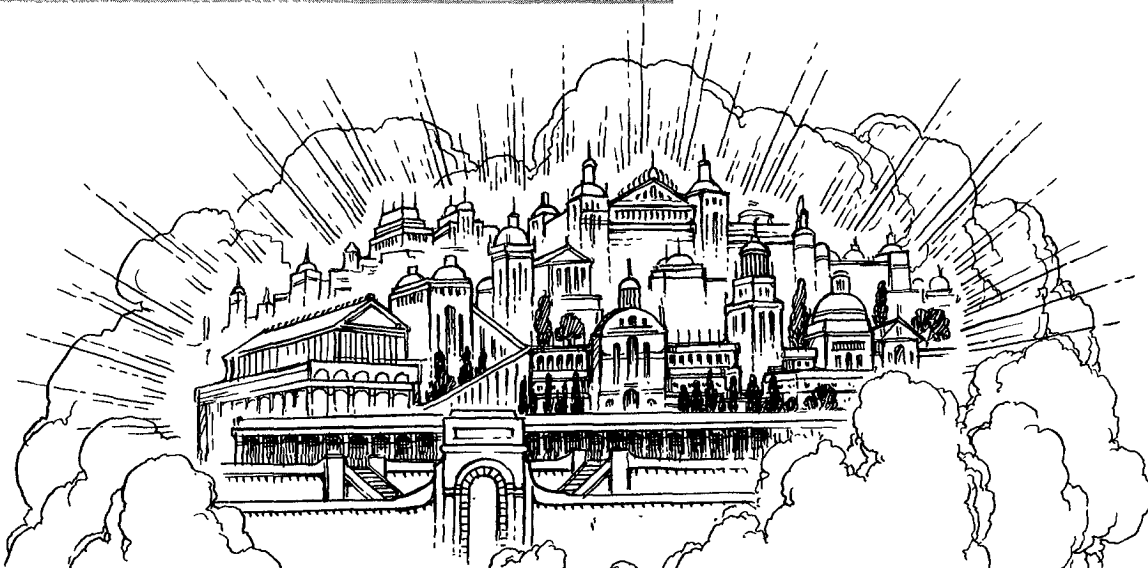


REVIEW and Herald

★ **Grace and Law** —Page 2★ **Progress Across North America—2** —Page 14

"I Go to Prepare a Place for You"

The mansions in heaven are ready for the saints, but are we prepared to occupy them?

By G. D. Keough, Teacher, Newbold College

WHEN Jesus neared the end of His work on earth and was about to return to His Father, He assured His disciples that His departure was an essential move in the working out of the great plan of redemption. He counseled them not to be apprehensive, but to continue to have confidence in God and also in Him. The purpose of His going, He said, was to prepare them a place in His Father's house; and when He had accomplished this He would come again for them. Never again would He be separated from them.

But the event of immediate concern to them and to Him was His going away. Though this experience would have overtones of sorrow, if His disciples really loved Him they would rejoice at His departure, for He was going to the Source of power. With Jesus pouring upon them the Holy Spirit they would do even greater works than He had done (John 14:12, 28).

It was in the interests of His disciples as well as His own that He was leaving them and returning to the Father. If He did not go to the right hand of power, the Holy Spirit would not come upon them in His fullness, but "if I depart," He said, "I will send him unto you" (John 16:7). And Peter on the day of Pentecost informed the multitudes that the manifestation of the power of God that they were then witnessing was the signal that Christ's inauguration as Priest-King on the right hand of God had been accomplished (Acts 2:32, 33, 36). Jesus had begun the work that He had described as preparing a place for them. His coming again depended on the completion of this work.

The coming of the Holy Spirit was the first fruits of Christ's return to the Father, the first demonstration of what His mediation would mean to the church in her life and work, the first step in the preparation of a place for the believers in the economy of God.

It was for this purpose that God had now exalted Him at His right hand, "angels and authorities and powers being made subject unto him" (1 Peter 3:22).

Jesus had told His disciples that they would follow Him to the Father later (John 13:36), and, He said, they knew the way to get there (chap. 14:4). Thomas answered that they did not even know where Jesus was going, so how could they know the way to get there? Jesus said, "I am the way" (verse 6).

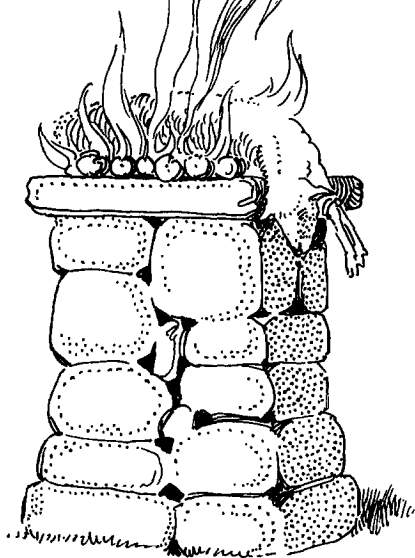
This answer must have been very puzzling. How could the traveler also be the way? the walker be identical with the road? Jesus meant, of course, that He was going to the Father and they were to follow Him afterward; and the only way to God is to live a life of harmony with God through faith in Christ. Jesus said, "I have given you an example" (chap. 13:15), but at that time the disciples

(Continued on page 8)

Grace and Law

The Ten Commandments fill an important place, but only through grace can man be saved.

By R. E. Finney, Jr.
President, Wisconsin Conference



OUTSIDE the city where you live there may be another city. It will be smaller than the one you live in, but in many respects it is a real city, a city within walls—A city of lost men. I speak of it that way because there is not a man in a penitentiary anywhere who does not count the years he spends there as lost years.

Frequently, as a minister of the gospel, I visit the penitentiary near the city I live in. There, through heavy wire screening, I talk to men who have become my friends since they entered the prison. I hope to be able to give some spiritual help to them, and with it some companionship and contact with what they speak of as "the free world."

If you would find out what the wages of sin are during this life you can find out in any prison. The inmates are well able to tell you. They know. Talking to a young man of about 30 one day I asked, "And how long will it be before you can apply for parole?" A look of indescribable sorrow crossed his face.

"Fifty-seven years, sir."

That man knows the results of lawlessness. He knows that lawbreaking

leads not to happiness but to tragedy. He could tell the world what it so badly needs to know: That without law there can be no real happiness.

I believe that you can learn more about the cure for crime in an hour through contacts such as I have described than through a university course in criminology. The tragedy of lawlessness is not a matter to be understood through a study of statistics, but through the study of human beings—human beings who know what the wages of sin are.

Not all lawbreakers are in prisons; most are not. We live, not in a city of lost men, but in a world of lost men, for "sin is the transgression of the law" (1 John 3:4), and all have sinned.

Since the life and happiness of mankind are so inextricably intertwined with the law of God, let us seek the answers to some questions about the law. If we find the answers we shall be able to avoid the pitfalls of many false ideas about this important subject.

When did the law of God originate? How long will it endure? What should be the Christian's attitude toward it? What hope is there for the lawbreaker?

Of Basic Importance

The first question of basic importance. The law has existed from the beginning; it was not something formulated by God as an afterthought. The law existed long before the Jews camped around Sinai. The very fact that there was sin in the Garden of Eden proves that there was law from the beginning, for sin is the transgression of law, and conversely, "where no law is, there is no transgression" (Rom. 4:15). Abraham is commended in the Scriptures for having obeyed God's law long before Sinai: "Because that Abraham obeyed my voice, and kept my

charge, my commandments, my statutes, and my laws" (Gen. 26:5).

That the principles of God's law were given in the beginning is revealed in the early chapters of the Bible. In Genesis 35, verses 1-4, we find that Jacob understood the first two of the commandments—that men should worship no other gods before God and that image worship is prohibited. The book of Leviticus, chapters 18:21 and 19:12, specifically states that profaning the name of God is sin. The seventh-day Sabbath is presented in Genesis 2:1-4, and its keeping is strongly enjoined in Exodus 16:4, 23, and 25. That honor to parents was considered a virtue is borne out in Genesis 9:22-25. Murder is mentioned as sin as early as chapter 4:8-11. The seventh commandment was known from the beginning, as is shown in chapter 20:2-9. Stealing is mentioned as a sin in chapter 30:33.

Thus we see that the ten-commandment law of God was from the beginning; not, as some imagine, a law originating at Mount Sinai. Since this is so, why was the law repeated at Mount Sinai?

The reason is clear. The story of the Exodus shows that after several centuries in Egypt among the idolatrous practices of the people of that land, the Hebrew people became contaminated by evil influences and lost sight of many important facets of the pure religion of God. So at the mount God set forth His law in codified form, and presented it in a manner that would not soon be forgotten.

How long shall the law endure? This matter is often misunderstood, for some have the idea that when Christ came to this earth and died on the cross, the law was done away with. Grace supplanted the law, some would say.

This is not so. The grace of God became operative in man's behalf at the time of the first sin, for if it had

not, no man could have been saved until Christ came. Adam sinned. Since the Bible plainly states that "the wages of sin is death" (Rom. 6:23), Adam was thereby condemned to eternal death. But he did not need to die that death, any more than did the patriarchs who succeeded him. He could receive forgiveness and justification through grace—the grace of God through the promised Seed whose sacrifice should atone for his sins.

Let us make this clear, then: Grace began operating with the first sin; it is not something that began with the first advent of Christ. Christ's coming merely fulfilled the promise by which all the righteous of Old Testament history had lived and died. Therefore—and this is of utmost importance—the coming of Jesus to this earth had nothing to do with any alleged doing away with the moral law. The law is to endure forever.

Jesus sought to make this plain while He was here on earth. There were those who claimed that He intended to destroy the law. It was to refute this accusation that Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). This was as plain a statement as Jesus could make. It ought to be plain enough for any of us living today to understand.

Jesus was not one to say one thing and do another. He came as an example to all men who would live righteously. Of Him it is said, "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth" (1 Peter 2:21, 22). "No sin," no breaking of the law. Jesus expects others to keep the law, for He kept it Himself; indeed, one reason that He came to earth was to enable men to obey the law.

One of the remarkable things about Jesus as a teacher is that He could boldly claim perfection in all matters that He taught His followers. It was thus in respect to the law. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). He was a commandment keeper Himself; He could tell others to do as He had done.

In all the Bible and in all literature there is nothing more wonderful than the law. Imagine trying to formulate in ten short statements a code that would cover adequately every field of human behavior and that would be applicable in any country, among any people, and in any age of history! But that is what God did in framing the law.

How Do We Stand?

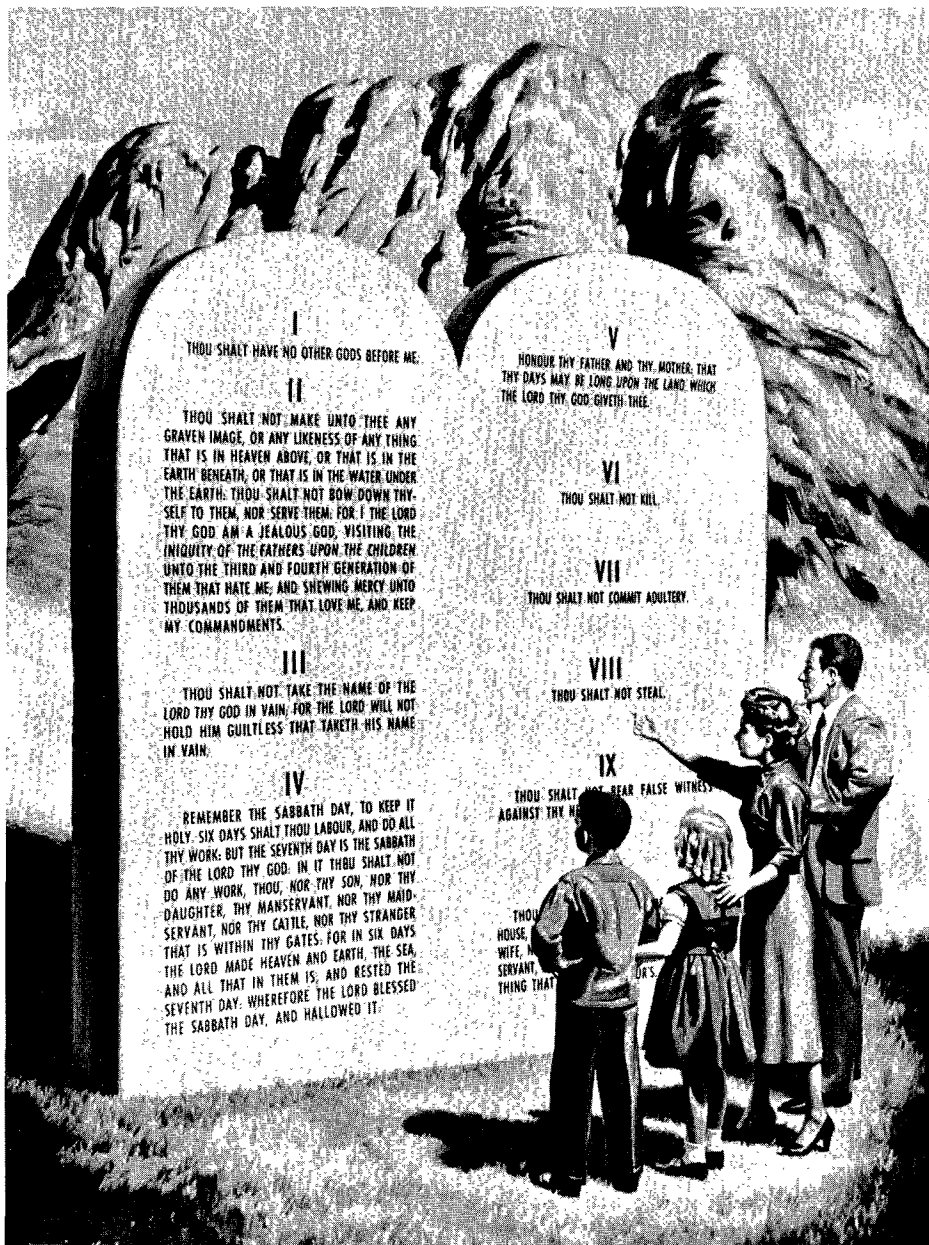
How do we stand in the presence of this divine and perfect code? What should be our attitude toward it? This, too, is made crystal clear in the Word. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3), says John the Beloved, who knew his Saviour so well.

Again he counsels, "And hereby we do know that we know him, if we keep his commandments. He that

saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (chap. 2:3, 4).

Now, seeing that the law of God still stands, and will stand throughout all eternity, how do we measure up against it? If salvation were through the law, we are truly a world of lost men. We hear the word of the wise man: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14). We read and we tremble. We know that we are lawbreakers, that we are found out and undone. We know that one sin brings us under the penalty of the law—death. Where is hope for us?

Not in our own righteousness. "By the deeds of the law there shall no



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The principles of the ten-commandment law were known long before Sinai. They are just as applicable in the space age as in ancient times.

flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20). We cannot be saved by our law keeping, for we are, first of all, breakers of the law. The criminal who is sentenced to the penitentiary cannot set himself free, no matter how law abiding he may become within the prison walls. What he needs is pardon. If only he could get a pardon, *then* he could be a free, law-abiding citizen.

That is just what *we* need. If only we could get a pardon! If only we could start fresh, with a clean slate!

That is just what we can do. Paul states the situation clearly: "All have sinned, and come short of the glory of God," he says; and that describes us. Then he points the way out: "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:23, 24).

Pardon Needed

Pardon is what we need, and pardon is ours. The same pardon that was effective in the case of Adam and Enoch is ours—the pardon provided by "the Lamb, slain from the foundation of the world."

Now we are free, through the death of the Sinless One who died in behalf of all who have sinned. This is the gospel, the good news that means salvation for every one of us who accepts. This is the pardon we need. We are free men in a free world, instead of lost men in a lost world.

What, now, shall be our attitude toward the law of God and the Saviour who has saved us from the penalty of that law? We shall love the Saviour if we have any humanity at all in our hearts, of course. And the law? It is His law, therefore we shall be obedient to it.

Since the law is an expression of His divine character we shall revere it, as Paul did when he comprehended its place in the plan of salvation: "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12). "I delight in the law of God after the inward man" (verse 22).

It is thus that the law and the gospel fit together. Both are fundamental in the plan of salvation. The law has existed from the beginning. It is to endure through eternity. Though condemned to death as lawbreakers, we are freed from the penalty through the atonement of our Lord Jesus Christ. Because we are now free men we will, through the strength given us by Christ, be obedient to God's holy law.

Life Sketch of C. H. Watson

Charles Henry Watson was born at Aringa, in the Port Fairy district of Victoria, on October 8, 1877; and died on December 24, 1962, at the age of 85 years.

He was married to Elizabeth Mary Shanks on March 23, 1898. To this union were born four children, Wilfred, Cyril, Beatrice, and Phyllis. These all with their mother survive the loss of a father and husband.

Some members of the Watson family became Seventh-day Adventists, but Charles bitterly opposed their new faith. While attending the funeral of his sister Adeline, he met the late Pastor W. A. Hennig and was so impressed by him that his opposition turned to interest. He and his wife finally accepted the Advent message.

Soon after this he, with his wife, attended the Royal Park camp meeting in Melbourne. He heard Robert Hare preaching, and in his heart was planted the germ of an idea—that this was to be his lifework.

Relinquishing his interest in a wool buyers business, he and his wife and young family went to The Avondale School for Christian Workers (now Australasian Missionary College) in 1907, where he studiously set about preparing himself for his lifework.

On his graduation in 1909 his first appointment was to Maitland, New South Wales, where he soon gave evidence that his calling was of God. After a few months in field work, on learning that Robert Hare had accepted the post of Bible teacher at Avondale, he returned to the school for further intensive Bible study.

Early in 1912 he was appointed to Victoria, where he labored with the late J. H. Woods. He was ordained in the Windsor church on September 14, 1912, and immediately was called to Queensland, where, at the Kelvin Grove camp meeting, September 19-29, he was elected president of that conference. Two years later, at the Australasian Union Conference session at St. Leonards, September 15-27, 1914, he was called to assist J. E. Fulton as vice-president of the union. A. G. Daniells, president of the General Conference, was present at this session. In 1915 J. E. Fulton was called to the leadership of the Far Eastern Division of the General Conference, and C. H. Watson was unanimously elected president of the Australasian Union Conference.

His first personal contact with the General Conference was at the 1918 session, in San Francisco, California.

The next four years were spent in consolidating the foreign missions program of the Australasian Union Con-

ference, and in 1920 the Australasian Conference Association was organized with C. H. Watson as its first general manager. His financial integrity and business acumen became so apparent that at the 1922 session of the General Conference he was elected vice-president and associate treasurer of the General Conference.

After four strenuous years of travel throughout the world field, Elder Watson was released from the General Conference and again took up the presidency of the Australasian Union Conference.

The years 1926 to 1930 were crucial years in the history of the work in Australasia. Expansion in the home field conferences, a large rebuilding program, and a rapid growth in foreign-mission activity brought out the best in Elder Watson. At the General Conference held at San Francisco in 1930 he was elected president of the General Conference—the only non-American ever to hold that important position.

In 1930 the world entered the great depression years, and during the next six years his leadership of the General Conference was surely blessed by God.

After six years of heavy, intensive administrative effort, Pastor Watson's health began to show the strain, and he asked to be relieved of his office. In 1936 he returned to his homeland, where he assumed the position of vice-president of the Australasian Division and president of the Australasian Union Conference. In 1938 he relinquished the position of president of the Australasian Union Conference but continued as division president until 1944, when he retired from active service. However, he held himself available for counsel whenever called upon.

In the providence of God Elder Watson made an outstanding contribution to the work of God in Australasia and its island fields, in the General Conference, and around the circle of the world. He was endowed with a keen, analytical mind, and with a unique capacity for clear and concise expression both by voice and pen.

He proved himself a Christian gentleman, a friendly and loyal man, unshaken, unterrified, unmoved. To those of us who as young men were privileged to work with him, he was a "big brother" always ready to share our troubles and to give counsel when needed. He was a maker of men. His memory will always be cherished with love and affection by all who came in contact with him.

REUBEN E. HARE

LET us turn again to our first text: "Verily my sabbaths ye shall keep: for it is a sign between me and you . . . that I am the Lord that doth sanctify you" (Ex. 31: 13). What is the relation between Sabbathkeeping and sanctification?

As a first proposition I think we can set forth that Sabbathkeeping cannot be a sign of sanctification *to* us unless it produces sanctification *in* us.

How could it be a sign of sanctification if there is no sanctification connected with it?

Therefore, negative Sabbathkeeping will not produce positive sanctification, and a Sabbathkeeping of "don'ts" produces frustration and resentment in the young and boredom and indifference in the old.

But positive Sabbathkeeping is a means of sanctification. It provides us with good activities and good thoughts that have a very definite bearing on our progress in sanctification and our eventual perfection through the grace of Christ. It is this that I wish to set before you.

First on my list of spiritual aids is the fact that the Sabbath provides us time for self-examination. Without such examination there will be no growth in character. The Bible instruction is: "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5). Psychologists tell us that it is not wholesome to be continually examining our inward feelings and thoughts. Continued introspection can lead to serious mental and emotional disturbances. But this is not what is intended by the Lord's instruction. Occasional self-examination is good. Mrs. White gives us this on the subject:

"God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss."—*Testimonies*, vol. 6, p. 356.

In this examination we should go over the various experiences of the week. We should think of the contacts we have had with various people. Did we demonstrate the spirit of Christ when we could not have our own way or our wills were crossed? Did we respond to the promptings of the Holy Spirit when He reminded us of our duty to help others? Let us compare our acts with God's great standard. That is the way to purify our lives.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9). With a clear conception of

Sabbathkeeping and Sanctification—2

FIVE AIDS to GODLY LIVING

A Sermon, in Two Parts

By Merwin R. Thurber

our failures and our victories, our deficiencies and our strong points, we will be better prepared to seek help from God in prayer and a study of His Word. Nothing makes Bible study so interesting as a deep-felt personal need for help on some spiritual problem. And no attitude of mind is more favorable for the reception of the help that God is eager to give. Here indeed is a powerful means of sanctification.

The second on my list of spiritual aids in Sabbathkeeping has to do with our thoughts. We have already seen that true Sabbath observance extends to the deepest thoughts of the soul.

In fact, true Sabbathkeeping begins at this point. There are matters that are perfectly proper to think about on weekdays that are improper to think about on Sabbath. If we would control our words and our acts we must control our thoughts. The apostle wrote to the Corinthian church, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4, 5).

Mrs. White comments: "The sin of evil-speaking begins with the cherishing of evil thoughts. . . . If we would not commit sin, we must shun its very beginnings. Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled. . . . No man can be forced to transgress. His own consent must be first gained; the soul must purpose the sinful act before passion can dominate over reason, or iniquity triumph over conscience."—*Testimonies*, vol. 5, p. 177.

The cherishing of evil thoughts and unholy desires contaminates the soul and leads to sin. It is in expelling such thoughts from our minds that we gain the victory over sin.

Sabbath is a wonderful time for practicing thought control. On this day we must keep secular thoughts out of our mind and think only of those things that are proper for Sabbath contemplation. Here we must control our thinking as between thoughts that are perfectly proper on other days and those which are proper for the Sabbath. This is a high type of thought control, and its successful accomplishment provides us with the spiritual equipment to control our minds when things of an inherently evil nature seek admittance. In other words, when we can so control our minds that we will not think on Sabbath about things that are proper on other days of the week, we will have strength every day of the week to expel the evil thinking that is the beginning of all sin. Could we ask for a more potent weapon against the evil of our nature and the suggestions of the devil?

Mrs. White tells us, "We are to form habits of thought that will enable us to resist temptation."—*Ibid.*, vol. 8, p. 314. From the context of this sentence I gather that she has this very type of thought control in mind, though she expresses it in different words. For instance: "The mind is to be disciplined, educated, trained." "Our hearts must be educated to become steadfast in God."

"By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny."

Let us not dissipate the holy Sabbath hours in useless inactivity and boredom, thus missing the great sanctifying benefits that God has placed in this sacred day for us.

Time With Fellow Christians

My third sanctifying benefit of the Sabbath is found in the fact that it gives us time for spiritual communion with fellow Christians. Many people, even good church members, find it difficult to speak freely of spiritual things. This ought not to be. On Sabbath such conversation seems more natural, especially since it is commanded by God, and we may perhaps with more facility talk of God's love and His providence in our lives. Sabbath school classes provide one opportunity to talk over the principles of God's Word and their specific application to our lives. Many have a chance for some spiritual communion with other believers in this way.

But this spiritual fellowship should be widened. On Sabbath afternoon we may visit in the homes of other Christians and discuss freely our spiritual needs and the results of our own study of the Scriptures and the Spirit of Prophecy. Mrs. White reminds us, "Far more than we do, we need to speak of the precious chapters in our experience."—*Christ's Object Lessons*, p. 299.

The word *need* is significant here. Need connotes necessity. Spiritual communion with fellow Christians is

necessary for our growth and progress in character development. It is also wholesome to share the results of our Bible study with others. In this way we tend to cancel out one another's mistakes and misinterpretations, and all can benefit.

The Sabbath also gives us time to gather spiritual food—and this is fourth on my list of the sanctifying benefits of the weekly holy day. Mrs. White expresses a universal truth when she says, "Like the body, the mind derives its strength from the food it receives."—*Counsels to Parents and Teachers*, p. 121. The mind derives its food from what we see and hear—particularly from what we read. God has ordained that His last-day church should use the printed page to accomplish His work in a very large measure. Thus we have a wide variety of reading matter in our books and periodicals that is calculated to strengthen the church and build up the church members in the most holy faith. And how many of us feel that we simply do not have time to read it all!

Just at this point the Sabbath comes to our aid, for the Sabbath is time, and it is reserved for just such activities. Here we have opportunity to read inspiring and inspired books. During the week we may have had to content ourselves with short excerpts for daily worship. On Sabbath we can read whole chapters and even whole books. This is true also of the Bible. Seldom do we find time during the week to read more than a chapter at a time. But the Bible will put on a

different appearance to us if we will read entire books at one sitting. On God's holy day we can have a feast of good things for which we do not ordinarily have time on working days. If we are to partake of spiritual food, we must take time to do it. How good it is that the Sabbath gives us that time.

And last, but by no means least, on my list of Sabbath sanctifying benefits is the fact that the Sabbath gives us opportunity for communion with God. This is a mighty force in the sanctifying process. Mrs. White says: "Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action."—*Testimonies*, vol. 4, p. 624. That sounds like the description of a perfect man in Christ Jesus. We can commune with God in the services of the church. We can commune with Him in private prayer and Bible study. And we can commune with Him in contemplation of His created works. In opportunities for these privileges the Sabbath abounds. Let us not neglect them.

A Broader Application

But there is yet a broader application of the Sabbath to sanctification. The influence of Sabbathkeeping is not confined to the seventh day of the week. It sheds its benign blessings on every day of the week. The fourth commandment tells us to *remember* the Sabbath. Mrs. White comments on this: "All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment."—*Ibid.*, vol. 6, p. 353.

Each day of the week we must direct our lives with the holiness of the Sabbath in mind. We will plan our work so that it will not encroach upon sacred time. We will curb our desires for the things of this world so that we will not overwork and exhaust our energies and thus be too weary to render God appropriate service on the Sabbath. We will guard our spirits and our words so that on the Sabbath we will have a cheerful disposition and a smiling countenance as we commune with fellow Christians or seek to help others to find the way of righteousness. We will also take time each day for Bible reading and prayer, and family worship, for we cannot expect to be in a spiritual frame of mind for a full twenty-four hours on Sabbath if we have been entirely secular on all the other days of the week. We must take time to habituate ourselves each day to spiritual thoughts and communings. You see, we really need practice all week long if we are to keep the Sabbath holy.

Yes, the blessing of the Sabbath fol-



EWING GALLOWAY

The Sabbath offers opportunity for families to commune with God in nature through His created works.

lows us every day of the week. Mrs. White instructs us: "We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life."—*Ibid.* She then goes on to list the daily applications of the Sabbath.

Christians who are true Sabbath-keepers will represent the principles of God's government and will daily practice the laws of His kingdom. Here is true, hearty obedience to all of God's laws.

There will be daily prayer "that the sanctification of the Sabbath may rest upon them." This obviously indicates family worship and daily personal devotion.

Every day the Christian "will have the companionship of Christ, and will exemplify the perfection of His character." We are to live as in the very presence of God every moment of every day.

Every day the Christian's light will shine out to others in good works. This means that every day the Christian will do something with and for others to advance the kingdom of God.

Surely this is a description of a well-rounded and growing Christian experience.

Our study leads us to the conclusion that true Sabbathkeeping is the capsheaf of sanctification. Mrs. White sets it forth in that very light. In the book *Evangelism*, page 290, she speaks of the Christian as being "sanctified by a perfect observance of His [God's] holy Sabbath."

And again: "To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience."—*Testimonies*, vol. 6, p. 350.

"In order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, 'Remember the Sabbath day, to keep it holy,' the Lord said also to them, 'Ye shall be holy men unto Me.' Ex. 20:8; 22:31."—*The Desire of Ages*, p. 283.

When we have reached the place in our experience where we can meet God's expectations for us in Sabbathkeeping, God will be pleased to place His stamp of approval upon our characters and will seal us eternally for His kingdom.

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



The Case for Morality

by Miriam Hood

MOVIES have gotten so filthy during recent years that decent people *must* do something about it, and fast." You expect to read this sort of thing in a religious journal, but this statement was made not by a church leader, nor a moralist of any sort, but by a well-known movie and television critic. The article in which he made this statement and defended it vigorously, appeared in a widely circulated weekly magazine.

I'm not going to pursue the subject of current movies, for I can't discuss them from firsthand experience. However, in passing, I should like to comment that if the advertisements for them are any index as to what they contain, then undoubtedly the article of protest mentioned above was long overdue.

My point is that this movie critic was courageous enough to risk offending his public by voicing what will certainly be an unpopular opinion in many quarters—certainly in the powerful movie industry itself. The magazine that published his article has a section for stimulating "dissenting" articles that run counter to prevailing public opinion—surely a step in the right direction in this age of conformity.

Sloppy Thinking

Therefore, I shall boldly now deliver a "dissenting" opinion—and in the realm of moral conduct as regards relationships with the opposite sex. You've no doubt been subjected to much material, some of it in the so-called "better" periodicals, "proving" to you that old-fashioned moral standards are as outdated as last year's hairdo, or last decade's double-breasted suit. Don't you believe it! I'm about to disagree sharply with such sloppy thinking.

I believe it was that sinister statesman, Machiavelli, who used as a working thesis the idea that if you tell people something long enough and emphatically enough, you'll convince them. It works—unfortunately—because people who want to "manipulate" others don't always have the highest and noblest motives. (Usually just the opposite.)

Why do I believe a high regard for moral standards is still the best way? For so many reasons I can tell you only a few of them at this time. I know the subject will come up again

and again in this column. Believe me, it's a very real problem when you're a young person in today's world.

First of all, people were *meant* to conform to standards of purity by the very fact that they were created in God's image. It doesn't stand to reason that God would have created man in His image, then put in him a basely sordid nature which *must* be allowed license and self-gratification. This view offends my intellectual concept of God. Don't you agree? I'd suggest that we all memorize 1 Thessalonians 4:3: "For this is the will of God, even your sanctification, that ye should abstain from fornication." God's will is that we be pure, even as He is. And He has provided power to keep us pure.

Then, people who spread their physical favors around over all the available members of the opposite sex are riding for a fall in the realm of final, lasting happiness with any one person. There are many psychological reasons why this is true, but that's quite an involved field and there's no need for us to go into it at this time. You might be interested in studying more about it on your own. One's personality actually becomes "fragmented" when he establishes fleeting intimate relationships with many, when he ought to reserve this kind of thing for one. So if you're interested in your personal happiness, don't do anything that is certain to jeopardize it.

Everyone Is Not Doing It!

Although the theory of "mob psychology" is apparently being used by many writers (telling people that everyone else is doing it, so why aren't you?), I flatly don't believe it. Also, when boys in a dormitory are talking about their lurid and triumphant exploits in this realm, isn't there quite a lot of exaggeration? After all, who's going to be outdone? This kind of thing is a little different with girls, of course, because a girl doesn't boast about being "easy." At least she shouldn't.

So, for this time on this subject, I believe a high moral standard is still in vogue because God intended man to be moral and because it's the only way to ensure lasting personal happiness. Also, I don't think there are nearly so few young people adhering to high principles as some would have you believe. You're not the only one with high ideals; hold onto them!

"I Go to Prepare a Place for You"

(Continued from page 1)

were far from following the example of Christ. There was strife among them about who should be the greatest (Luke 22:24).

Jesus had washed their feet and said they were clean through the word He had spoken to them (John 15:3), but they were far from being ready to follow Him into the Father's presence. Much must yet be done for them, and He wanted them to know that His going to the Father was necessary that He might do it for them. He would be able to save to the uttermost all who would come to God through Him, for His *raison d'être* was to carry out God's will for them (Heb. 7:25). Because He lived, they also would live that abundant life which He came to give them (John 14:19; 10:10).

The apostle Paul expressed a strong desire for the believers to grasp the significance of the demonstration of divine power in the resurrection of Jesus and in the enthronement of the Saviour at God's right hand. He wanted them to know that it was a power to be placed at their disposal and exercised on their behalf. He wrote to them saying: "For this reason . . . I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your heart enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fulness of him who fills all in all" (Eph. 1:15-23, R.S.V.).

That this display of the "immeasurable greatness of his power" in raising Jesus from the dead and exalting Him to "sit at his right hand," and in putting "all things under his feet," should be "the immeasurable greatness of his power in us who believe" means that the power to live the life of Christ, which is at the command of every believer, is unlimited. There is

power to quicken them (chap. 2:1, R.S.V.), power to fill them "with all the fulness of God" (chap. 3:19, R.S.V.), power to help them attain to "the measure of the stature of the fulness of Christ" (chap. 4:13, R.S.V.), and power to make them sit with Him on His throne (Rev. 3:21). There is no possibility for even the weakest of believers to fail in attaining all these objectives, for the excellency of the power is of God and not of man, and it is freely offered to all without distinction. This is what the departure of Jesus meant to His disciples and to us. Understanding it, we can rejoice that He went to the Father.

As the story of the work done by Jesus on the Father's throne in preparing a place for His followers is studied, it becomes clear that the main part of the preparation is in the redeemed themselves. The heavenly city is already prepared (Heb. 11:16), and the new heaven and new earth will be prepared at the end of the thousand years (2 Peter 3:12, 13; Rev. 21:1). These material things require but the command of God and they are done (Ps. 33:6, 9), while the salvation of men requires their full cooperation and consent. To share His glory in "the heavenly places" they must now share His character, and to make this possible there is "the immeasurable greatness of his power" of which they must avail themselves.

Among the consequences of Christ's going to the Father and the coming of the Holy Spirit mentioned by Jesus, was that the Spirit would convince

the world "of righteousness" (John 16:8). Through the mediation of Jesus and the work of the Holy Spirit, righteousness by faith would be so manifest in the lives of His followers that the world would have a living demonstration "of righteousness." Which is just another way of saying, "By this all men will know that you are my disciples, if you have love for one another" (John 13:35, R.S.V.).

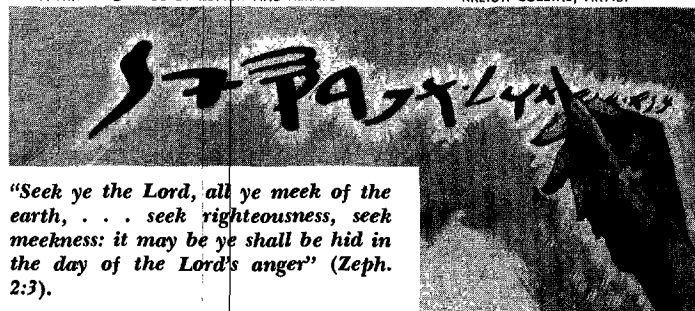
The preparation of a place for the believers in God's house, and for Christ's return to take them to Himself, is being completed now in heaven and on earth. In heaven the sanctuary is being cleansed, and God's righteousness is being demonstrated before the angels (Dan. 7:10); while on earth a people is walking in the light as God is in the light, and the blood of Jesus is cleansing them from all sin (1 John 1:7), as they wait "in all holy conversation and godliness" (2 Peter 3:11, 12) to welcome the return of the Saviour with joy when He has finished His work.

The signs of the soon coming of Jesus are on every hand. His coming, however, depends on the finishing of His work in heaven and on earth. "If I go and prepare a place for you, I will come again." It is not enough that we just tell the world that Jesus is coming soon, that He is even at the doors; we must reinforce our message by lives of readiness for His appearing. He waits only for His people's response to His grace and power, to "the immeasurable greatness of his power" in preparation for His coming.

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KREIGH COLLINS, ARTIST

The Wayside Pulpit



In its anniversary letter to its readers the *Christian Science Monitor* focuses attention on the universal feeling that "we are living through especially critical years." In analyzing the causes and issues of the times, it declares: "We have amassed more knowledge in our generation than in all the years of history before. But how much wisdom have we manifested?" It concludes that the basic source of our social and spiritual trouble is that "we have accepted materialism, sensualism, and pleasure as the great goals of life."

In similar vein a staff writer for the Associated Press on Thanksgiving Day wrote: "There is a sense of great drama in Washington . . . a feeling that something big is about to happen." Speaking of President Kennedy and Secretary of State Rusk, he continued, "Both men are convinced that . . . historic decisions are in the making" and "that the shape of the world is changing."

These are but casually selected from many similar statements in current publications. They highlight the perils of our day, and give accent to the things we have stressed for a long generation. It would seem that statesmen and journalists have seized our pens and are writing the interpretations of our times. The fiery hand that inscribed national doom on the walls of Belshazzar's palace is using the world's high-speed presses to warn the world once more of impending judgment.

H. M. TIPPETT



The Christian Home Should Be Healthy

By Clara Nosworthy Wright

RECENTLY while we were away from home visiting we watched a TV program called "The Fat American." One point that impressed me was the obesity among teen-agers. Another was that older men and women, especially those in the middle and upper class financially, are dying of heart disease, high blood pressure, hardening of the arteries, and other diseases brought on by lazy living and overindulgence.

The average farmer or city worker a generation ago had to walk several miles in the course of his day's work—thus he had exercise and fresh air, two basic needs for healthy living. Today with more money available the city dweller drives to work, and the farmer hops in a jeep to get him to the barn. He used to milk the cows by hand; now machines do the milking. He used to hold the plow and walk the burning furrows; now he rides the tractor that hauls the plows.

The office man rides to work, sits indoors all day, and often sits at programs in the evening. On the weekends he plays golf and may ride from green to green. This deprives him of the walking he so much needs. Thus many are digging their own graves through easy living.

But what of our teen-agers—our lovely boys and girls, the youth of tomorrow, the future of our communities, our nation, and our world? In many cases this generation has grown up with both parents working. It's easier that way to have the luxuries of life. Some mothers, of course, must work to make a livelihood for their small children. Their children are cared for by other members of the family or in a well-regulated nursery school.

The school bus stops at the door and picks up Johnny and Janie and drops them off at school; then takes them home in the evening. Far too often they reach an empty house; so they raid the refrigerator, then turn on the TV set, meanwhile nibbling on a dish of cookies or candies or nuts. The supper must be a hurried meal and when it's over, the children watch more TV if they don't have to study. (They don't need to leave home for the movies because TV brings the murders and mysteries right into their living room.) Obviously, without special effort being put forth by parents, chil-

dren will be poorly nourished and will get inadequate exercise.

The matter of fresh air, exercise, and healthy eating cannot be overemphasized to protect our children and youth.

Healthy Mental Attitude

The atmosphere of the happy Christian home is provided and protected by the mental attitude of each member of the household. A contented mind in a healthy body is just another way of saying "a sound mind in a sound body." Happiness, courtesy, selflessness, gratitude, kindness, and hospitality are a few characteristics essential to the making of a healthy Christian home.

"Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly." "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:22, 24).

What is a healthy Christian? A healthy Christian is someone with a cheerful disposition; one who loves God supremely and his neighbor as himself. He appreci-

ates the beauties of nature which he may freely enjoy; the pleasure of friendships and the opportunity of loving, lifting, and sharing the burdens of others. He enjoys two or three good meals a day, delights in his work, and sleeps well at night because he is at peace with God and man.

"God is not honored when the body is neglected or abused, and is thus unfitted for His service. To care for the body by providing for it food that is relishable and strengthening is one of the first duties of the householder. It is far better to have less expensive clothing and furniture than to stint the supply of food."—*The Ministry of Healing*, p. 322.

"Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit."—*Ibid.*, p. 310.

Meditations by the Father of a Mission Appointee

Dear Son,

So you've received your call. We're happy that you have, even though it will mean not seeing you for five years or more, and it will be hard to say good-by.

I remember the day long ago when you were just a mere mite of humanity and we dedicated you to the service of the Lord. And then when you were ten months old and, oh, so ill that we thought we might lose you, we prayed, "Thy will be done" even as you were struggling for breath with a tracheotomy tube in your little throat. Yes, you recovered—perhaps for "such a time as this."

You are returning to a land not altogether new to you, because you spent many carefree years growing up in this Land to the South. But now there will be a difference. You will be Pastor B—— instead of Dr. B——'s son, and many will be looking to you for leadership.

And so we say good-by with tears in our eyes but joy in our hearts. We pray that God will pour out His richest blessings upon you and your young wife as you take up your duties in one of the world's last frontiers in the country of Brazil.

A few statements in a popular weekly magazine suggested that anyone could lose ten pounds annually by simply choosing foods prepared simply. Thus half a boiled potato would be 50 calories while the same amount of potato French fried would contain 225 calories. Leave off the rich foods and dressings, and walk anywhere within a range of half a mile instead of riding. The main thing one needs in order to do this, in our too-convenient way of life, is will power.

"But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities."—*The Ministry of Healing*, pp. 296, 297.

Present transportation facilities plus the abundant supply of fruits, vegetables, nuts, and grains make good foods available almost internationally and at a fairly modest price. The dried, canned, and frozen foods along with fresh garden vegetables and fruit, nuts, grains, and milk supply all the essentials for the Christian's diet.

Coffee, tea, and cola drinks all contain narcotics and should not be used. Some authorities condemn cocoa also.

In a recent issue of *Today's Health*, a national health magazine, appeared this condemnation of coffee: "Coffee was found to be the criminal giving a young woman inflammation, dryness and cracking of her lips. No more coffee and the trouble cleared up." The detective work is described in the *A. M. A. Archives of Dermatology and Syphilology* by Dr. Emmett S. Lupton of Greensboro, North Carolina.

Sugar is getting so much blame for tooth decay in children that the house of delegates of the American Dental Association declared that the sale of sweetened drinks and candy should be banned in schools.

Raw sugar, honey, and sorghum make very satisfactory substitutes for refined cane sugar, and they do not produce the damaging results.

The mother has a responsibility to set the table with an abundance of nourishing food, simply yet tastily prepared, to maintain the health of her family.

Where the children are away at school all day, there is another responsibility—to provide an adequate noonday lunch. The following ideas may help:

Suggestions for School Lunches

One from each group could make a well-balanced meal.

1. Sandwich (protein)



H. ARMSTRONG ROBERTS

Good food, eaten in a relaxed and happy environment, has much to do with the maintenance of health.

Mashed beans with mayonnaise or tomato

Nuts, dates, and cream (finely blended)

Egg variations with olives and mayonnaise, grated carrots and onion salt, or celery and mayonnaise

Cottage cheese with variations, as for egg

Nutmeat varieties with variations as above

Cream cheese with olives, Savita, jelly, or crushed pineapple

Jelly and nuts

Soy cheese, plain or with avocado and mayonnaise

Peanut butter, plain or with honey, jelly, tomato, Savita, or sliced dill pickle

Tomato with lettuce and mayonnaise

Avocado with lemon and onion juice

Olive with grated carrot and dressing

Banana sandwich with honey

Lettuce, Sovex, mayonnaise

2. Milk (or juice)

Hot or cold in thermos

If not convenient to carry liquid, milk powders, such as malted milk or soy milk, may be carried and mixed at school

3. Fruit (in season or dry)

Apples, bananas, tangerines, small box of raisins, figs, oranges, tomatoes, grapes, pears

4. Salad (mostly with protein)

These may be put in a wide-mouthed glass with cover or in a Tupperware container:

Nuts, olives, celery sticks, or carrot strips

Cottage cheese with cream or celery and mayonnaise

Apple, celery, nuts (raisins)

Carrot, raisins, nuts

Potato, egg, onion juice, celery

Potato, string beans

Bean, onion juice, celery (each with a dressing to suit)

In cold weather the drink may be a hot creamed soup, such as George Washington broth made with milk, to eat along

with sandwiches. Hot Postum made with milk or hot malted milk makes a pleasing change. A tasty nutritious lunch in an attractive container will spur the appetite too!

One little girl invited a friend to school with her. The neighbor girl said, "I'll bring some sandwiches." She did—ham sandwiches! So, while they ate bread, butter, and fruit, the first little girl had to explain why Adventists don't eat pork.

While at the table we may do missionary work by eating, drinking, and conversing to the glory of God.

Witnessing by Eating

Many of our leaders associate with various civic organizations at luncheon. Some never touch the coffee or the meat, fish, or fowl on their plates. Seated in a different place at each meeting there is practically always some question asked concerning their abstinence. One gentleman seldom asks for a vegetable plate but eats what he can conscientiously and leaves the rest untouched. He usually has opportunity to explain our position on diet for health.

My husband was asked to give the Thanksgiving address to a Kiwanis Club in one of our larger Southern cities. Among other suggestions to the group, he mentioned that as Americans we have so much for which to be grateful—freedom of the press, freedom of speech, and freedom to worship God according to the dictates of our own conscience. He told of the privilege of family worship and grace at meals, and how people are forgetting their mother's training.

One prominent businessman, one of the most worldly in the group, came to him after the meeting, and grasping his hand said, "Mr. Wright, you have made a convert. Hereafter, we have 'grace' at meals at our table." Not only at Thanksgiving time but always, we as Christian parents may rejoice and be glad and give thanks for our blessings which are legion.

We little realize how seldom the blessing is said at meals in general. It is refreshing to see a person bow his head in a public restaurant and acknowledge God before partaking of food—one of the instances where we can well afford to become as little children, for in their innocence they are not ashamed to pray if they are accustomed to saying a blessing before eating.

In at least one instance where some young men bowed their heads in a public restaurant, a young man nearby who heard them place their order for a vegetable meal later stepped across the restaurant to speak to them. After learning that they were Seventh-day Adventists he said it reminded him of his boyhood and brought back happy memories of his Christian home and mother. He began to attend meetings again and was re-baptized.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2), wrote the apostle John. If we acknowledge God in our eating and drinking and daily living, He will direct our paths to higher ground and greater spiritual attainments.



When Mack Disobeyed

By Elizabeth Spalding McFadden

"Come, Mack," called mother, "we are going to the woods with father to cut down trees." Mack was very happy that he could go, for he loved to play in and out of the bushes with his younger brother Bert, while father worked and mother took care of Baby Ida. Sometimes, when the baby was good and could be left alone, mother would use the little hatchet and trim off the smaller limbs from the trees father had cut down.

"Will we take some lunch, Mother?" Mack asked.

"Yes, I've packed some sandwiches and apples; a few cookies too."

Soon they were on their way, father walking first, then Bert, and Mack following him, with mother bringing up the rear and carrying the baby. This time father said, "Mack, you are getting to be a big boy now that you've had your fifth birthday. I believe you could carry the hatchet for me, but be very careful or you'll cut yourself. Here." Father showed him just how to hold it.

"I'll be careful," promised Mack. He was so proud to be able to help.

In the woods Mack and Bert had a grand time playing. Then they saw some squirrels to chase, and finally, after they were tired from running around so much, they sat down on a log to rest. Bert was soon busy watching an ant hill, but Mack wandered over where his mother was trimming off the logs.

"Mother, I'm a big boy now," he told her. "Father let me carry that hatchet to the woods. May I chop off some limbs?"

"No, dear, you still are not big enough for that." Mother smiled down at him.

Just then the baby began to cry—she

Mack put his foot up on the log and bent the limb over so he could hit it better. Suddenly the hatchet slipped! It came down right on Mack's leg and cut a big gash in it!

Mack was scared!



had crawled off her blanket and gotten some dirt and leaves into her mouth. Mother went to help her, and then she picked her up and carried her to a grassier spot, sitting beside her on the blanket and patting her back, trying to put her to sleep. Mack could not see them from where he sat. Suddenly he realized that mother could not see him, either! It was easy to cut those limbs off; he knew he could do it. He would surprise her! When she came back he would have the limbs all trimmed off that tree!

The first few limbs came off easily. They were small ones, and Mack hit them just right. But then there was a tougher one. Mack put his foot up on the log and bent the limb over so he could hit it better. Suddenly the hatchet slipped! It came down right on Mack's leg and cut a big gash in it! Mack was scared! Although it hurt terribly, he did not cry, for he did not want mother to know he had disobeyed. Quickly he pulled his overalls down over the cut and walked away from the log. He felt the blood oozing down his leg, but he would not tell mother.

In a few minutes mother returned to the log. She saw that some of the limbs were cut off, and she knew that Mack had disobeyed.

"Mack!" she called.

"Yes, Mother."

"Come here!"

Slowly, Mack came toward her. He knew he was in for a scolding, but still he did not tell about his cut leg.

"Did you pick up the hatchet, Mack, and chop off these limbs?" mother asked, not looking pleased as Mack had hoped she would, but rather quite stern and unhappy.

"Yes, Mother," he answered. The blood was oozing into his shoe now, and he hoped she would not see it. But she did!

"Oh, Mack!" she cried. "What have you done?" She jerked up his pants leg and saw the ugly cut. She ran for one of the baby's clean diapers and wrapped it around the cut to stop the bleeding.

"Now you will have to sit here until we can go home," she said, placing him

on the blanket beside the baby, "and don't you wake little Ida up, either. You were a naughty boy!" Mack hung his head in shame. He had only meant to help, but he knew he shouldn't have disobeyed mother. His leg hurt, and he began to cry softly. Mother came back and put an arm around him. He leaned against her and said, "I'm sorry, Mother. I only wanted to help, but I should have listened to you."

"Yes, dear. You see, mother and father have lived longer than you, and we always know when you are big enough to do things. Mother will forgive you this time, and we will ask Jesus to forgive you also. But next time—"

"Next time," said Mack, "I'll mind my mother!"

HARRY BAERG, ARTIST



Man of the Year

Nineteen sixty-two was a year of exciting events and outstanding men. John Glenn rode a rocket into space and became the first American to orbit the earth. A few months later Scott Carpenter and Walter Schirra duplicated his feat and improved on it. Russia boosted two cosmonauts into twin orbits where they circled the earth for about three days. President Kennedy gained international stature by his successful handling of the Cuban crisis. Charles de Gaulle and Konrad Adenauer gave added impetus to efforts for European unification, by exchanging state visits and kneeling side by side at mass in Reims Cathedral.

But when *Time* magazine selected the person who in its opinion "dominated the news" and "left an indelible mark—for good or ill—on history" in 1962, it chose Pope John XXIII. Thus the January 4, 1963, cover of *Time* carried a picture of the reigning pontiff as Man of the Year.

In choosing John XXIII for this distinction, *Time* explained that the Pope by calling the ecumenical council "set in motion ideas and forces that will affect not merely Roman Catholics, not only Christians, but the whole world's ever expanding population. . . . Stretching out the hand of friendship to non-Catholics—he calls them 'separated brethren'—he demonstrated that the walls that divide Christianity do not reach as high as heaven, and made a start toward that distant and elusive goal, Christian unity. . . . He has demonstrated such warmth, simplicity and charm that he has won the hearts of Catholics, Protestants and non-Christians alike. . . . However soon or late that humble life may end, the world will not be able to ignore or forget the forces that Pope John has unleashed."

A Significant Choice

It is too soon to say whether *Time* was correct in selecting the Pope as Man of the Year. History may render a different verdict. Nevertheless, the choice of the Pope is significant. Never before in the 36 years since *Time* first began choosing a Man of the Year has a Roman pontiff been accorded this honor. This indicates something regarding the Catholic Church itself, quite apart from the Pope. It points up the fact that, in the words of *Time*, "as it reached the Atomic Age, the Catholic Church found itself in perhaps the most powerful condition in its history in terms of numbers, influence and respect." A church whose influence and prestige were perhaps at their lowest ebb less than 100 years ago has made a remarkable recovery. Its deadly wound is healed.

From far and near, from nations and churches both large and small, representatives have streamed into Rome to pay their respects to the Pope. During his relatively short tenure, John XXIII has already welcomed 32 rulers—more than any of his predecessors. He has also received in audience the first Shinto high priest, the first chief prelate of the United States Episcopal Church, the first Moderator of the Scottish Kirk, the first Archbishop of Canterbury in about 500 years, and the first Greek Orthodox Patriarch since the fifteenth century.

In this day when Route 666 is becoming ever more popular, Adventists must travel a different road, a road outlined in prophecy. The road is narrow, and it will

become ever more narrow. At times it is a lonely road. But it leads to the gates of the New Jerusalem, where Jesus, the Man of Eternity, who "left an indelible mark—for good . . .—on history" waits to welcome His people. So let us stay on that road. "It's not far to Canaan's land."

K. H. W.

The Story of Church Organization—5

Comments on the Era of Organization

Last week we presented the record of the organizing of the General Conference. Close sequence would seem to call for us to look, now, at the record of the Michigan Conference, which held its annual meeting immediately afterward. But we must turn aside a moment to quote from the minutes of the General Conference something that had nothing to do with its organizing. The item throws light on the kind of religious problems that troubled our Adventist leaders a century ago:

"The next business brought before the [General] Conference was the matter which the Battle Creek Church at a special meeting, March 29, 1863, as reported in the *Review*, No. 18, voted to lay before the General Conference, in relation to the charges and reports that are in circulation concerning Eld. James White."—*Review and Herald*, May 26, 1863, p. 205.

The false stories abroad had to do with Elder White's handling of finances. The Battle Creek church had appointed a special committee to investigate the matter, and through the church paper gave to anyone who wished to prefer charges the opportunity to do so. Two months had passed by, but no accuser had come forward. What a difference there is between circulating false charges and presenting firm evidence for those charges that will stand up under examination by a committee. Some at the conference wished to take immediate action to "vindicate before the world the character and course of Bro. White." But the conference, to be doubly sure that no one could say that he had not had full opportunity to prefer charges, voted to extend the investigation by two months. Finally the committee published, in pamphlet form, a report on their findings—or rather, lack of them. No accuser had come forward. Elder White was completely vindicated. (See *Review and Herald*, August 18, 1863, page 96.)

Ah, the "good old days." No, they were days quite like ours, with the good and bad growing together against the day of harvest. Not infrequently our mail brings an inquiry from someone as to whether there is any truth to this or that story he has heard about our leaders. Next time you hear a strange story, remember the case of Elder White. Remember, too, that just as definite a defense of our present leaders can be made. Finally, remember that "the accuser of the brethren" has willing workers in every generation. Nothing more clearly reveals the unholy inspiration of certain individuals and groups than their evil enthusiasm for circulating slanderous stories.

But back to the record of conference meetings. The

Michigan State Conference assembled on May 22, 1863, immediately after the adjournment of the General Conference. But we need not go into the details of that meeting, or of like meetings, in Michigan and other conferences in the years that followed. We have carried the story far enough to answer the question, How and when and where was organization set up among us? The story is a good one. We could only wish that organization had come earlier. But in this, as in other developments in our history, time is an important ingredient. It is time that gives men opportunity to meditate and reconsider their arguments. Time and the good Spirit of God are two most vital factors in bringing brethren into the unity of the Spirit in the bond of peace.

Only one question remains, a question frequently asked: Shall we celebrate in some special way the centenary of the organizing of the General Conference in 1863? To this we shall attempt no answer. Who are we to say what dates or events others may wish to celebrate. But we do offer a few observations. The more we have studied the story of our church organization, the more we are persuaded that the key date is 1861, when the Michigan Conference was organized. The organizing of the General Conference seems to us almost an inevitable aftermath. However, the reader must judge for himself.

Only One Prophetic Date

In truth, there is only one great date prophetically significant to us in the history of the Advent Movement, and that is the date 1844, when, in the great plans of God, the Advent Movement was started on its way. We held appropriate services in our churches in October, 1944, to memorialize the beginnings of the Advent Movement.

However, we remember what W. A. Spicer said to us at that time. For the benefit of some of our readers, we should remark here that Elder Spicer was one of the great leaders of a bygone day. For many years he was secretary of the General Conference, and then president from 1922 to 1930. He was also for many years a contributing editor to the REVIEW. We discussed with him one day, when he came into the office bringing his weekly editorial, the matter of the planned commemorative services for 1944. He shook his head and said, in substance: "I doubt that we ought to do this. Why publicize to all men that we are still in the world after one hundred years? We ought to be in the kingdom by now. Sister White told us we would have been if we had worked with the ardor that should have marked our labors."

We have often thought of these sage words from a great man, now gone to his rest. We are aware that arguments could be presented on the other side, and we have done some of the presenting, but there stand Elder Spicer's sobering comments. So far as we can observe, his thinking is being echoed by an increasing number of responsible leaders today.

Greater Action for God

Let us thank God that His protecting hand has been over us through the long years—many more years than should have been. We thank Him for all the revelations He has given to us through His messenger, and the instruction through the apostles of the movement, and through the leaders who have followed. All have contributed to the building of a strong and efficient movement for God. And yet our work is not done. It seems far from done. Surely with all the evidence of prophecy fulfilling, with all the improvements in communicating the truth, by radio, TV, the printed page, and other ways, with all of our marvelous institutions and schools,

should we not be doing far greater work than ever before?

And by greater work we mean specifically bringing more men and women into the Advent Movement. Then we must follow that with the goal of holding those we bring in, and carrying them through with us to heaven. It is not sufficient if we simply bring them through the doors of the church. Our goal must be to bring them through the gates of the New Jerusalem. Every year that hurries by, adding up to the centenary of this and that feature of our work, should be chiefly the occasion for goading our hearts and our spirits to greater endeavors than ever before. May we soon come to the end of all centenaries and celebrate deliverance on the sea of glass.

F. D. N.

Peter's Bark Changes Course

The bark of Peter—as Roman theologians like to call the Catholic Church—is in process of tacking about for a historic change in course. With a view to the thoroughgoing reform and renewal that seems certain to result from Vatican Council II, now in recess for nine months, the January, 1963, *Reader's Digest* characterizes the council not only as "history's biggest" but perhaps also its "most significant religious conclave." *Time* magazine for January 4 spoke of it as "the beginning of a revolution in Christianity." This assembly may well go down in history as the most important single event of the twentieth century, more profound and far-reaching in its long-range effects than two world wars, the Communist revolution of 1917, the discovery of atomic energy, or the opening up of space to human exploration.

The first session of the council closed early in December, with the advocates of reform and renewal clearly in the ascendancy. For more than half a century, and especially since the pontificate of Leo XIII, there have been liberal-minded bishops in the church, but the ultraconservative Roman Curia, central administrative body of the Catholic Church, has kept them effectively muzzled. Now, for the first time, they are clearly in the majority, and what is equally important, they are united in their purpose to modernize the church. During the first session of the council, with papal blessing, they wrested the helm of Peter's bark from the hands of the Curia and took charge themselves.

The avowed purpose of Vatican Council II is "to prepare the Church for tomorrow." In many ways "the new church," as it is already being called, will be significantly different in appearance from the one with which we have long been familiar. At the Council of Trent four centuries ago the Catholic Church donned heavy medieval armor to protect itself against Protestantism. Ever since, its posture has been fundamentally defensive and anti-Protestant. Modern Catholic reformers maintain that the time has come for the church to shed this obsolete armor and to take the initiative in a crusade for the reunion of Christendom. On the day Pope John terminated debate on the sources of inspiration one theologian of the council remarked: "This day will go down in history as the end of the Counter Reformation."

To Pope John and the advocates of reform, this centuries-old negative attitude and its practical effect on church policy constitute the one remaining barrier to the reunion of Christendom under the authority of Rome. Vatican Council II is supposed to mark the last turn in the long road of separation. Next week, in our final editorial in this series, we will assay the importance of this change of course in the light of fulfilling prophecy.

R. F. C.

Reports From Far and Near

PROGRESS ACROSS NORTH AMERICA

Second Half of a Two-Part Report by the Union Presidents

Central Union

By R. H. Nightingale, *President*

It is a great privilege to be associated with the work and workers in the Central Union Conference. At the time of the last General Conference session in San Francisco, I was invited to fill the vacancy created when Theodore Carcich was called as Vice-president of the General Conference for the North American Division. Since then I have made a start in getting acquainted with the work, but because of the short time I have been here my report may be incomplete.

The first good news that I would like to share with you is that during 1962 the membership of the Central Union Conference reached and passed the 25,000 mark. At the close of the third quarter it stood at 25,129.

Although the final reports for the year are not in, at the end of 11 months all of the conferences except one show an increase in tithe over the preceding year. Also, the last Ingathering report for the union shows an increase over the comparable report for the previous year.

Construction has started on the large new addition to the Porter Sanitarium and Hospital in south Denver. When completed and equipped this will cost more than two and a quarter million dollars. A five-story addition above the basement floor will bring the total capacity to 300 or more beds. It will also provide space for X-ray equipment, kitchen, and dining room.

Near the sanitarium is the large South Denver church, which will be dedicated Sabbath, February 23, preceding the union conference session.

The new College View academy building is nearing completion and should be ready for occupancy before the school year is completed.

A project has been under way at Champion Academy in Colorado to provide an assembly plant for a branch of the Harris Pine Mills. At Enterprise Academy in Kansas the administration building was opened last March, and at present the boys' dormitory is under construction. The new girls' dormitory at Platte Valley Academy in Nebraska was formally opened in January of last year.

The Beth Haven-Denver church of the Central States Conference has begun construction of a large new church building in a good location. The Berean-St. Louis church of the Central States Conference hopes to purchase additional property

and begin construction of a new modern plant. The first classroom units should be ready for occupancy in September.

A large church project at Omaha, Nebraska, will be begun in 1963. In the Missouri Conference construction will start on a much-needed new office building and two new junior academy buildings, one in the St. Louis area and the other in the Kansas City area.

The Casper, Wyoming, church has had a church development canvass, and the membership has oversubscribed its financial objective.

We plan to continue to stress public and personal soul winning and evangelism and to urge every minister in the conference to conduct at least two public evangelistic campaigns or revival meetings during 1963.

Our youth leaders are making large plans to lead our youth into a deeper spiritual experience themselves and to join in an active program of soul winning. Our youth and laymen will be challenged to give Bible studies, distribute literature, and secure enrollments for Bible correspondence schools. A goal of 100,000 applications for these schools is the objective for 1963. The united efforts of our laymen and ministers and the influence of our literature evangelists, teachers, and faithful physicians and dentists should, under the blessing of God, enable us to reach the baptismal objectives set for the conferences.

We go forward into the new year with confidence that the Lord has good things in store for the work and workers of the Central Union Conference as they place their faith and trust in Him.

Columbia Union

By Neal C. Wilson, *President*

The year 1962 witnessed definite advance in bringing the message to the more than 34 million persons in the territory of the Columbia Union Conference.

Led by an aggressive group of ministerial workers who were supported by a loyal band of laymen, the work of God in the mid-Atlantic States witnessed progress in nearly every area of planned activity. Despite gains, we are challenged by the magnitude of the task that lies before us.

Again last year literature evangelists of the union led the world field in total sales. A record-breaking amount was re-

ceived in the annual Ingathering-for-missions endeavor. Educational leaders report the largest enrollment in history on the elementary and secondary levels. Columbia Union College enjoys the largest enrollment in its 59-year history.

Hospital activities in the three union-operated institutions are encouraging. Both Washington Sanitarium and Hospital and the Hadley Memorial Hospital report stepped-up patronage during 1962. Plans are progressing for expansion of both hospitals.

Of major importance was the construction program at the Kettering Memorial Hospital in Dayton, Ohio. The building program is well past the halfway mark, and the target date for occupancy is late 1963. The small staff, headed by George B. Nelson, is slowly being expanded. When the hospital opens it is expected that employees will number more than 700.

Construction of churches, schools, and other buildings continues. Plans are now being made for major new buildings at Mount Vernon Academy. Pine Forge Institute near Pottstown, Pennsylvania, is completing a fine new dormitory for girls. Blue Mountain Academy used the new administration building for the first time during the past school year. Both New Jersey and Chesapeake continue consideration of plans for a new boarding academy. Shenandoah Valley Academy in Virginia has voted to construct a new dormitory for men. Takoma Academy has completed a major expansion program. An extension to the girls' dormitory is currently under construction at Columbia Union College.

Dozens of new church building projects are under way. Many were dedicated during the year, several of them free of debt upon completion. Consolidation of elementary schools has brought about interest in constructing new buildings.

Tithe has again reached record amounts, with some conferences reporting a gain of as much as \$75,000 over the previous year. The outstanding mission gift of the year came at the time of the special Million Dollar Offering. The Columbia Union share was more than \$101,600. The liberality of our people is a source of continual wonderment.

The radio-television ministry of the church received financial support from our area in record-breaking totals. Our support for religious liberty was reflected in the flood of *Liberty* magazine subscriptions throughout the union.

Material advances are indicative of

God's blessing on our endeavors, but the main objective of every facet in our work is the winning of souls. Evangelistic teams are operating in the Ohio, East Pennsylvania, Potomac, and Allegheny conferences. The union recently appointed the Roger Holley-Fred Speyer evangelistic company as the union-sponsored team. Major campaigns have been held in many cities during the past year, while hundreds of efforts have been conducted in the smaller population areas.

The youth of the church are planning evangelistic projects of their own during 1963. Bookmen continue to make daily evangelistic contacts. Public relations workers strive to disarm prejudice by placing our work in a proper light before the people in the community as a prelude to evangelistic work. Radio-TV interests are followed up by pastors and laymen. Self-supporting institutions have enlarged their ministry.

For 1963 the eight local conferences of the Columbia Union Conference have set a goal of 3,500 baptisms. The number of baptisms for 1962 was good, but this year should be the best in our history. With the combined efforts of ministers and laymen, we confidently believe that great things will be accomplished for God in making ready a people for our Lord's imminent return.

We are now completing a 4.5 million dollar addition to the Hinsdale Sanitarium. Much of the new building is already occupied, though we had not anticipated its use before early spring.

Our educational program is making splendid growth from year to year. The academies are full, and Andrews University, which is the educational center for the Lake Union Conference and the General Conference Seminary and Graduate School, has its largest enrollment in history.

We are thankful for these improvements and for the growth of the work in this union. We appreciate the combined efforts of workers and laity, and the faithfulness and dedication of all our people.

The prospects have never been better, and we are looking forward to the finishing of the work.

Southern Union

By Don R. Rees, *President*

Magnificent blessings have come our way in the Southern Union Conference during 1962. There was impressive evidence of growth in nearly every phase of operations. Our people have been blessed spiritually and materially. Our

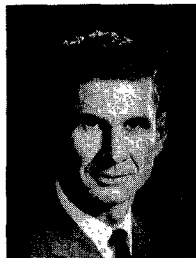
counties in our territory. In recent months numerous evangelistic efforts have been held in areas where our work is not yet represented. As a result, 15 new churches have been organized.

During 1962 a number of representative new church buildings have been erected. Many have been dedicated free of debt, including the \$400,000 Central church in Orlando, Florida. The Florida Sanitarium recently completed a new wing, at a cost of more than \$500,000, and another wing is under construction at an estimated cost of \$1.5 million. The Walker Memorial Hospital in Avon Park, Florida, has begun the addition of a new wing at an estimated cost of \$400,000. At Southern Missionary College building continues at an accelerated pace. This past year a \$250,000 shopping center has taken shape, and a sewage disposal plant was completed. Architectural details are being drawn for a new church with a seating capacity of 2,000, as well as a gymnasium-auditorium and a fine-arts center.

Projecting our work into the future, we have made definite plans for a co-ordinated schedule of revivals to be held in each of the 466 churches in the union during the first quarter of 1963. Some of our ministers will exchange pulpits, while others will hold meetings at the close of March in their own churches. The month



R. H. Nightingale
Central Union



Neal C. Wilson
Columbia Union



J. D. Smith
Lake Union



Don R. Rees
Southern Union



L. C. Evans
Southwestern Union

Lake Union Conference

By J. D. Smith, *President*

In many respects 1962 has been the best year in the history of our work in this field. It can be said I believe, without contradiction, that baptisms will be the highest ever, approximating 2,500 to 2,700.

At the time of our last union session almost four years ago we set a goal for a total membership of 40,000 at the end of the present quadrennial term. We are now within 500 of that goal, and it appears that we shall be able to reach it. This will mean a net gain in membership of almost 5,000 within a period of five years.

The building program in the Lake Union has shown steady growth. Many new churches have been built and dedicated, and a number of new church organizations have been brought into being.

Our tithe and mission offerings have made fine gains. The tithe will run upwards of \$6 million, a wonderful testimonial to the dedication of the membership.

corps of dedicated workers have been applying themselves most conscientiously to the task of finishing God's work in these Southern States.

In the past 12 months we have succeeded in establishing new records in Ingathering, soul winning, giving, building, literature sales, and educational enrollments. The tithe shows a current increase of more than \$280,000 over 1961. Total tithe income will likely reach an unprecedented \$5 million for the year just past. The membership of the Southern Union Conference has shown consistent growth, and as the year closes we can confidently report that it will reach the 45,000 mark.

According to a recent census report there are more than 29 million people in the eight States of the Southern Union Conference territory. This means that each Seventh-day Adventist must share his faith with 650 other people. Ministers and laity have dedicated themselves to an aggressive program of evangelism.

Early in January, 1962, the ministers of the Southern Union met in a great evangelistic council in Atlanta, Georgia. At this meeting we launched a great thrust for opening up the work in dark

of March has been designated as Youth Emphasis Month. A goal of 2,000 baptisms has been set by the Southern Union Conference as an objective during the first three months of 1963.

For several years the soul-winning work in the Southern Union Conference has centered in a program called Operation Dixie. This represented a united effort, combining the work of all departments in total evangelism. Operation Dixie has produced marvelous results in decisions for Christ and in baptisms. Presently, a new approach to evangelism for the Southern Union Conference is under development.

Under God's guidance the Southern Union Conference will continue to show steady progress.

Southwestern Union

By L. C. Evans, *President*

Under the blessing of God, 1962 has been a good year in the great Southwest. Workers have held 175 evangelistic efforts, large and small. This includes meetings in tents and halls, and church re-

vivals. Approximately 1,400 people have been brought into the church through baptism and profession of faith. Fifteen new churches have been organized, and 17 have either been built or are in process of completion. Prospects are good for at least another 18 or 20 new churches to be added to the present list during 1963.

Outstanding work has been done through the Sabbath school this year. Somewhere between 425 and 450 branch Sabbath schools are now in operation in the Southwestern Union, with excellent results. In many areas where these branch Sabbath schools are being carried on, exceptional interests are developing. We are convinced that this is one inexpensive way of reaching the unentered territory around us. The Sabbath school offerings and the 1962 Ingathering campaign brought in more than a million dollars for missions.

Our literature evangelists are also accomplishing an outstanding work. During the year they placed approximately \$600,000 worth of our truth-filled literature in the homes of the people, and have set as their objective for 1963 a million dollars' worth of books delivered.

Throughout the Southwest the educational work is also moving along strongly, with greatly increased enrollments throughout the field. Plans are under way for expansion along every line of endeavor.

Workers and laymen in the Southwestern Union Conference solicit an interest in the prayers of God's people throughout the world field, that Heaven's blessing may rest abundantly upon us as we unite heart and hand for a speedy finishing of the work.

The King's Heralds Visit Brazil

By R. M. Rabello
Voice of Prophecy Speaker for Brazil

Last October the King's Heralds quartet and organist Brad Braley arrived in Belém at the mouth of the Amazon for a



Dr. Rui Reis, of São Paulo (center), and his parrot that sings the words of the Portuguese Voice of Prophecy theme song—"Breve Virá," meaning "He [Jesus] Will Come Soon." The Voice of Prophecy quartet sings "Lift Up the Trumpet," the theme song, while the parrot listens.

19-day Brazilian visit. A veritable marathon followed, as the group covered nearly 5,000 air miles, visited ten cities and appeared on 42 music and preaching programs. Thirty of these were in auditoriums, theaters, and churches; nine were on television; and three were on radio. They sang before mixed audiences of Adventists and non-Adventists, mostly Voice of Prophecy friends, and at our colleges and academies. At least 65,000 saw and heard them in person, more than two thirds of whom were non-Adventists. It is probably safe to say that those who heard them over radio and television numbered half a million.

In Recife the main theater was filled twice. In Rio de Janeiro they were guests of honor at the inauguration of the new Voice of Prophecy headquarters and evangelistic center. Among the 2,000 present were two members of the national Congress and the president of the Brazilian Bible Society. In Rio the quartet sang in several of our churches, and by special invitation, before the workers of the Bible Society.

In São Paulo a program was planned for the Municipal Theater, which has a seating capacity of 1,800. The brethren ran out of tickets many days in advance. One large firm asked for 500 tickets for

its employees, after none were longer available. On Sabbath morning a throng estimated at 10,000, made up mostly of Adventists, gathered in the gymnasium of the city stadium to hear the quartet. They came from many places within a radius of 300 miles. Entire churches came in chartered buses.

Members in Londrina, heart of the coffee section of the State of Paraná to the south of São Paulo, offered to pay the plane fare for the quartet and to provide for their entertainment. Among the large welcoming group that met the plane were some who carried a sign reading, "The Seventh-day Adventists of Londrina salute the King's Heralds quartet!" That night more than 1,000 gathered in a fine auditorium to hear them.

There were large crowds in every city—Belém, Salvador, Belo Horizonte, Curitiba, Florianopolis, and Porto Alegre. At Porto Alegre the American consul informed us that a cultural society in Pelotas representing 50,000 people was asking for the quartet to visit their city. They offered to provide a special plane, but the crowded schedule made it impossible to accept.

From Porto Alegre we flew back to Rio de Janeiro, where the quartet appeared before an audience of 40,000, mostly Protestants—almost twice as many as were in the Cow Palace at the last General Conference session! The enthusiastic reception the quartet received was an eloquent indication of the influence of the Voice of Prophecy radio program.

The quartet's visit to Brazil left an excellent impression on the many friends of the Voice of Prophecy in this great land. Some have begun attending church after hearing the quartet. A young woman whose father, a minister, had told her that the King's Heralds were not an Adventist quartet but simply professional singers, is inquiring about the truth. Our members are now finding it much easier to enroll people in the Bible course. Our own people were deeply appreciative.

The best newspapers in every city carried pictures and news stories of the visit, in all of which attention was called to the weekly broadcast. Experts in publicity say that the news reached at least 7.5 million people. We believe that as a result many thousands of new listeners were added to the great circle of those

New Voice of Prophecy headquarters and evangelistic center in Rio de Janeiro.



who regularly hear our radio program, which is now presented by 250 stations. Only eternity will reveal the full results of this visit.

Throbs From the Heart of Africa

By Duane S. Johnson
Associate Secretary, General Conference

The twelfth quadrennial council of the Southern African Division is in progress at Salisbury, Southern Rhodesia. Experiences related by field leaders from the far corners of this great field on Sabbath afternoon reveal how God's Spirit is moving upon hearts in rapidly developing Africa.

Andrew Gathemia of the Central Kenya Field told of a young man who accepted the message in Cape Town through study of the Voice of Prophecy lessons. He thought of his two sisters and a brother back in Kenya unprepared for the coming of Jesus. For them he immediately began to pray and to labor, and they were soon rejoicing with him in the truth.

A Christian man by the name of James Monge who worked in a shop heard a sermon about the Bible Sabbath. He found no peace of mind as he continued to work on God's holy day, and he soon joined the church.

A Bible lesson found its way into the hands of a wicked man who drank heavily, smoked, and had two wives. His life was also without peace, but contact with Adventists turned him to a study of the Bible. He gained the victory over liquor, tobacco, and other vices, and arranged to put away his second wife. Soon he too was baptized. Now this Brother Elijah—his new name—is taking the message to a tribe among whom we have no members.

Norman Doss of Nyasaland reports that one in every 150 of the inhabitants of that land is a baptized Seventh-day Adventist, and one in 20 knows something of the message.

Our brethren have been preaching in a certain prison center as frequently as possible. Many inmates from various areas of the country are there for political reasons. In prison these men are finding the Saviour, and upon release are returning to the far corners of Nyasaland, sharing their new-found faith.

A certain carpenter is working and teaching people in a 150,000-member tribe near Nyimba in Nyasaland. Thirty persons have been baptized and two Sabbath schools have been opened. Up in the northern section one of our hospital assistants from Mombera has been appointed chief of his tribe. Despite his public duties he is standing true to God.

An influential witch doctor on the shores of Lake Nyasa forced people to recognize him and present him with gifts. One of our sisters was pressed by the village headman to go to this witch doctor, but refused to do so. He threatened to tear down her house, but she explained that it would not be right to go. The headman continued to threaten her, so she turned to the higher chief, who excused her; but his orders were ignored and

she was seriously beaten. However, our sister stood firm. The times are turbulent, but courage and faith are more evident.

Yohanna Lusingu shepherds 4,166 baptized believers in the Northeast Tanganyika Field. He told of a layman who went to a city 150 miles away on business. Instead of traveling by bus he decided to walk, in order to make soul-winning contacts along the way. One such contact gave him opportunity to preach to a group who became interested in the soon coming of Jesus. Out of this contact came further studies, and the leaders of this nominally Christian group were baptized.



R. H. Pierson, president of the Southern African Division (left), introduces R. Dettmar, president of the Central European Division, at the twelfth quadrennial session of the Southern African Division. The Central European Division plans to assist the Southern African Division with personnel and funds.

Soul-winning work fires the workers throughout this vast field, where more than 66,000 persons have been baptized during the past quadrennium. Cecil Rhodes, the great empire builder, once spoke the challenging words "In Africa, think big." Christian workers in Africa today need vision and largeness of heart in carrying on the work of God. The leaders present at this council are such Spirit-filled men.

R. Dettmar, president of the Central European Division, is at these meetings to work with the Southern African Division on a plan for appointing missionaries and providing finance from Central Europe. This plan has brought fresh encouragement to the hard-pressed workers in this great continent. Brother Dettmar's messages have been an inspiration to us.

The responsibility of the church comes clearly into focus as we survey the needs of this great field. In a changing world where the winds of strife threaten mankind, how great is the responsibility of the church to enroll men and women under God's banner!

Ingathering at Loma Linda

By Walter H. B. Roberts, M.D.
Associate Professor, Loma Linda
University School of Medicine

One hundred twenty-five Loma Linda University students and faculty members went Ingathering in the surrounding communities one day recently. Approximately 1,800 homes were visited. Many of the people visited were already acquainted with the University through the Loma Linda Sanitarium and Hospital and literature previously given them by university students.

One regular donor, a widow, gave Daryl Courser five dollars. Mr. Courser, formerly a missionary, thanked her and told from his own mission experience how much good such a gift could do. This elderly woman decided she had not given enough, and wrote an additional check for \$25. This somewhat discouraged and lonely woman was greatly cheered and comforted by the prayer Brother Courser offered before leaving.

More than \$625 was received during the day. The students who participated benefited spiritually from meeting people and speaking to them of the world's need.

War in Vietnam Spurs Literature Evangelists

By E. A. Brodeur

The story of the tremendous growth of the literature ministry in South Vietnam is a thrilling chapter in the modern "Acts of the Apostles." Nearly three years ago the Southeast Asia Union committee requested that I make a survey of the publishing program, since at that time the union was without a publishing department secretary.

I found 17 literature evangelists already at work, most of them veterans of some years. A few months later John Bernet became publishing department secretary of the Southeast Asia Union and launched a program to expand the literature ministry. Toward the close of 1961 the number of literature evangelists had grown to 41. At the annual institute in November, 1962, there were 72—a 400 per cent gain in two years!

God is richly blessing the literature ministry in South Vietnam. Our publishing house is working day and night in an endeavor to meet the tremendous demand for literature. Sales for October represent a 300 per cent increase over October, 1960. To meet this heavy demand, a new giant cylinder Heidelberg press was installed in December, 1962. Le Cong Giao is manager of the Viet Nam Publishing House.

Our Vietnamese literature evangelists encounter hardship and danger every day. They often find themselves in areas of combat. They have customers on both sides of the lines of fighting, and so do not carry any identification papers. Their truth-filled books are their only passport. High-ranking military officers have ex-



Literature evangelists of South Vietnam—a courageous army.

pressed amazement at meeting our literature evangelists in these dangerous areas, and marvel at their dedication to their task.

Strangely, the war in Vietnam has opened the way for our literature evangelists to reach the Vietnamese people. How long the way will remain open no one knows. These faithful workers have pledged themselves to go forward with even greater determination in 1963. They ask the prayers of the Advent people around the world for God's protective care as they labor on. Will you remember to pray?

Bates Memorial Hospital Receives Charter

By Helen Smith

On October 28, 1962, the State of New York granted a charter of incorporation to the Bates Memorial Medical Center. By action of the State Welfare Board, the Attorney General's Office, and the Justice of the Supreme Court, the institution now has official status in Westchester County. The preparing, revising, and tedious processing of this application made meaningful to those responsible the sixty-year-old warning accompanying the instruction to establish a sanitarium in the vicinity of New York City. "We need a sanitarium and a school in the vicinity of New York City, and the longer the delay in the securing of these, the more difficult it will become."—*Medical Ministry*, p. 308. It has indeed become difficult.

Before the charter could be granted, extensive rehabilitation of the buildings was necessary. This work has gone forward slowly because to a large extent it has been dependent on volunteers. For them especially, the conference-wide day of fasting and prayer prior to the action on the charter request had special significance.

The next step toward the opening of the institution is making it ready for licensing. A license to operate will be granted when all requirements of the building, fire, health, and welfare departments have been met. The buildings have been inspected and the changes required are going forward as rapidly as money and manpower permit.

The vanguard staff and the leaders and members of the Greater New York Conference earnestly solicit the prayers of be-

lievers around the world as they extend the right arm of the message to this needy city.

Calamba, Philippine Islands, Celebrates Anniversary

By Pompose M. Ocampo, Church Clerk

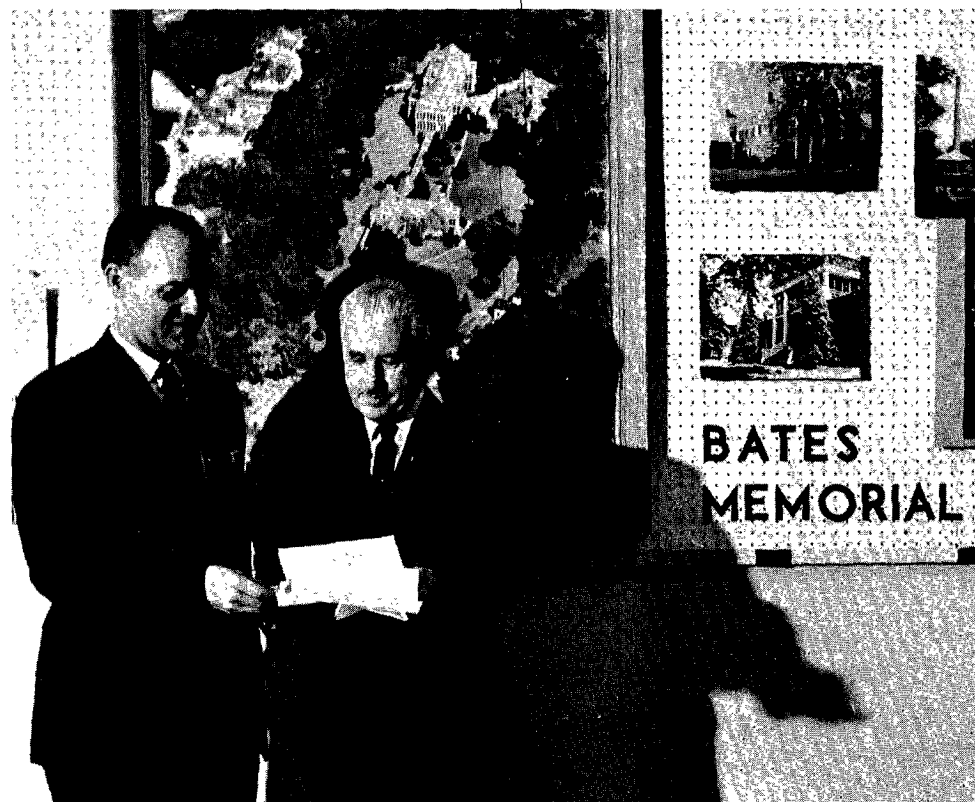
A few months after the close of World War II, 7,000 people were massacred in Calamba, some 30 miles south of Manila, and all homes were burned. We had a small church in that town, but so far as we know none of our believers perished. (See the REVIEW AND HERALD for June 20, 1946.)

Recently the Calamba church celebrated its forty-second anniversary. Pastor P. C. Banaag, president of the South-Cen-

tral Luzon Mission, greeted the ten remaining members of the first baptism. Three of these recounted experiences during the early days of the church. Pastor Canuto Cara, first Sabbath school superintendent, displayed the first *Quarterly* used in the church, which he has kept for the past 43 years. Now his only child, a daughter, is a teacher and the wife of a minister.

Petronilo B. Gonzales, then a young boy, one day joined a curious throng that watched and laughed at an American fixing his motorcycle which had fallen into a ditch. Later, when the Gonzales family joined the church, Petronilo learned that "the American" was L. V. Fihster, one of the pioneer workers in Calamba. Petronilo is now pastor of the Pasay English church, and his children are in the organized work.

One of the members recalled that in 1926 a storm had blown down the little



G. Eric Jones, president of the Greater New York Conference (right), and Dr. Dunbar Smith, acting administrator, examine the Bates Memorial Medical Center charter recently granted by the State of New York.

chapel. As Sabbath was rapidly approaching, the brethren worked hard to restore it in time for services the following day. One of those who lent a hand was R. R. Figuhr, now president of the General Conference. The present chapel was built, partly, of materials salvaged from the old chapel, which was damaged during the war. The church members are now engaged in a campaign to erect a more representative place of worship in this city of 57,000.

Long Island Church Dedicated

K. F. Ambs, assistant treasurer of the General Conference, spoke at the dedication of the Huntington, New York, church, November 24, 1962. This first church on the North Shore of Long Island is regarded as the "miracle church." In 14 months the congregation of 11 members raised funds to purchase and re-decorate the church inside and out. At the same time they reached all their church goals, and on dedication day announced their Ingathering victory. This was the day the campaign officially opened.

John Dennis, elder, Carl Groom, pastor, and the congregation deserve commendation for their faith and works.

G. ERIC JONES, President
Greater New York Conference

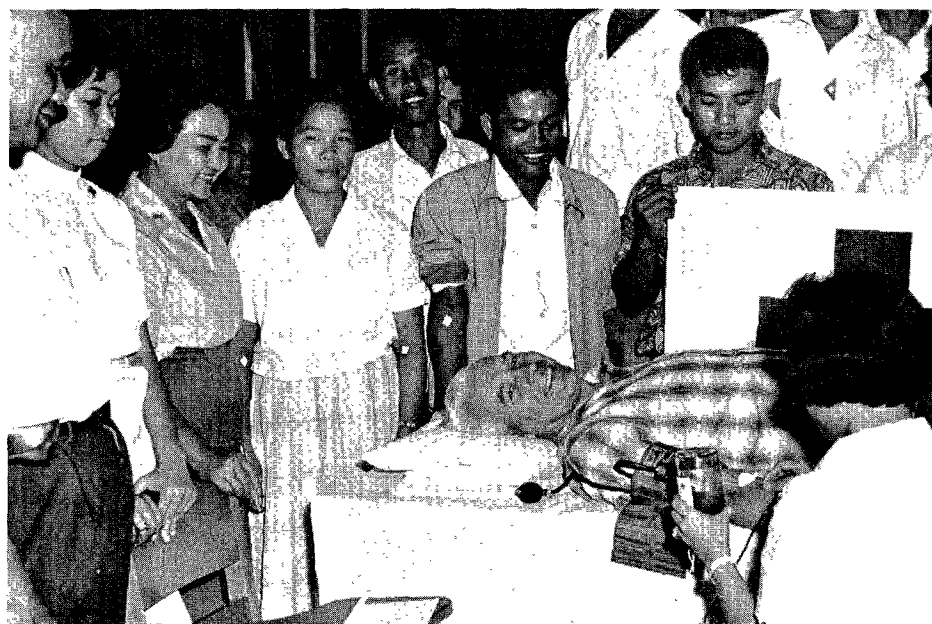


Mountain View College

By A. Z. Roda, Acting President
South Philippine Union Mission

Mountain View College today is progressing, with greater achievements still ahead! Recently, Boyd E. Olson of the Far Eastern Division educational department, E. A. Capobres, educational secretary of the South Philippine Union Mission, and I went to see for ourselves what has been accomplished at the college.

Mountain View College is unique in location, in its method of operation, and in the degree of success it has enjoyed in so brief a period of existence. It was my privilege to witness its phenomenal



Faculty and students of Mountain View College in the Philippine Islands recently gave 200 pints of blood to the Red Cross blood bank. President T. C. Murdoch here makes his contribution.

growth from an acorn to an oak. It was tossed by financial tempests and beaten by other storms without and within. Our tour of inspection revealed that the college had miraculously weathered all these difficulties and that its roots are now deep and strong.

The financial operation of the college is on a sound basis. The industries—the farm, the sawmill, the soybean factory, the cattle ranch, and others—have all made noteworthy achievements.

The spirit of harmony, peace, and understanding among teachers and students is particularly noticeable. A high level of spiritual life is also evident. Churches are being organized and church buildings are being constructed by the cooperative effort of students and teachers, one after another, in the vicinity of the college.

A recent newspaper article about Mountain View College commended its spirit of service and its foreign missionaries. This article read in part:

"A unique mass flow of blood took place recently on the hills of Malaybalay, Bukidnon, Philippines, when a chapter of the Philippine Red Cross led by the Red Cross doctor and nurse directress visited Mountain View College, a well-known college in the mountains of Malaybalay. Inspired by the powerful example of the president, T. C. Murdoch, many members of the faculty followed to have their arms bled freely to save the dying. Afterward, moved by the example of sacrificial service, the able-bodied students emulated the beautiful gesture of their president and their teachers and they too gave of their precious blood to the blood bank so that they also might save life. They contributed about 200 bottles of blood!"

We thank God for bringing Mountain View College to its present height of excellence and service. Pray that it may always bring honor and glory to Him, preparing workers of all kinds to speed the return of our Lord.



Kwon Song, of Hinsdale, Illinois, sailed from San Francisco, California, on the U.S.N.S. *Patrick*, December 18, returning as a national to his homeland, Korea. Brother Song has taken studies at Andrews University. He is to do teaching work in the Korean Union College, at Seoul.

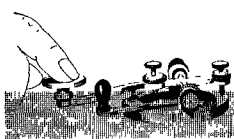
Mr. and Mrs. S. P. Olivier and five children sailed from New York City, on the S.S. *Carinthia*, December 21, to England, en route to South Africa. Brother Olivier's homeland is in the Southern African Division. Sister Olivier is an American. They are returning after a leave of absence, and will work in Northern Rhodesia, on the eastern border of Nyasaland.

Elder and Mrs. Richard E. Delafield and son, of Corona, California, sailed from New York City on the S.S. *Carinthia*, December 21, going first to England, and on to East Africa. Brother Delafield is to connect with the East African Union as an evangelist.

W. P. BRADLEY



► The Pathfinder Club of Albany, New York, is erecting a youth center in Nassau, New York, as a memorial to the late Thomas C. Seeberger, only son of Mr. and Mrs. Claude R. Seeberger, of Ravena, who was a member of the Albany Pathfinder Club. The building is 30 by 40 feet and consists of one large room with a fireplace. The land was donated by Otto Pahlke, a member of the Albany church.



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

- Boyd E. Olson and E. A. Capobres of the Mindanao Mission Academy and Mountain View College inspected the educational institutions of the Northern Mindanao Mission from September 4 to 8. Accompanying them were T. C. Murdoch, Irene Wakeham, L. R. Downing, A. Z. Roda, R. C. Ferrer, Juan C. Valdez, B. R. Arit, F. M. Arrogante, and B. U. Donato.
- Dr. and Mrs. R. F. Waddell of the Far Eastern Division medical department and A. Z. Roda, acting president of the South Philippine Union, visited the Mindanao Sanitarium and Hospital in Iligan City in late August in connection with plans to begin a nursing school program. Dr. Waddell returned early in November with Dr. W. E. Macpherson, of Loma Linda University, to give further study to the plan and to survey the field for further medical development.
- E. R. Walde and P. H. Eldridge, of the General Conference and the Far Eastern Division, respectively, visited Mountain View College on October 19. They were on tour of the South Philippine Union with P. P. Ramos, union radio secretary, in the interest of the radio-TV department.
- G. R. Nash, H. E. McClure, and D. C. Sabine conducted promotional meetings for Sabbath school work late in October.



Southern African Division

Reported by
W. Duncan Eva

- The quadrennial council of the Southern African Division was held in Salisbury, November 27-December 3, 1962. F. R. Millard, D. S. Johnson, and Richard Hamill represented the General Conference. R. A. Anderson, en route to the Seminary Extension School at Helderberg College, also participated.
- The statistical report of the division for September 30, 1962, shows a baptized membership of 198,087, and the total number of Sabbathkeeping adherents is 320,818. There is little doubt that the year-end report will show a baptized membership of more than 200,000.
- Changes in leadership in various parts of the division have taken place recently. J. W. Newman was chosen as president of the Transvaal Conference to fill the place of P. H. Coetzee, who was elected MV and

temperance secretary of the division. W. H. J. Badenhorst takes J. W. Newman's place as director of the Voice of Prophecy Bible school.

► C. T. J. Hyde has been called to the division office as radio and Bible correspondence school department secretary and will also be in charge of the church development program throughout the division. F. G. Thomas, recently returned from study at Andrews University, was elected in Elder Hyde's place as president of the Tanganyika Union, and N. L. Doss as president of the Nyasaland Union.

► John M. Staples and his theological students were recently holding an effort in an African township near Bulawayo, when disturbances broke out in the area and rioters set fire to the large evangelistic tent. It was burned to the ground, along with valuable equipment and personal belongings of the students who slept in the tent. In spite of the catastrophe the meetings continued the following night in a nearby hall, and the attendance was larger than before.

► In the Colby Civic Centre in Soche, a suburb of Blantyre, P. J. Salhany and B. H. Kalulu have conducted a short but most successful evangelistic campaign, in English. Eight hundred were present at the opening meeting, at which the Malamulo choir sang. By the time the meetings closed, 190 had decided for Christ and the Sabbath. The local pastor, T. W. Khonje, is following up the interest by a weekly Bible school in which he uses the new Bible-marking plan.

► Ray Kent's evangelistic campaign in Bloemfontein, South Africa, has been richly blessed. He began in mid-September in the Capital Theatre. It was necessary to hold three sessions to accommodate the 4,000 who attended. A good interest has continued in Clarendon Hall, where meetings are held three nights a week. There are 400 to 500 still attending on Sunday nights, and week-night attendances average about 250. We look forward to a rich harvest of souls.



Atlantic Union

Reported by
Mrs. Emma Kirk

- Two new secretaries have been added to the Faith for Today office staff. Miss Shirley Hunger is secretary to Joseph H. Webb, treasurer, and Miss Carol Villmain to Herbert E. Hass, public relations director.
- L. H. Wilson is the new pastor of the Ephesus, New York City, youth church. For years Brother Wilson served as a colporteur in New Haven, Connecticut.

► Fourteen student nurses, enrolled in the school of nursing at the New England Sanitarium and Hospital in Stoneham, Massachusetts, were recognized at an impressive capping service in the sanitarium chapel recently. Participants in the service were K. W. Tilghman, administrator of the sanitarium; Miss Joan Zabady, director of the school of nursing; Charlotte Greiner, assistant director of the school of nursing; Mrs. Hazel Muller, instructor in the school of nursing; and G. S. Remick, pastor of the sanitarium church.

► D. E. Caslow, G. H. Greene, H. J. Harris, and M. E. Payne of the Atlantic Union Conference recently received special instruction at the Columbia Union Conference office and became first-aid instructor trainers.

► A laymen's training course was conducted recently in the Jamestown, New York, church, with 21 members participating. H. J. Harris, conference home missionary secretary, was in charge.

► Another new worker in the Northeastern Conference is E. J. Humphrey, pastor of the New Rochelle church. He comes from the South Central Conference, where he has served 15 years as pastor-evangelist, most recently as pastor-chaplain at the Riverside Sanitarium in Nashville, Tennessee.

► A new health and welfare center was opened recently in Brunswick, Maine. The building is strategically situated in the center of the town. This center is the first of its kind in the area, and received an enthusiastic response on the part of city officials, a number of whom were present. John P. Bibber, city manager, was featured in the ribbon-cutting ceremony. Carl P. Anderson, conference president, gave a report of the world welfare program. One week after the official opening city officials asked the center to care for a family that had lost everything in a fire. Before the day had passed, the family had been outfitted with warm clothes and bedding, and provision had been made to care for additional needs.



Canadian Union

Reported by
Evelyn M. Bowles

► Non-Adventist students of the four Adventist schools in Newfoundland took an enthusiastic part in Ingathering caroling. Proceeds this year topped previous records.

► Evangelistic meetings were held by Arnold White, ministerial intern of the Newfoundland Conference, in the isolated community of Cottrell's Cove. The community hall was filled for each meeting. Interest is being developed with Bible studies and correspondence lessons. Cottrell's Cove in Notre Dame Bay is accessible only by boat.

► Peter Parker, principal of the Bay Roberts school in Newfoundland, is conducting public evangelistic meetings in the Bay Roberts church. A number of interested people are attending regularly.



Central Union

Reported by
Mrs. Clara Anderson

► Mrs. Marguerite Widener was recently voted emeritus status on the Union College faculty. She retired at the close of the school year last spring, after serving the college for 20 years. Mrs. Widener was assistant professor of music at the time of her retirement.

► Special ground-breaking ceremonies were held in Olivette, Missouri, a suburb of St. Louis, for the construction of a new junior academy. R. H. Nightingale, Central Union Conference president, was the principal speaker. The Missouri Conference was represented by James E. Chase, president; E. L. Moore, secretary-treasurer; and P. A. Kostenko, educational superintendent. Prominent local men were also in attendance.

► Perry Green, formerly pastor of Yucaipa, California, is the new pastor of the Piedmont Park church in Lincoln, Nebraska. He fills the vacancy left by W. H. Elder's acceptance of departmental work in the Arkansas-Louisiana Conference.

► Under the leadership of Robert M. Whitsett, church development director and evangelist for the Northern Union Conference, and O. L. Maize, pastor, the Casper, Wyoming, church has recently completed a campaign for the raising of

funds for building a new sanctuary, a day school, and facilities for fellowship and recreational activities.



Columbia Union

Reported by
Don A. Roth

► The First Philadelphia church of Havertown in the East Pennsylvania Conference was formally dedicated on Sabbath, December 22. The event also marked the first use of the building by the congregation. Dedication day speakers included Arthur Kiesz, president of the conference, and Neal C. Wilson, president of the Columbia Union Conference.

► The Columbia Union now has a new evangelistic team consisting of Roger Holley, speaker and evangelist, and J. F. Speyer, singing evangelist. This team has served the Ohio Conference for several years.

► The Spencerville, Maryland, church in the Chesapeake Conference dedicated its new elementary school on Sabbath, December 29. The addition to the existing school, including new gymnasium-auditorium and classrooms, was started under the pastorate of Derrell K. Smith and finished under the direction of the present pastor, Glenn Smith.

► The Columbia Union Conference again led the world field in the sale of

literature in 1962, according to Bruce Wickwire, union publishing secretary.

► A silver plaque honoring the "Press Secretary of the Year for 1962 in the Columbia Union Conference" was presented recently to Mrs. Erdie Penrod, of Madison, Ohio, by D. A. Roth, secretary of the public relations department of the union.

► The pastor of the Hampton, Virginia, church, Elder Chester E. Clough and his wife were killed in an automobile accident on Wednesday, December 26, near Providence Forge, Virginia. A son, Bruce, 17, was severely injured. Two other children were not seriously hurt. Funeral services were conducted at Hampton by Howard J. Capman, president of the Potomac Conference.

► Dr. and Mrs. David Messinger recently opened a new osteopathic practice in the Kirkwood area near Wilmington, Delaware. He is a graduate of the Kansas City College of Osteopathy and Surgery.

► Gordon Zytoskee, former missionary to the Middle East, has been appointed personnel manager of the Kettering Memorial Hospital in Dayton, Ohio. Target date for opening of the new hospital is late 1963.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The Ingathering report for the week ending December 22 reveals that the Idaho, Montana, Alaska, Oregon, and Washington conferences had gone over their goals, in this order. Upper Columbia is well on its way to victory. Of the 310 churches in the union, 204 had reached their goals. The total of \$103,493.96 was the highest weekly report on record.

► Logan E. Houser has accepted an invitation to serve as pastor of the Cedar Creek district in the Oregon Conference. Until recently he has been a district pastor in the Northern California Conference. He is no stranger to this union, for he labored as a pastor in the Upper Columbia Conference from 1943 to 1952.

► Eleven youth, with their Pathfinder directors and counselors, had the "best Halloween ever" in Elgin, Oregon. First, they made up 15 sacks of treats (fruits, candy, cupcakes, cookies, popcorn balls, and two church magazines in each sack). Then they visited 15 homes of the sick, widowed, or elderly folks, where they sang Christian songs and presented the treats and magazines. Gratitude and tears of joy—plus an unsolicited Ingathering donation a few weeks later—were the result.



Pacific Union

Reported by
Mrs. Margaret Follett

► The 700-seat Arlington, California, church was dedicated December 15, with R. R. Bietz, president of the Pacific Union Conference, giving the dedicatory address. Also participating were John Osborn, president of the Southeastern California Conference; H. E. Schneider, secretary-

San Diego Union Academy Ground Breaking

A three-year, \$275,000 building program for San Diego Union Academy was launched with ground-breaking ceremonies for a mechanical arts building. Wielding shovels are (left to right): H. E. Schneider, treasurer of Southeastern California Conference; Frank Rice, Paradise Valley Hospital administrator; C. I. Chrisman, conference educational superintendent; John Osborn, conference president; A. T. Wiegardt, principal of San Diego Academy; R. R. Bietz, president of Pacific Union Conference; and W. J. Blacker, treasurer of the union conference.

JIM EVANS, *Departmental Secretary*
Southeastern California Conference



treasurer; C. C. Morlan; W. R. Robinson; Dr. Dee Lansing; and several former pastors of the church. The present pastor, Kenneth Perry, led in the Act of Dedication.

► The Sacramento Japanese church was organized December 8, with Carl Becker, Northern California Conference president; E. A. Schmidt, secretary-treasurer; and H. K. Martin, pastor of the Conference church, participating. Harold Kono is pastor. The new church has 46 charter members, and is the result of work for the Japanese people of Sacramento begun by Elder Kono in 1953.

► A \$200 journalism scholarship honoring the late Donn Henry Thomas has been established at La Sierra College. It is to be awarded annually to encourage careers in news communication. Contributions to the scholarship are being made by friends of Donn Thomas, who served for more than eight years in the Pacific Union Conference and was General Conference public relations secretary at the time of his death in 1956.

► In afternoon services on December 8, the Orangevale company became the ninety-sixth church organization in the Northern California Conference. Taking part in the service were Carl Becker, E. A. Schmidt, I. J. Rood of Vallejo, W. A. Dunn of Chico, H. K. Martin, Joseph Apigian, pastor, and Milford Perrin, Bible instructor at Sacramento Union Academy. The new church has 94 members.

► Members of the Kaneohe church in Hawaii recently witnessed the groundbreaking ceremonies for their new church. B. W. Mattison, president of the Hawaiian Mission, gave the keynote address, and O. O. Butler, secretary-treasurer, spoke words of encouragement to conclude the services. Richard D. Clement is the pastor.

► A gift of \$1,300 to be used to establish a new student loan fund has been presented to La Sierra College by Hannah R. Hagstotz of Los Angeles, in memory of her late husband, Dr. Gideon Hagstotz, a minister and college professor for more than 40 years in southern California and the Midwest.

► Visitors to Elmhaven, where Ellen G. White spent the last years of her life, numbered 10,444 to December 26, 1962, according to E. C. Aaby, who guides visitors through the home.



Southern Union

Reported by
Oscar L. Heinrich

► H. W. Eastep, colporteur in the Huntsville, Alabama, area, recently sold books amounting to \$1,134 to one customer.

► The Mount Pisgah Academy student association helped to make Christmas a real experience for more than 125 underprivileged children in the West Asheville and Candler area. Dinner was served in

the school cafeteria, and gifts were given to all. Businessmen contributed \$280 for the purchase of the gifts, and local merchants provided a large share of the food. The main dishes on the menu were furnished by the school.

► The Sanitarium and Kress Memorial churches in Florida have made available 1,600 copies of *Steps to Christ* to be placed in the State prison at Raiford, Florida.

► More than 250 laymen and ministers gathered recently at the new Georgia-Cumberland Academy site to plant more than 200 dogwood trees along the drive into the campus.

► One hundred dedicated soul winners in the Madison Boulevard and Ridgetop, Tennessee, district in the Kentucky-Tennessee Conference have pledged themselves to win one soul each during 1963. Since the decision of these 100 persons, five have been baptized and others are planning for baptism in the near future.

► A group of Florida youth, guided by Ray James, MV secretary, and Walt Cornealy, Pathfinder leader from Jacksonville, braved 30 miles of the snow-skirted Appalachian Trail during a recent vacation. The trip was designed for those in the Master Guide Club who like to hike and who needed the MV Honors for hiking and campcraft.



Southwestern Union

Reported by
H. W. Kiser

► The Texico Conference is first in the Southwestern Union to reach the Silver Vanguard goal. The Texas Conference is not far behind, and the Oklahoma Conference is running ahead of last year in the amount raised.

► The Lyford, Texas, church reports an increase in membership to 44 in 1962. During this same time the church at El Campo, Texas, has grown from 38 to 47. The latter, up until recently, was dark-county territory. Such results indicate real missionary effort on the part of the members, as well as consecrated leadership by the pastor.

► A union literature evangelist institute was held at Mineral Wells, Texas, from December 28 to January 1. The 61 literature evangelists present reported nearly \$600,000 in sales for 1962, and 32 persons brought into church fellowship.

► E. S. Osborn, publishing secretary of the Oklahoma Conference, called on a Mormon family. After asking whether the literature was Seventh-day Adventist, and being assured that it was, they purchased one copy of every book he had with him—*The Bible Story* set, *The Great Controversy*, *What Jesus Said*, and a subscription to *These Times* and *Life and Health*.

► Wilfred Anglin, a literature evangelist in the Oklahoma Conference, reports selling eight sets of *The Bible Story* with a three-year subscription to *Life and Health* and *These Times* during one eight-hour period.

► Following through on a request card received through a doctor's office, Howard Daniels, a literature evangelist in the Texas Conference, sold a set of *The Bible Story* to a young couple who, as a result of reading the books, joined the church. Later the husband became a literature evangelist, and through his work brought three of his wife's sisters into church fellowship.

► Mrs. F. J. Firestone, a literature evangelist of the Texico Conference, has attained the highest sales of 1962 among the women in the Southwestern Union, amounting to \$14,606. She also brought three persons into church membership.

► Seng Chai Wu, a literature evangelist in the Texas Conference, reports the highest sales in the Southwestern Union for 1962—\$25,750. Many of the people in this great Southwestern area are moving into our field from other parts of the country, breaking away from previous religious moorings, and are more receptive to hearing the truth for this time.

Church Calendar

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

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.

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

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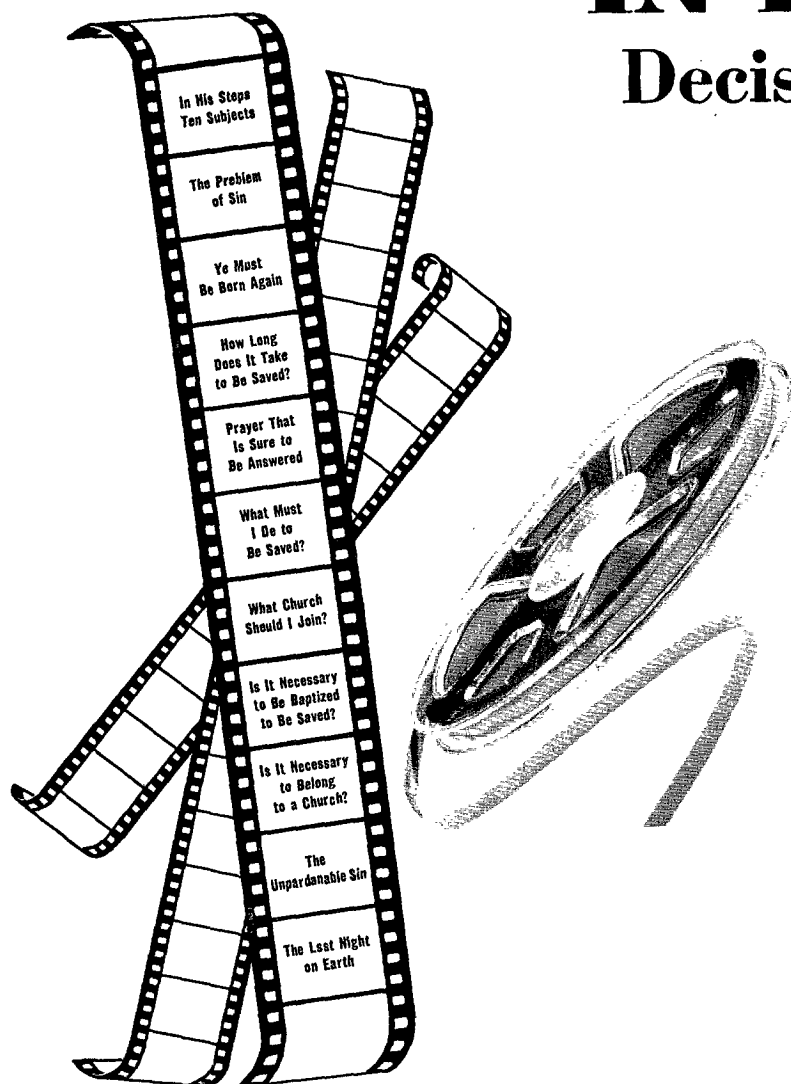
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News of Note

Good Reading—Coming, and Now Running

Next week two outstanding series of articles begin in the REVIEW. Each will run for six issues. One series is by Douglas V. Pond, public relations director for the Voice of Prophecy. Elder Pond writes about Mormonism, a subject on which he is especially well-fitted to write. His great-grandfathers were two of the original "Twelve Apostles" of Mormonism. Every reader will want to follow this series closely, not missing even one article.

Dr. W. John Cannon is the author of a series on Happiness in Marriage, which will appear in the For Homemakers section. Dr. Cannon is chairman of the department of behavioral sciences at Columbia Union College. Readers of all ages will find a wealth of helpful information in this series.

As you read this week's REVIEW, we invite your special attention to the concluding part of Merwin R. Thurber's sermon-article on Sabbathkeeping and Sanctification, which begins on page 5; the When You're Young column on page 7; and "The Christian Home Should Be Healthy," on page 9. This latter article, written by Clara Nosworthy Wright, contains some suggestions that every mother with a lunch-packing problem will find helpful.

Foreign Language Work Advances

From Southern California comes the heartening news of continued advance among the Spanish-language peoples of that area.

"Ever since the close of the General Conference session we have been busily engaged in an endeavor to complete the work given into our hands," writes Samuel Weiss, pastor of the Spanish-American church in Los Angeles. He adds: "Pastor Salim Japas, of South America, has done a great work among us. Already we have baptized 66 persons, and we expect to baptize at least 50 more. Our church already has 366 members, and we expect it to go over the 400 mark before long. Then we will have to prepare a number of these to go out and organize a new church. God has been good to us."

Word from M. K. Eckenroth, president of the New Jersey Conference, indicates that the German work in Irvington is experiencing a revival. When the old German church building was condemned by the city to make way for a large housing project, it appeared that the end had come. However, the believers have felt otherwise. With funds received for the old building, and additional funds raised by the members, a good residence has been obtained and is being remodeled.

A new impetus is under way to carry the third angel's message to the thousands of German-speaking people in this area of New Jersey.

God's church is on the march toward the kingdom, both in North America and overseas.

WESLEY AMUNDSEN

An Answer to Prayer—by TV

Mrs. Lola Edwards, of Bath, New York, writes of finding the truth through Faith for Today. She tells of being dissatisfied with her spiritual experience for quite some time. Night after night she would be on her knees, praying and asking God, sometimes with tears, to help her to find the truth and promising to follow it. One Saturday night after such a prayer she had a dream in which she was watching a television set and saw the face of a man she had never seen before. While dreaming, she received the distinct impression that this television program would be the answer to her prayer for more light.

Writing about her experience, Mrs. Edwards said, "The next morning I turned



Selected from Religious News Service.

JERUSALEM—Nine persons, including seven Yeshiva (Jewish Talmudic school) students, were arrested for allegedly taking part in an attack on Protestant missionary institutions in Jerusalem's Street of the Prophets. The attacks apparently were in retaliation against what the demonstrators considered to be "aggressive" proselytizing activities on the part of the institutions. They involved the stoning of buildings and the beating of a Finnish Lutheran mission school director.

MOSCOW—The 32 Siberian Christians who created a diplomatic furor by seeking asylum in the American embassy here were sent home by train, a Soviet spokesman said. Defying Soviet guards, the group pushed their way into the American embassy where they complained of religious persecution and demanded political asylum. The entire group, consisting of six men, 12 women, and 14 children, were turned over to Soviet authorities and taken away on a bus.

ROME—Augustin Cardinal Bea announced here that when the Second Vatican Council reconvenes in September, the Vatican Secretariat for Promoting Christian Unity which he heads will present a

on TV for my little son, but instead of 'Popeye the Sailor' it was the face of Pastor Fagal that I saw, and he was telling about the Faith for Today Bible course. I instantly recognized him as the same person I had seen in my dream the night before."

Tremendously impressed, she sent for the lessons at once and studied them eagerly, asking many questions. Soon the Faith for Today Bible school requested a local worker to visit her. The result was the baptism of this young lady and her husband, together with her mother and father. Immediately her husband's sister and her husband, together with his mother and father, began taking the studies, and the ones already baptized are praying earnestly that these others also may take the important step soon.

E. R. WALDE

Faith for Today Offering

Faith for Today is now in its thirteenth year of televising the Advent message. During this time 284,368 have enrolled in the Faith for Today Bible Correspondence Course, 68,067 have graduated from the course, and 5,332 have been baptized.

We invite our people to be liberal in their support of this fine soul-winning endeavor again this year. The offering for Faith for Today will be taken up in all our churches in North America on February 9.

Let us be generous, and surpass what we did in 1962.

C. L. TORREY

schema, or decree, proclaiming the right of all men, believers or unbelievers, to freedom of conscience. "To those objecting that error has not the right to exist," he said, "we must answer that error is something abstract. The past's so-called wars of religion were aberrations of a misunderstood love for truth. They were waged by men who forgot that not less important than truth is man's right to follow his own conscience and to have his independence respected by all." The cardinal's announcement was hailed as "extremely important" and as the "Magna Charta" of a new orientation given to the Catholic Church by Pope John XXIII.

SEATTLE, WASH.—At Seattle University, a Jesuit-conducted school, students read the Old Testament from a Protestant Bible, the Revised Standard Version, and are quizzed on their readings by a rabbi. This unique study program came about when the Catholic school named Rabbi Arthur Jacobovitz to the faculty. He is believed to be the first rabbi to teach in an American Catholic University.

RICHMOND, VA.—Southern Baptists had 1,627 clergy and lay missionaries and 12 missionary associates working overseas in 52 lands at the end of 1962, the denomination's foreign mission board reported here.

WASHINGTON, D.C.—If the average churchgoing family in Washington were to be placed on the public relief rolls and then gave one-tenth of welfare payments it received to the church as a "tithe" it would be donating more than it does now.