretary-treasurer, of the Bolivia Mission, together with their families, arrived at the mission station in good time for Sabbath school. The thrilling part about this Sabbath school was that it seemed much like any of our Sabbath schools all over the world, except that it was conducted in the Aymara language. For special music, several numbers were rendered by a double male quartet and others by a small choir. In view of the fact that both director and many members cannot even read, it was evident that they had spent much time in preparation.

Pastor Elkins spoke for the church service, and in the afternoon he and Pastor



Left: Pedro Mamani, director of Collana Mission Station, and his wife. His baptismal goal for 1962 was 75, but before the end of the year he had already reached 121, the highest for any mission station in Bolivia. Right: The church at Collana Mission Station, about two hours by car from La Paz. This is our second mission station established in Bolivia.

Pairo, superintendent of mission stations in Bolivia, had charge of the baptismal service. The colorful costumes of the congregation made a decided contrast with the monotony of the gray earth. Many nonmembers from the surrounding communities came to witness the baptism.

A Modern Peter in Tanganyika

By Rodney E. Dale, President
West Lake Field, Tanganyika

It happened in a government school in Tanganyika by the shores of Lake Victoria. Silas Peter had never had the privilege of attending a Seventh-day Adventist church school, but he has become a faithful witness for his Master.

Several years ago Peter was chosen from a large group of students to go to a government high school. At first he felt lonely, as he had no one to worship with. To make matters worse, his teachers ridiculed him and threatened to dismiss him unless he should give up his ideas about the Sabbath. He continued his studies only under extreme hardship. But all the hardship Peter went through for his belief in God did not discourage him. It served instead as a challenge to faithfulness and inspired a desire to witness before his teachers and fellow students.

God rewarded his faithfulness, and after some time he was chosen to give religious instruction to the Protestant boys at the school. He found that a number of former Seventh-day Adventist boys were attending the school, but they had given up the Sabbath in fear of being expelled. Peter took a deep interest in these boys. In a prayerful and energetic way he began to win them, one by one, back to the faith they had lost. It was not long until nearly all of them were rejoicing in the new stand they had taken for the Lord Jesus. They now had decided that by God's help, they were going to be faithful, even though it might mean dismissal from school.

Happy in their new experience, the boys told the principal of their decision. Angrily, he summoned Peter and accused him of urging the boys to be disobedient. Peter explained that it was not he, but God, who had commanded them not to work on His holy day. The principal finally let him go. Peter continued to witness for the Lord, and last year 16 boys were baptized in beautiful Lake Victoria as a result of his faithful witness in word and deed.

But the story does not end here. In February of this year Peter registered for his last year of school. Soon after classes began, the principal told him he would no longer tolerate his foolish idea about Sabbathkeeping. "You must rub this silly thing out of your head," he said, "if you expect to stay in school." Like Peter of old, our modern Peter replied simply, "I must obey God rather than man." The principal thereupon dismissed him and told him to leave the next morning. This was a great trial to Peter, for if he were expelled it would be impossible to get



Silas Peter

into another school. Nevertheless, he decided to remain firm.

That evening Peter took his problem to the Lord. With two of his companions, lately won to the Lord, he went out into the leopard-and-hyena-infested bush and hills and spent the entire night in prayer. In the morning he went in to bid the principal good-by. Then the unbelievable happened. The principal said warmly, "I have changed my mind. You may have your Sabbaths free, and furthermore, all the other Adventist boys may join you in worship on your Sabbath."

Peter told me later that he almost fainted when he heard the principal's decision. All the Adventist boys praised God, and young men of other religions were led to believe in Him as a result of the principal's abrupt change of heart.

When I saw Peter again last Sabbath, he said, "Pastor Dale, I want to be a minister for God. I want to help spread this message quickly so Jesus can come."

Surely, I thought, God can use many more Peters, even today.



Northern European Division

Miss Laina Miinalainen sailed on the *Neptune*, from Rotterdam, in The Netherlands, October 18, going to West Africa. She is to join the nursing staff at the Kwahu Hospital, in Ghana.

Pastor C. R. Bonney sailed from Liverpool, England, on the *Circassia*, October 20, for Bombay, India. Sister Bonney left a week later. Brother Bonney is returning to serve as secretary of the Southern Asia Division.

Pastor and Mrs. K. Gammon and family sailed from Liverpool, England, on the *Circassia*, October 20, for Bombay, India. Pastor Gammon is joining the Southern Asia Division staff as radio-TV secretary.

D. A. Leigh sailed on the M.V. *Apapa* from Liverpool, England, October 26, for Freetown, West Africa. Sister Leigh left London two weeks later to rejoin her husband in Liberia. Brother Leigh is to be secretary-treasurer of the Liberian Mission.

Pastor C. T. J. Hyde left London on November 6, for Tanganyika. Sister Hyde left November 27. Pastor Hyde will continue his service as president of the Tanganyika Union.

Dr. and Mrs. Lycett and family sailed from Liverpool, England, November 9, on the M.V. *Accra*, for West Africa. Dr. Lycett is to join the medical staff of the Kwahu Hospital.

Pastor and Mrs. Odd Jordal and family left Genoa, Italy, November 10, on the *Concordia Foss*, going to Ethiopia. Brother Jordal, who previously served as home missionary and ministerial secretary of the Northern European Division, has accepted a call to the presidency of the Ethiopian Union Mission.

W. P. BRADLEY



Atlantic Union

Reported by
Mrs. Emma Kirk

► H. Reese Jenkins, superintendent of the Bermuda Mission, reports 105 baptized after a month of intensive evangelistic meetings conducted by Evangelist R. K. Cemer of Clearwater, Florida. Pas-

Brief News OF MEN AND EVENTS

tors A. R. Goulbourne and Joseph Melashenko officiated. Among those baptized were many who attended previous meetings held by Elders Vandeman and Folkenberg. Dr. J. Wayne McFarland, medical secretary of the Atlantic Union Conference, helped a large number overcome defiling personal habits. Another interesting feature of the meetings was the Bible Marking Class, which met at the close of the week-night services. Two hun-

dred forty were enrolled in this class, which will continue on Sunday nights at the follow-up meetings to be conducted by Pastors Goulbourne and Melashenko.

► Alf G. Johnson recently joined the Greater New York Conference office staff as auditor and association secretary. Mr. Johnson has served in the Inca Union of South America and in the Southern Asia Division. The family returned from India in 1961 for health reasons.

► On November 3 worship services were held for the first time, in a new Lutheran church near Pease Air Force Base, in Portsmouth, New Hampshire. Of the 55 present 30 were members and prospective members. New members will soon be joining this group as a result of an effort conducted by the pastor, George Rice, assisted by Clayton Child.

► The new Brockton, Massachusetts, church was dedicated on Sabbath, November 3. Merle L. Mills, president of the Southern New England Conference, spoke at the morning worship service, and Willis J. Hackett, president of Atlantic Union Conference, gave the dedicatory sermon. The pastor, Richard Gage, led out in the Act of Dedication. Others taking part were Irma Buckley; John Jones, local elder; C. H. Kelly, secretary-treasurer of Atlantic Union Conference; and S. A. Yakush, departmental secretary of the Southern New England Conference.

► The congregation that formerly met in Sheffield, Massachusetts, now meets in Canaan, Connecticut. The previous location was inadequate for the growing membership. Furthermore, an increasing proportion of the members reside in Canaan, in connection with the Geer Memorial Sanitarium and Hospital.

► Mr. and Mrs. L. J. Jensen have retired after 32 years of denominational service. Mr. Jensen was superintendent of the Atlantic Union College farm and dairy. They will make their home in Berrien Springs, Michigan.

► There has been a continuous increase in baptisms in the Northeastern Conference during the past six years. The 1956 membership was 4,440, and baptisms for the year totaled 307. From 1956 through 1961 total baptisms were 3,068, with a net gain in membership over the six-year period of 2,742. Membership at the close of the third quarter of 1962 was 7,493. At a recent workers' meeting our ministers set a goal of 175 baptisms for the last quarter of 1962. They were confident of being able to report 500 baptisms for the year. The goal for 1963 is 1,000 new members. Plans are being laid for a laymen's congress later this year.

General Conference, and D. A. Roth of the Columbia Union.

► H. K. Halladay, home missionary secretary for the Columbia Union, reports a gain of \$12,140.07 in the Ingathering report for the week ending December 8.

► Changes in the New Jersey Conference include Percy Lamb, coming from East Pennsylvania; Ben Stiles, dean of boys and Bible teacher at Garden State Academy; C. G. Rasmussen to Northern California; and Roger Clausen to East Pennsylvania.

► Donald J. Williams, pastor of the Smyrna church in Lynchburg, Virginia, reports that work has begun on the new \$40,000 church in that city. The church will seat 160. The walls are up, the windows are in place, and the entire structure is enclosed.

► Sixteen teachers have been added to the teaching staff of the elementary schools in the Potomac Conference, according to E. J. Barnes, superintendent of education.

► Blue Ridge Youth Camp at Hidden Valley, in Virginia, will have a new lodge in time for the 1963 camping season.

► H. L. Friesen of the Maritime Conference has recently accepted a call to become Missionary Volunteer, educational, and temperance secretary of the West Pennsylvania Conference. He replaces Dale Ingersoll, who has joined the East Pennsylvania Conference.

► Richard Fenn, intern pastor at Sligo church, has been made an honorary citizen of Bethlehem, Jordan, as a result of his promotion of the Bethlehem Christmas tree project. Among those previously thus honored is H. M. S. Richards.

Hale and Hearty at 95

W. P. Henry was born in Sonoma County, California, July 17, 1867, and became a Seventh-day Adventist in 1912. He has been active in church work through the years, having served in various capacities. Brother and Sister Henry still walk two blocks from their home to the church each week, and are always the first ones in their seats for Sabbath services and the midweek prayer meeting. Brother Henry continues to work his territory for Ingathering each year. At 93 years he was still playing baseball with the church school children, and hiked with the young people to the top of Nevada Falls and Vernal Falls in Yosemite National Park. His highest ambition is to live faithfully day by day, and to be ready to inherit a home in that wonderful land where none will ever grow old.

S. S. RUTAN, Pastor
Central California Conference



Lake Union

Reported by
Mrs. Mildred Wade

► The Southfield Junior Academy in Detroit, Michigan, now operates under a constitution that has been adopted by the Metropolitan, Oakwood, Farmington, and Livonia churches in the area. The board, which represents these churches on a proportionate basis, met for the first time November 20. Recent improvements include a hot-lunch program, a black-topped play area, a band, and a new bank of lockers.

► The new church at Lapeer, Michigan, opened its doors Sabbath, October 6. Five months ago the members broke ground for the new sanctuary, the day after their one hundredth anniversary celebration. Guest speaker was N. C. Wilson, conference president. Two former pastors, John Erhard and Raymond Hamstra, took part in the program. A member, Vern Hunt, supervised construction, and under the leadership of the pastor, Jack Price, the members provided 60 per cent of the labor.

► Robert Goransson, pastor for four years at Gary, Indiana, has accepted an invitation from the Iowa Conference to pastor the Mason City district.

► The Lake Region Conference conducted an MV Federation meeting under the direction of J. E. Roache, conference youth leader, October 27 and 28 at the City Temple church in Detroit. T. E. Lucas, world youth leader, was guest speaker.

► Frank Unger, for many years publishing and public relations secretary of the Southern African Division, is coming to Michigan as a pastor.

► J. M. Hnatyshyn, formerly home missionary secretary of the Canadian Union, has joined the It Is Written program in Michigan as associate of H. N. Reiner. He will be field representative, working with the churches in the follow-up.



Pacific Union

Reported by
Mrs. Margaret Follett

► Ground was broken for a vocational arts building at San Diego Union Academy on November 26. This will be the first of several new buildings. Participating in the service emceed by A. T. Wiegardt, principal, were R. R. Bietz, J. W. Osborn, F. E. Rice, W. J. Blacker, H. E. Schneider, C. I. Chrisman, and the academy band directed by Orlo Gilbert.

► Approximately 115 foreign students and their husbands and wives were honored at a "United Nations" buffet supper December 2 at La Sierra College. The supper, sponsored by the faculty and staff and prepared by faculty wives, featured foods from various parts of the world. Students presented a program depicting the customs of the 35 countries represented.

► The \$226,000 Crescenta-Canada church was dedicated December 22, with R. R. Bietz, Pacific Union Conference president, as speaker. Construction began three years



Columbia Union

Reported by
Don A. Roth

► The annual Columbia Union MV-Temperance Council was held at Camp Mohaven of the Ohio Conference. Secretaries representing these departments were present. Guest speakers included Lawrence Nelson and W. A. Scharffenberg of the

ago under the leadership of W. A. Westerhout, then pastor. The present pastor, Don L. Mulvihill, was in charge of the service.

► Mrs. Joyce Moseley has been called from Hinsdale Sanitarium and Hospital to fill the position of surgical nurse at the new Castle Memorial Hospital in Hawaii. Also called to the new hospital are the Ells sisters, Ulilla to be in charge of medical records and Verdelle to be night nursing supervisor.

► R. R. Patzer has transferred from the Oregon Conference to serve as the pastor of the Auburn church in the Northern California Conference. He was connected previously with the Calgary, Alberta, church and has had many years of successful pastoral and evangelistic experience.

► Richard E. Delafield, who for seven years has served the Point Loma, Corona, and Norco churches in the Southeastern California Conference, left recently for Nairobi, Kenya, East Africa, to be union evangelist.

► Ralph Carbaugh joined the working force of the Southeastern California Conference as conference builder. He has served previously in construction at Washington, D.C., Glendale Sanitarium and Hospital, and Paradise Valley Hospital and Sanitarium.

► Eric Kreye has joined the Lodi Academy staff as teacher of German. He was formerly connected with the Pacific Press Publishing Association, and assisted at Lodi Academy Press.

► Ernest E. Perry has joined the staff of the White Memorial church as minister of membership. He has been serving in the Central California Conference, most recently as pastor of the Dinuba church.

► Mr. and Mrs. Clyde Barber have taken up work at Lytton, British Columbia, after serving seven years at the Wawona summer camp in the Central California Conference.

► After four years as evangelist in the Arizona Conference Clifton Walter leaves for the Indiana Conference to be conference evangelist.



Southern Union

Reported by
Oscar L. Heinrich

► Carolina Conference ministers and officers recently celebrated their Ingathering victory at a workers' meeting held in Charlotte, North Carolina.

► Conference ministers attended a planning conference in Charlotte, November 26 and 27 to coordinate plans for soul-winning activities in 1963. Elders LeRoy J. Leiske, Stanley S. Will, Horace Beckner, and Desmond Cummings from the Southern Union Conference office, gave guidance and help.

► William G. Hubert, former Church Development Service director of the General Conference and now CDS director for the Michigan Conference, held a four-day fund-raising institute with Carolina ministers.



Five-Day Plan in Phoenix, Arizona

Elder Glenn Fillman, pastor of Phoenix Central church, and Frank Stump, M.D. (above), recently conducted the Five-Day Plan to Stop Smoking for the people of Phoenix. The meetings were well attended by businessmen, housewives, and stenographers. One woman commented she "didn't realize how offensive tobacco odors were until after three days of no smoking she got into her car and smelled stale tobacco smoke she had never noticed before." One man stated that the course was worth \$50 to him. Similar comments were made by most of the people in attendance.

GERALD H. FRIEDRICH
Public Relations Secretary

► Twenty boys and girls of the junior Sabbath school division of the Salisbury, North Carolina, church gathered more than 500 cans of food on Halloween. This food was used in baskets for the poor and needy at Christmas time.

► W. G. Ambler is new pastor of the West Palm Beach church. He was formerly located in Charlotte, North Carolina.

► Replacing William Miller as assistant publishing secretary in the Florida Conference is Everett D. Tetz. Brother Miller is now engaged in the same work for the Kentucky-Tennessee Conference. Ray Rose fills the vacancy left by Brother Tetz as assistant manager of the Florida Book and Bible House. Brother Rose was an auditor in the Florida Conference.

► Florida's first conference-wide Pathfinder camporee was held at Bartow, Florida, with 560 Pathfinders and leaders in attendance.

► D. E. Pound, caretaker of the Georgia-Cumberland Conference Camp Cumby-Gay, reports that new roofs have been completed on the camp infirmary building and on one of the cabins. Windows have all been installed in the new chapel and the outside of the building has been finished.

► The Laurelbrook school of the Georgia-Cumberland Conference is being used as a demonstration school for elementary education students from Madison College. Mary Ellquist, director of elementary

teacher training at Madison College, has chosen the school to be a model one-room school.

► A new church was recently organized in Cynthiana, Kentucky, with a membership of 31.

► Forty-two Nashville families were made happy on Thanksgiving Day with food gathered by Pathfinders on Halloween night.

Church Calendar

Home Missionary Day	January 5
Church Missionary Offering	January 5
Religious Liberty Campaign	January 12-19
Religious Liberty Offering	January 19
Home Missionary Day	February 2
Church Missionary Offering	February 2
Faith for Today Offering	February 9
Christian Home and Family Altar	February 16
Christian Home Week	February 16-23
Temperance Commitment Day	February 23
Literature Crusade	March 2
Church Missionary Offering	March 2
Sabbath School Rally Day	March 9
Missions Advance Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering (Australasian Division)	March 30
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 6
Medical Work of Loma Linda University Offering	April 13
Bible Correspondence School Enrollment Day	April 27
Health and Welfare Evangelism	May 4
Church Missionary Offering	May 4
Disaster and Famine Relief Offering	May 11
Spirit of Prophecy Day	May 18
Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirteenth Sabbath Offering (Inter-American Division)	June 29
Medical Missionary Day	July 6

REVIEW and HERALD

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

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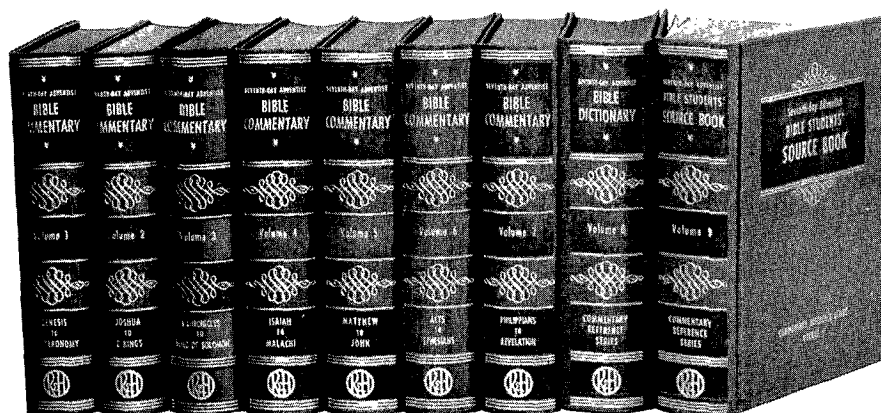
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News of Note

Death of C. H. Watson

Unknown to many present-day readers of the REVIEW is the name of C. H. Watson—so fast does time hasten by—a man who ably served his God and the Advent Movement. The pinnacle of his public service was his term as president of the General Conference from 1930 to 1936. He died on December 24 at the Wahroonga Sanitarium, near Sydney, Australia, after an extended illness. On the cover page is a picture taken of him during his General Conference presidency. On page 8 is a tribute to him from R. H. Adair, a fellow countryman who had long fellowship with him. A life sketch will appear later. To Sister Watson and all the family we extend our deepest sympathy.

Religious Liberty Sabbath

Sabbath, January 19, was set aside by the Autumn Council as Religious Liberty Sabbath. Each year that slips by has its own way of emphasizing the critical need for working diligently to preserve our religious freedom.

The past year has been characterized by a controversial decision handed down by the Supreme Court, barring government-prepared prayers from public school systems. The American public and the press reacted violently. Preachers, church members, city and State officials, protested the decision. Forty-nine bills were introduced into Congress urging an amendment to the Constitution which would, in effect, overrule the Court's verdict.

This year, the Supreme Court will be handing down more decisions involving other forms of religion in the public schoolroom. You can spread the important message of religious liberty by sponsoring *Liberty* magazine, Sabbath, January 19.

M. V. CAMPBELL

Five-Day Plan Pilot Training Programs

At a recent meeting of the General Conference Committee it was voted to conduct three pilot training programs for the Five-Day Plan to Stop Smoking:

Loma Linda University, January 13-18 (Pacific and North Pacific Unions)

Porter Sanitarium, February 3-8 (Central, Lake, Northern, and Southwestern Unions)

Washington Sanitarium—February 24-March 1 (Atlantic, Columbia, and Southern Unions).

The Canadian Union will be invited to send a representative team to the training program most convenient for them.

In harmony with the action taken at the Autumn Council, each union has been invited to send a team of six to the program conducted in its area, and to select a coordinator who will hold training programs in his union.

Provision will be made for observing the Five-Day Plan in operation, and special instruction in organizational procedures, operational techniques, promotion, publicity, and the long-range objectives of the program will be given.

Following these three pilot training programs, each union is to conduct a training program for its local conferences. Each conference is to select a team of six competent persons to attend the union training program.

This project, according to General Conference action, is being sponsored by the Ministerial Association, the Medical Department, the Temperance Department, and the Bureau of Public Relations. The purpose is to make the Five-Day Plan to Stop Smoking available to all those who are interested, to work in cooperation with other health and civic organizations, and to share the benefits of this plan with the general public regardless of race, color, or creed.

W. A. SCHARFFENBERG

Golden Anniversary Year

The coming year marks the Fiftieth Anniversary of the Home Missionary Department of the General Conference. Under God's blessing this anniversary year should be the greatest ever in missionary advance. It challenges every Seventh-day Adventist to a new dedication to the unfinished task. It is a call to commitment and deeper consecration. It brings an invitation to press together and advance together in soul winning. Each member should begin the year by dedicating his time and talent to personal evangelism in this Golden Anniversary of Service.

The Fiftieth Anniversary folder, which will be presented to each member, answers the question "What does God expect of me in these crisis days?" Sensing the urgency of the times, each believer should enlist as a Golden Anniversary missionary worker and covenant to endeavor to win at least one soul to Christ during the year. Have you heard it said, "More people are being born than we can reach"? The arresting facts on the back cover of the Fiftieth Anniversary folder reveal that God is quickly finishing His work in spite of the population explosion.

Begin praying for this mighty laymen's movement, and join the march for a finished work. Early in January launch out for God. God calls upon every member to win souls this year.

J. ERNEST EDWARDS

Death of Hans Kotz

The sad word has just been received from the Southern African Division of the death on the night of December 20 of Hans Kotz, president of the North Ruanda Field, Ruhengeri, Ruanda, Africa. To members of the family we extend our deepest sympathy. An obituary will appear later.

A. F. TARR

Million Dollars in One Week

For the first time the churches of North America have raised more than \$1 million in Ingathering in one week—December 15 to 22. The million-dollar achievement is a milestone in Adventist history. We thank God for His leading and we honor our ministers and laymen who have made this outstanding attainment possible. This was accomplished while much of the East and Midwest were blanketed in snow and ice. All the churches are now pressing on for complete victory in early January.

Southern Union Youth Bible Conference

The third annual Youth Bible Conference of the Southern Union Conference brought together 230 young delegates, selected as spiritual leaders from the colleges and academies of the Southern Union. Florida's autumn weather and the beauties of Camp Kulaqua provided an ideal setting for spiritual search and meditation. The guidance staff included conference presidents, college presidents and deans, the entire union staff, the MV and educational secretaries of the union, and Douglass Bennett of the Southern Missionary College Bible department.

With one accord, all felt an overwhelming desire to seek God through study of His Word, and were rewarded with "the finest Youth Bible Conference we have ever held in the Southern Union," according to union MV secretary Desmond Cummings.

MILDRED LEE JOHNSON

Death of Sister C. B. Hughes

On December 23, Ella Evans Hughes died at Takoma Park, Maryland, at the great age of 98. For 40 years she was a teacher in our schools. With her husband, Prof. C. B. Hughes, she labored in Australia, Jamaica, Canada, and other areas. A life sketch will appear later.

Courageous Students

In a recent letter J. A. Soule, publishing department secretary of the South India Union and acting publishing department secretary of the Southern Asia Division in the absence of B. J. Williams, reports:

"Twenty-seven students attended the institute at Raymond Memorial School in the Northeast India Union. At the Assam Training School about sixteen students were present. These students will sell our literature and win souls in the Northeast India Union. Our Assam Training School is only 120 miles from the fighting near the Chinese border. The students are of good courage, however, and plan to devote their vacation to the literature ministry if they are not drafted into the military service."

Let us pray for the faculty members and students at our Assam Training School, that God's protecting hand will be upon them in their hour of danger.

D. A. MCADAMS