

# REVIEW

## and Herald

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# the 1963 autumn council

*Reports and actions  
of interest to  
our believers everywhere*

**T**HE 1963 Autumn Council was held at General Conference headquarters in Takoma Park, October 16-19. At this session attendance was limited to members of the General Conference Committee resident in North America and to members in America on furlough. In 1964, midpoint between sessions of the General Conference, certain overseas division officers will come in to help with the work. Thus the world work is coordinated, God's people moving forward as one, for one purpose, under the guidance of the Holy Spirit.

The Autumn Council is sometimes referred to as the budget session, since the budget for the ensuing year is authorized at this meeting. Though each budget of recent years, with few exceptions, has shown some increase, it is essential to view the needs growing out of an expanding world movement. Membership leaped from 104,526 in 1910 to 504,752 in 1940, and then surged under the blessing of God to 1,362,775 at the end of 1962. This most encouraging picture of increasing membership makes necessary more training facilities in institutions from Berrien Springs and Loma Linda to Singapore and beyond, for the fine youth among us. These youth must serve the churches in the home bases and respond to the gospel commission as calls literally come from earth's ends.

Throughout the Autumn Council the work of evangelism was emphasized as paramount. One of our leaders commented: "Everything else in the church, no matter how important it may be, must take second place to evangelism. Evangelism is to the church what harvesting is to farming."

As we examined the opportunities for evangelism in Asia, Africa, South America, and other areas, as well as in the great home bases, the planning of

the council was directed toward a larger support for the harvest work. Only a few hours remain before earth's sun shall set and the night will come when no man can work.

As one studies the demands of the world work it is encouraging to note that the remnant church is serving in the manner of Christ Jesus while among men—preaching, teaching, and healing. Thus the need expands for evangelists, teachers, physicians, dentists, colporteurs, nurses, training centers, churches, radio-television broadcasts, publishing houses, hospitals, medical launches—all designed to bring men and women to Christ.

W. R. Beach, secretary of the General Conference, reported that in response to Christ's commission to go into all the world, 460 missionaries were sent overseas from home bases during 1962. He noted that the Far Eastern Division shared with other

By Duane S. Johnson

Associate Secretary, General Conference

divisions 11 well-trained workers. Fourteen nationals, trained in the United States, returned to duty in their home fields. Following is a tabulation by divisions of missionaries dispatched:

Australasian .....	49
Far Eastern .....	11
North American .....	279
Northern European .....	30
South American .....	44
Southern African .....	15
Southern European .....	32

460

Our people will be interested in some of the important actions taken at this Autumn Council session:

### Madison College—Announcement of Courses

*Voted*, That where its vocational and technical courses are not competitive with the curricula offered by other denominational colleges in North America, Madison College be granted authorization to announce these courses throughout the unions of the North American Division.

### Liberty Magazine

*Voted*, That we call the attention of our world divisions to the appropriateness at the present time of placing before all lands the great principles of religious liberty through the use of *Liberty Magazine* and any other appropriate literature.

### Liberty Circulation in North America

WHEREAS, The supplying of *Liberty Magazine* to the influential men in certain metropolitan centers by a comparatively small church membership poses a heavy financial responsibility, and

WHEREAS, There are thousands of editors, publishers, and other representatives of the communications media, as well as lawyers, judges, and leaders of national professional organizations, working in these populous areas who mold public opinion and will play an important role in freedom's future in the United States, and

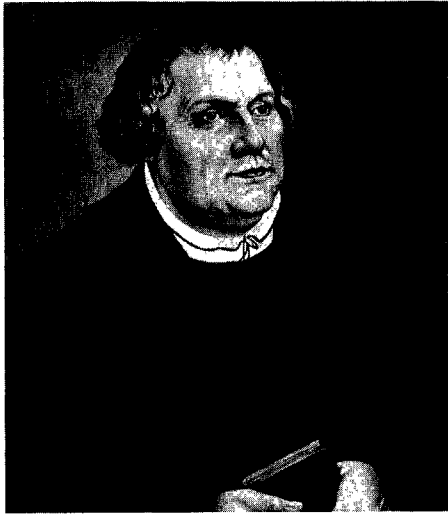
WHEREAS, Some conferences are willing to help in the work of educating the key individuals in these centers by providing them with *Liberty Magazine*; therefore

*Voted*, 1. That all conferences be invited to consider the needs of the large cities and the blessings to be gained by providing financial assistance to make *Liberty Magazine* available to persons in these metropolitan centers.

2. That those conferences voluntarily participating in the large city *Liberty Magazine* project forward funds to the treasurer of the General Conference to be credited to a fund designated Large City *Liberty Magazine* Fund.

3. That a committee composed of the editorial committee of *Liberty Magazine*, with the addition of a treasurer designated by the officers of the General Conference

(Continued on page 8)



LUCAS CRANACH, ARTIST

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Martin Luther, master spirit of the Reformation, said death is a "deep, sound, sweet sleep."

Conditionalist Faith of Our Fathers—2

*Voices speak out for conditionalism in the sixteenth century.*

# REFORMERS REVIVE LONG- SUPPRESSED *TRUTH*

By LeRoy Edwin Froom

SEVERAL sharp turning points stand out in church history—points when crucial developments marked the beginning of new epochs and the closing of old eras. One of the most conspicuous of these was the great Reformation of the sixteenth century. Luther, dynamic leader of the German Reformation, though first protesting the corruptions of the papal church and the abuses attending the sale of indulgences, laid chief emphasis not upon Rome's innovations but upon a return to primitive doctrine and sound Biblical positions and practices.

This led inevitably to a restudy and adoption of fundamental Bible truth. And this in turn involved a renunciation of the grosser papal errors. It was this procedure that led Luther to a repudiation of Rome's newly declared, and now officially established position on the innate immortality of the soul and the condition of man in death—as set forth in Leo X's epochal bull of 1513.

To get the picture before us in bold outline for easy appraisal, let us set forth the major developments in conditionalism during the remarkable sixteenth century. At the outset of the Great Revolt, as the Protestant Reformation is often called, two notable declarations were made against the basic positions of Roman Catholic immortal soulism. These declarations—against belief in purgatory and the conscious state of the soul in death—came from Luther in Germany and Tyndale in England.

Thus began the belated revival of the long-suppressed conditionalism.

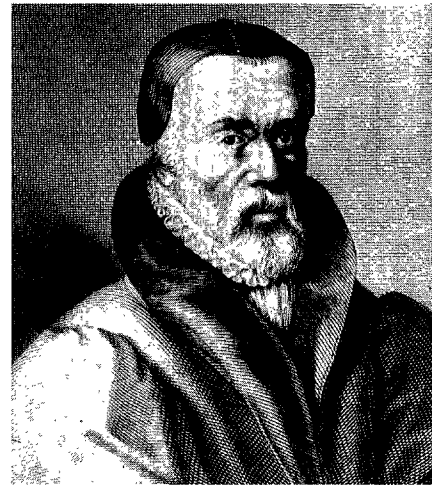
Other witnesses followed, though slowly. A majority of the Reformer associates did not join in this repudiation. But on the other hand, numerous Anabaptists and Socinians, scattered over Poland, Holland, England, and Switzerland, espoused the position, which was derisively dubbed "soul sleeping."

It is well to note that in this century the religious, geographical, and international spread of conditionalism included Lutherans and Anglicans, Trinitarians and Anti-Trinitarians, Calvinists and Arminians in various lands—along with certain skeptics. Furthermore, ostracism and often bitter persecution were the lot of some who in certain times and sections espoused the conditionalist view of the sleep of the soul during death. A few even paid the extreme penalty of martyrdom for their unpopular faith.

But apart from the European phase there was also the sixteenth century Catholic discovery of an uninterrupted continuance of conditionalism from early church times, and this on two widely separated continents—African Ethiopia and Asian India. It apparently had been transmitted from generation to generation from their founding European missionary fathers.

## Unbroken Continuity and Violent Antagonism

These paralleling discoveries of the Reformation century attest the unbroken continuity, in widely separated regions, of the teaching of unconscious sleep between death and the resurrection—paralleling the already



AMERICAN BIBLE SOCIETY

William Tyndale, greatest of the English Reformers, said that departed souls are not in heaven, purgatory, or hell.

noted European transmission among the Waldenses in the fastnesses of the Piedmont Alps. This was quite apart from the recovery of such beliefs by those Old World Reformers who had just repudiated the previously held traditional Romanist triple dogma of immortal soulism, consciousness in death, and the eternal torment of the wicked. The coordination and harmony of these two streams of witnesses are significant.

Another conspicuous characteristic of the century was the violent antagonism of John Calvin toward the sleep-of-the-soul concept. But with this must be placed the contrasting moderation of the Anglican church, with its optional position as regards the nature

of the soul and the fate of the wicked, which attitude has largely continued throughout Anglican history to the present. Nevertheless, the sixteenth century closes with persecution even unto death for certain Anabaptists who believed in the Biblical principle of conditionalism.

So we may summarize the characteristics of the century under two words—retention and recovery. The persisting holdovers from early church times, down in Ethiopian Africa and over in Asian India, are matters of historical record. These must be placed alongside the more spectacular recovery—the revival and restoration—in Catholic Europe and Britain. They belong together. Now let us turn to specifics in Germany and England.

### Luther's Unique Role in the Restoration

Because of his unique position of leadership, let us note the mental caliber and influence of Luther, the great spearhead of the Protestant Reformation. Luther was highly trained—educated at Magdeburg, Eisenach, and Erfurt. He became a Doctor of Theology, and in 1521 was made professor of theology at the University of Wittenberg, which position he held for the rest of his life.

Between 1512 and 1517 a new light was dawning in his troubled mind—restive because of the obvious deviations of the Roman Church, with its flagrant righteousness by works. Luther developed and adopted the three basic Reformation principles—(1) that man is justified by faith alone, (2) that every believer has direct access to God, and (3) that the Bible is the sole authority for faith and life.

The crisis over Tetzel's selling of indulgences came in 1517. And between 1517 and 1521 the church sought to check Luther's teachings and growing influence. A bull from Leo X, in 1521, excommunicated him. This precipitated the break with Rome and the development of a Reformation system of doctrine. However, internal differences developed among the Reformers, and Luther's last years were darkened by increasing dissension among his adherents.

As noted, the sixteenth century Reformation was a progressive revival of lost or largely obscured primitive truths, along with the repudiation of the accretions of papal error built up to dominance during the Middle Ages. Leaders broke with various flagrant, anti-Biblical innovations. But it was none other than Martin Luther himself who revived one phase of conditionalism at the very outset of the Reformation. Overshadowing all other leaders in sheer courage and

audacity, he singlehandedly adopted the largely forgotten truth of the "sleep" of man in death and the resurrection awakening to take place at the second coming of Christ. This is repeatedly found in his *Exposition . . . of Ecclesiastes*, his *First Book of Moses*, and his *Christian Song . . . for Use at Funerals*.

As observed, the crisis arose over Tetzel's claim of releasing "immortal souls" from purgatory. This bold assertion Luther challenged, contending that the "immortal soul" concept was derived from the "Roman dung-hill of decretals"—thus harking back to the declaration of Leo's epochal bull of December 19, 1513, in which he proclaimed the natural immortality of the soul to be the dogma of the Catholic Church.

Having now espoused the doctrine of the sleep of the soul, Luther used it effectively to confute the assumptions of purgatory and saint worship. He held that in death man is in a state of suspended consciousness throughout the interval between death and the resurrection. This he affirmed time and again in his writings. Most of his associates, however, did not accept this view. They thus left the main root of the Papacy still in the ground, as it were. Consequently they were not successful in pruning away the corrupt fruits of the intercession and invocation of saints.

Luther held that the dead, in deep, sound, sweet sleep, are wholly unconscious of the passage of time, resting securely until Christ the Great Awakener calls, at which time body and soul will be reunited. He was conscious of the fact that in this he was in a despised minority. In the immensity of his Reformation task he did not touch particularly upon the question of eternal torment. That was left for others. Hot abuses continued to be heaped upon him. He was often classed with the despised Anabaptists and Socinians, many of whom held to the sleep

of the soul in death and to life only in Christ, received at the resurrection, to occur at the Second Advent. This was particularly true of the Polish Anabaptists, who held that the reception of eternal life is only *after* the resurrection.

### Tyndale Spearheads English Conditionalism

Next comes Oxford-trained William Tyndale (d. 1536), greatest of the English Reformers and a translator of the Bible. In 1531 he crossed swords with Catholic chancellor and controversialist Sir Thomas More over Luther's positions. Tyndale took a clean-cut stand on the sleep of the soul, and rose to the defense of conditionalism. He had fallen under the spell of Luther's lofty scorn of the papal decretals on natural immortality and purgatory. Tyndale declared, in his *Answer to Sir Thomas More's Dialogue*, that departed souls were not in heaven, hell, or purgatory but were sleeping until the resurrection.

He thus went to the heart of the issue and declared that the doctrine of innate immortality came from pagan philosophy into the papacy. He contended that the notion of souls already in heaven destroyed the resurrection argument. He thus denied purgatory and the invocation of the saints. And he cuttingly asked More if he knew more than Saint Paul concerning the nature and destiny of man.

Then there was highly trained poet John Frith (d. 1533), Tyndale's assistant in translating the New Testament, who likewise went to the stake for the denial of consciousness in purgatory. This was found in his *Answer to John Fisher*. Frith, too, had had to flee to Marburg. He similarly held that man is mortal, with the resurrection the sole hope for a future life, with life only in Christ. He too held that the teaching of conscious eternal torment destroys the resurrec-

## Thanksgiving in the Forest

By Myrtle Leora Nelson

Deep in the forest—enchanted and still  
But for the sound of the bird's raptured  
trill—

Silently, cautiously watch and you'll see  
A fawn venture forth by a big redwood tree.

Deep in the forest, a crystal-clear stream  
Hurries along over rocks and ravine,  
Steadily finding its way to the sea;  
It glitters and ripples and sings merrily.

Deep in the forest—listen! You'll hear  
The music of bells in the pines—faint, but  
clear,

Calling all creatures, the great and the small,  
To give thanks to God, the Creator of all.

tion argument. The righteous rest in peace, and the wicked go into oblivion, not into unending torment. His denial of purgatory became his death warrant as an "obstinate heretic."

Nor should George Wishart (d. 1546), Scottish Greek scholar and friend of Latimer and Knox, be overlooked. He too had to flee to the Continent, and was accused in "Charge XVI," before his martyrdom, with promulgating the doctrine of the "sleep of the soul." He was condemned and burned at the stake at St. Andrews. Such are some of the honored names of the sixteenth century Reformation, ranged under the recovered banner of conditionalism.

Now let us take a closer look at the Ethiopian and Indian angle.

### Ethiopia and India Testify to Conditionalism

Like the Waldenses, Jesuit missionaries to African Ethiopia at the close of the sixteenth century found there some persons still observing (1) the seventh day as the Sabbath and (2) holding that between death and the resurrection all men sleep. Significantly enough, other Catholic missionaries to the Malabar Coast of India found certain St. Thomas Christians about the same time who, never having accepted the primacy of the Roman Church, had in perpetuation of early church conditionalism likewise held to the Sabbath and to the unconscious state of the dead in death, retained from their missionary founders in early times.

The Malabar Coast group held that the dead rest until the judgment, and thus do not go immediately to heaven. These independent findings are highly significant. Both non-European groups constituted a *retention* of primitive conditionalism, not a recovery and restoration, as with Luther and Tyndale.

### Contrasting Attitudes of Calvinists and Anglicans

Against all "soul sleepers" John Calvin of Geneva waged a bitter and relentless warfare, crystallized in his *Psychopannychia* (1534)—a vehement denunciation directed principally against the Anabaptists. Spanish physician Dr. Michael Servetus, who was burned at the stake in 1553, was also a student of law and theology. He too had conditionalism numbered among his alleged heresies. He likewise believed that immortality is bestowed only by the grace of Christ at the resurrection. Calvin insisted that eternal torment is not only just but inevitable—for the soul, he averred, is

indefeasibly immortal. That was the general Calvinist position.

On the contrary, eternal torment was not an established dogma of the Anglican Church. The forty-two articles of religion formulated under Edward VI in 1552 were a decade later reduced to thirty-nine under Queen Elizabeth—omitting those dealing with the immortality of the soul and eternity of future suffering. It was left with every Anglican cleric to determine his own position. That is why at least four archbishops, including the late Dr. William Temple, Archbishop of Canterbury, were conditionalists—as were many bishops and archdeacons, canons and rectors, principals and professors in the Church of England throughout the years and also today.

### Martyrdom for Professing Conditionalism

Persecution unto death by burning was the lot of some conditionalists in the stormy sixteenth century. In 1575 Flemish Anabaptists Terwoort and Pieters are cases in point. A little

later, in 1611, conditionalists Legatt and Wightman were likewise burned at the stake, suffering martyrdom at Smithfield and Litchfield. Their "heresies" included belief in soul sleep and that the saints did not go to heaven immediately at death.

Furthermore, some 20,000 Baptists declared their faith in a confession dated 1660—including an article specifying that the saints do not enter the eternal kingdom of righteousness until the second personal advent of Christ, and that the wicked will perish forever. Many of the General Baptists scattered over England held to the sleep of the soul in the interim of death, reception of the crown of life at Christ's advent, not at man's death, and that the wicked are destined to be destroyed forever—that is, to pass out of being. To such, immortality was believed to be held in promise.

Such is a bird's-eye view of the fortunes of the returning conditionalism during the sixteenth century and over into the seventeenth.

(To be continued)

## Fellowship of Prayer

### "Praise the Lord"

"Many months ago I wrote you, asking an interest in the prayers of the Fellowship for my two daughters and their husbands, also another son-in-law. With this letter I can bring you the good news that the Lord's Spirit has been able to bring one daughter and her husband to the place where they have given up smoking. They have accepted the Sabbath, and their baptism became a reality on June 22. They still need our prayers to be victorious. Continue praying that the others will go all the way with the Lord. With you, we praise the Lord for these victories." —Mrs. H., of Ontario, Canada.

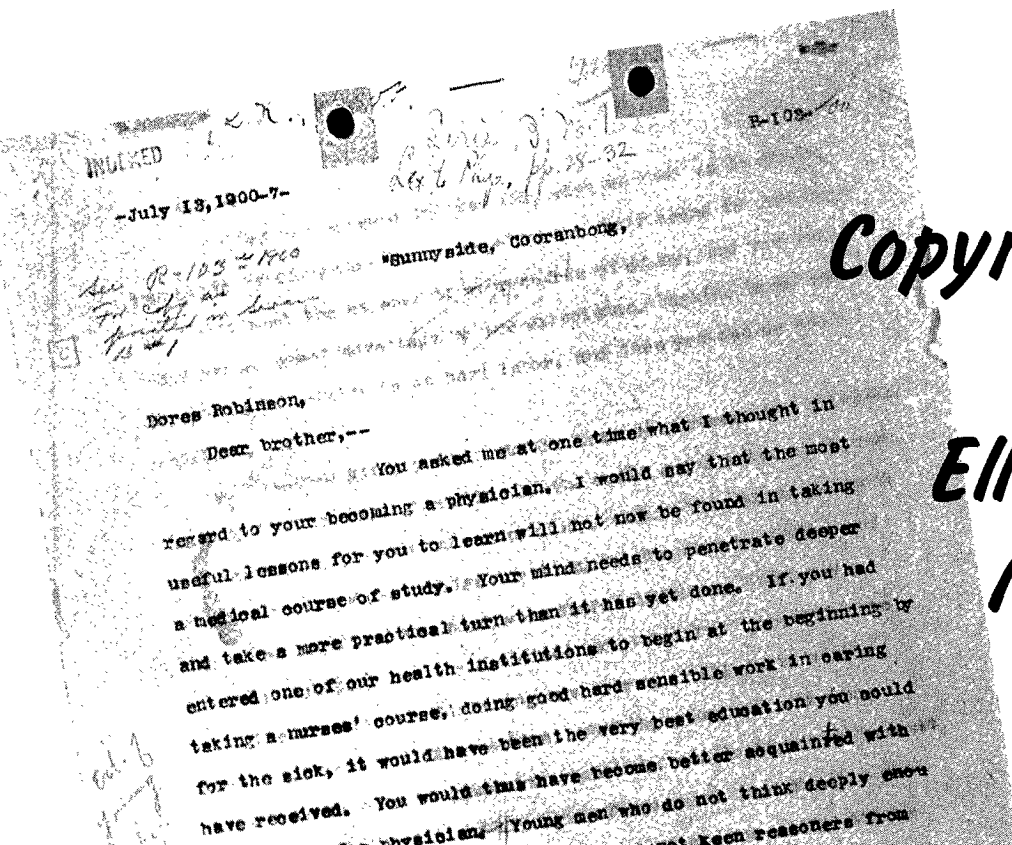
"I asked for prayer for my oldest daughter a few years ago. She is now in the truth again; also her husband. I thank God so much for this." —Mrs. E., of British Columbia.

"About two years ago I wrote concerning my two sons who were out in the world. Praise the Lord, my one son and wife are back in the church and very active in the Lord's work. But my older son is still out, and at this time he is passing through a very heartbreaking experience. . . . Thank you for your prayers in the past, as my younger son, I am sure, was converted through your prayers. Oh, if only my older son would turn to God! He needs your prayers so much." —Mrs. C., of Indiana.

"It is with a thankful heart that I write you, for two specific requests that I asked prayer for have been granted. I thank the Lord for His wonderful goodness to us." —Mrs. A., of Texas.

"Two years ago I sent some names to the Fellowship of Prayer. Thank you for your prayers and our heavenly Father for answering your prayers on behalf of a brother who gave up drink and a sister who quit cigarettes. My husband passed away after accepting this message." —Mrs. D., of Georgia.

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



# Copyright Control of Ellen G. White Manuscripts

## *The Ellen G. White Writings and Their Custody—Part 7*

By Arthur L. White

**A**S MENTIONED in a previous article, the board of trustees carries the responsibility for the custody of all Ellen G. White manuscript materials in whatever form they may exist. While Sister White was living, she made judicious use of the manuscript materials. Confidential documents dealing with matters between the Lord and certain people were held in confidence. A large part of the manuscript materials were quite general in their character—articles and general documents dealing with various phases of Christian experience and the conduct of the work of God. Essential portions of these were often used in her periodical articles. Some of the communications were somewhat biographical in nature, being letters Sister White wrote to relatives and friends. These might be dual in nature, a portion devoted to newsy matters and another portion to some line of exhortation, counsel, or instruction.

As typewriters came into use in Mrs. White's work, about the year 1885, several copies of each document were made. Later, when good carbon paper became available, from six to eight copies of each document were made. One copy was placed in the file, and one copy was sent to the person addressed or concerned. The

balance of the copies might be kept either in a general file for future use or distributed by Ellen White to those she knew would be helped by the subject matter of the communications. For example, a letter written to Elder Starr, of which several copies had been made, might also be sent to Elders Daniells and Burden.

Thus there began to accumulate in the hands of key Seventh-day Adventist workers in different parts of the world field quite a sizable file of Ellen G. White manuscript materials. Some of these men, when they closed their period of service in such key positions, considered the Ellen G. White communications sent to them, concerning the work of which they were in charge, as being their personal property, and such manuscripts have been kept in their families and passed down from father to son.

While Ellen White was quite free to send to others than the addressee documents of a more general character, the personal testimonies dealing with the heart experiences of individuals—oftentimes these being in the form of reproofs or correction—were treated as confidential. Only responsible leaders ever received copies of such documents. Ellen White did not feel free to permit others to take excerpts from her manuscripts for publication.

With this background we should now consider the present status of El-

len G. White manuscript materials. The file copies are in the White Estate vault. There is no question, of course, about the custody and use of such materials held by the trustees, for this is a matter clearly set forth in Mrs. White's will.

But what of unpublished letters or other manuscripts in the personal possession of individuals? Does the possession of a copy of an Ellen G. White manuscript mean total ownership with the privilege of making such use of it as the holder may choose? Not at all.

The literary production of a person, whether it be something of literary merit or an ordinary letter dealing with everyday affairs, remains the property of the author and his heirs or assigns. The envelope in which the communication is received belongs to the recipient. The sheet of paper upon which the message is conveyed is the property of the person to whom it is sent. The message itself is his only in so far as he may read it and gain from it the thoughts of the author. He may show it to others, but the message itself is the property of the writer. The recipient, or whoever may hold a copy, is *not at liberty to publish such a message* without the permission of the author or his heirs or assigns. The recipient need not retain the message. He may destroy it if he chooses to do so. If he is holding a copy, the author may secure it as a loan and make a copy.

This point is carefully guarded by the copyright law of the United States,



which makes the following provision:

Sec. 2. That nothing in this Act shall be construed to annul or limit the right of the author or proprietor of an unpublished work, at common law or in equity, to prevent the copying, publication, or use of such unpublished work without his consent, and to obtain damages therefore.—*The Copyright Law of the United States*, p. 9.

This basic author's right protected by both common and statute law has been upheld in several outstanding cases in the United States. The one most often referred to is that in which the private letters of Mary Baker Eddy were in the hands of a dealer who intended to advertise and sell them. He was restrained by the courts from doing so. In the ruling of the Supreme Judicial Court of Massachusetts, Suffolk, January 3, 1912, the following opinion was written:

The right of an author to publish or suppress publication of his correspondence is absolute, . . . and while the author parts with the paper on which the letter is written, and the paper belongs to the receiver, he has the right to secure copies, and thereby protect his right of publication, but the receiver of a letter is under no duty to preserve it, and he may destroy it at pleasure.—97 N.E. Re. 109.

The court, in dealing with the Mary Baker Eddy letters, upheld the following opinion:

The existence of a right in the author over his letters, even though private and without worth as literature, is established on principle and authority. . . . It is, therefore, entitled to all the protection which the constitution and laws give to property.—*Ibid.*

These exhibits make clear the status of E. G. White manuscript materials regardless of where they may reside and who may hold copies.

#### Trustee Stewardship in All E. G. White Manuscripts

A typical case may be cited. Elder J. A. Burden was for many years connected with the Seventh-day Adventist institutional work in Australia and in the United States. He was the recipient of many communications from the pen of Ellen G. White giving instruction concerning the lines of work he was conducting. He was also the recipient of copies of communications from her pen which were addressed to other leaders of our institutions. These he treasured.

Late in life Elder G. B. Starr, who had a similar collection of E. G. White manuscripts, placed his materials in the hands of Elder Burden as an indefinite loan. Elder G. B. Starr passed away while the collection was in Elder Burden's custody. Then Elder Burden was killed in an automobile accident. The combined E. G. White materials were subsequently placed with the historical library of the College of Medical Evangelists.

Inasmuch as the materials were basic to the medical work of the denomination, as well as to the estab-

lishment of the College of Medical Evangelists, they are a treasured acquisition. These materials aggregate some three thousand pages. They are carefully housed and filed in the historical section of the library at Loma Linda. Though these communications reside in the library, the officers of the library and the White trustees recognize that the stewardship of the trustees extends to these documents, and any use of these materials must be in harmony with the provisions made by the board of trustees for such use. The fact that the documents reside in Loma Linda does not release the trustees from their responsibility or deprive them of their legal control.

The White trustees are cognizant of the fact that there is in the possession of Seventh-day Adventist workers here and there considerable manuscript material. The status of this material in the hands of various persons today is identical with that of the documents at Loma Linda. Those who hold copies may read them, and they may let others read them, but they are not at liberty to publish them. Mrs. White willed her writings to the trustees, and only they may legally publish or authorize the publication of her writings.

"But," one may ask, "why should the trustees concern themselves with the custody and publication rights of such materials that may be held by others?" Any given document dealing with any critical situation, either in the cause of God or in the life of a person, presents only one part of the story, and perhaps only a small part. Such a communication does not bear any information as to how the testimony was received or as to the change that may have been made in the life or policies somewhat under the control of the person receiving the communication. Therefore, any use of portions of the isolated document would most likely present a one-sided

picture. A fair and right use could be made only with a full knowledge of all the facts of the circumstances prior to the reception of the message and following its reception.

Uriah Smith was one of our workers who carried responsibilities for many, many years. He was truly a noble man of God. He made some mistakes. Who of us have not? The Lord in His love for Elder Smith sent messages of reproof. The knowledge of this came to the ears of a critical person who made capital of it. This led Mrs. White in 1890 to write:

The Lord has seen fit to counsel Elder Smith, to give him words of reproof because he had erred; but is this an evidence that God has forsaken him?—No. "As many as I love I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19).—*Selected Messages*, book 2, p. 81.

We have observed through the years that at times some Seventh-day Adventist, focusing on an isolated statement taken from some personal testimony, has reached conclusions that are entirely contrary to the facts. The unfortunate part is that such conclusions have occasionally been widely circulated.

Sister White felt that she must ever be fair with the workers of the cause whom the Lord loved and whom He chastened. She loved them and sought to come close to their hearts. The trustees must be fair with those who have carried the burdens of the work, and whom the Lord loved and chastened. They must be fair with the children of those workers. That explains, in part, why the trustees feel that they must be prepared to exercise, if need be, the lawful rights they possess in relation to the E. G. White manuscripts. But they hasten to add that they do not believe that any loyal Adventist, after learning these facts, would wish to encroach on the unique legal rights of the White Estate trustees.

(To be continued)



## Your Denominational IQ

By Idamae Melendy



This true-and-false quiz deals with some of our educational institutions. The information appeared in the *Review* during recent months. In the space provided place a "T" if the statement is true, an "F" if the statement is false. Answers on page 25.

1. ( ) Fifty countries were represented in the student body of Newbold College in 1962.
2. ( ) Korea and Thailand held their first graduation exercises in 1962.
3. ( ) The Lake Titicaca Training School has been in operation 20 years.
4. ( ) Philippine Union College celebrated its fiftieth year of operation recently.
5. ( ) Approximately 25,000 pupils are attending our schools in West Africa.

# Sabbath Schools of a Century Ago

By Clifton L. Taylor

**T**ODAY a visitor to the beautifully decorated rooms of the cradle roll, kindergarten, primary, or junior departments of the Sabbath school is deeply impressed as he sees hundreds of happy, interested little children learning spiritual lessons adapted to their various age levels. He is made conscious that God has led in the development of the Sabbath school, especially since he may have access to old records that tell of a very different approach to learning God's Word 100 years ago.

In the beginning, our Sabbath schools were modeled, generally, on the Sunday schools of the day. There was little to attract children. Very little was seen of the brightness and beauty that little children now have in such abundance in their classrooms. Little was done to adapt music and exercises to a child's age level.

Writing in the *REVIEW AND HERALD*, December 25, 1866, one pastor, of Norridgewock, Maine, recounted in detail how Sabbath schools were conducted there in 1866. There are a few members still living who recall how they were 75 years ago. With these two viewpoints, therefore, of 96 years and 75 years ago, we can examine some of the changes that have taken place, and evaluate our progress.

One special feature of the early Sabbath schools was the prodigious amount of Scripture memorized by the pupils. It is an unspoken comment upon the authority and influence of the parents of that day, when we consider how much of it was done, especially without the inspiration and many incentives that children now enjoy. All the Sabbath school members were drilled, again and again, until letter perfect, on the repeating of the Ten Commandments, learning them not only in order, but separately by number, without an error in a single word.

The books of the Bible also were recited in order, many demonstrating that this feat could be done backward as well as forward. The names of the twelve apostles were learned, as well as the names of the twelve tribes; the judges, the kings; and whole chapters of the Gospels and the Psalms. The Sabbath school would close by repeating the Lord's Prayer. Whatever else was lacking, the Sabbath schools of those days had 100 per cent audience participation.

Today we have come, at least in our adult section of the Sabbath school, a long distance from the time when all the members participated actively in the school. We listen to a fine program of music, mission accounts, and a secretary's report. The lesson review does not require any response; it is a summary of the points of the previous lesson. Once a quarter we listen to a fine program put on by one of the children's departments. All very good, but we sit passively through everything. The memory work is limited to a short memory verse, which not too many feel obliged to memorize. Even the lesson study has to be done swiftly, for a maximum of 30 minutes is allotted to it.

Perhaps we should give some thought to that old plan that resulted in so great a number of members having an active part. Many became good Bible students by this means.

In the old days at the end of the Sabbath school session the school library became the center of interest.

Not many homes had private libraries then, and there were no books especially for children, such as we now have. Even though the books were such that the average child today would think too dry to read, some boys and girls borrowed them and carried them home to read on Sabbath afternoon, and gained greatly thereby. Many of these books left an imprint on mind and heart that lasted a lifetime. It might be a good thing if the plan were revived in some places where there is a need for good Sabbath reading.

In our early Adventist history the idea was widespread that Sabbath schools were primarily for children, not adults. If churches had few or no children, there might be no Sabbath school. Today we thank God for the good Sabbath schools we have for both old and young, and joyfully recount the improvements, but it is well to look back over the years, for sometimes it is profitable, as well as simply informative, to see that there was something valuable we can adapt to present-day conditions, from the story of the Sabbath schools of a century ago.

## The Wayside Pulpit



*"The words that I speak unto you, they are spirit, and they are life." John 6:63.*

An Associated Press religious writer, George W. Cornell, suggests in *Christianity Today* that if the modern church is to be heard and understood, it should seek for greater literacy in its public pronouncements. He observes that the religious vocabulary of our times needs parenthetical explanations for the rank-and-file reader. Secular themes such as diplomacy, astrosphere, and taxes are immediately grasped by the reading public, but theological terms such as atonement, revelation, and redemption are lost on the vast majority. He urges that our church leaders make a greater effort to translate religious wisdom into the kind of intelligence the world speaks and comprehends.

Mr. Cornell's thesis is pertinent and defensible. Imagine Jesus using terms like ecumenical, eschatological, and sacerdotal in His Sermon on the Mount! How clear is His invitation: "Come unto me, all ye that labour and are heavy laden." How well understood are His counsels: "If any man will come after me, let him deny himself, and take up his cross, and follow me." The most untutored understands this kind of language. Its simplicity should breach the moats and scale the walls of separation between the churches of Christendom. None can reject Christ on the plea that His fundamental teachings are not clear. One wonders with justified apprehension, however, whether many souls may not be lost in the obfuscation of truth by modern religionists in their theological disputations.

H. M. TIPPETT

## The 1963 Autumn Council

(Continued from page 1)

ference, approve allotments from this fund.

4. That the committee which approves the allotments (par. 3) in behalf of the populous centers take into consideration the degree to which the conferences being considered for assistance have been active and successful in reaching the conference goal.

### Subscription Rate Period

We recommend, That the time for promoting *Liberty Magazine* be limited to that which has been assigned in the Church Calendar, but that the special price and the remitting of subscriptions by our churches for *Liberty Magazine* may be continued throughout the following month.

### A Call for More Literature Evangelists

WHEREAS, Prophecy and world conditions indicate that the coming of our blessed Lord is imminent, and

WHEREAS, Church history reveals that growth in membership assuredly follows wherever a strong literature evangelism program is promoted, and

WHEREAS, The evangelistic needs of North America call for a greatly expanded force of literature evangelists in each conference to meet the objectives outlined by God for the remnant church; therefore

*Voted*, 1. That the active support of all conference administrators, conference committees, school administrators, pastors, and other church leaders be enlisted in the recruiting of a great army of full-time and part-time workers needed to evangelize our territory with truth-filled literature.

2. That we hereby issue a clarion call to the whole church to rally to the support of the literature ministry that it may fulfill its divinely appointed place in the finishing of the Lord's work in the earth.

3. That the following *plan of action* be inaugurated in order to implement these resolutions:

a. That the union and local conference officers, together with all publishing department leaders throughout the North American Division, immediately put forth constant efforts to double the number of literature evangelists in their fields.

b. That a period be set aside at the forthcoming workers' meetings to study plans to increase the number of literature evangelists, and also to better coordinate the evangelistic work of the preacher and the literature evangelist.

c. That the General Conference officers be requested to prepare appropriate articles for the REVIEW AND HERALD and union papers featuring the soul-winning possibilities of the publishing ministry, and issuing a call to our people everywhere for more literature evangelists.

d. That conference committees give careful study to providing specialized leadership to organize church auxiliary sales groups throughout each field and to recruit and train a large number of part-time literature evangelists for the pur-

pose of distributing small subscription books and magazines.

e. That conference executives encourage every minister and local church elder to emphasize the evangelistic importance of the literature ministry, and to make a personal appeal for more literature evangelists during the eleven o'clock service on Literature Evangelist Rally Day.

f. That Bible study bands be organized in the churches in order to follow up in interests created by literature evangelists.

### Sabbath School Investment Fund

WHEREAS, This is our hour of unparalleled opportunity, with unanswered calls and openings abounding in all mission fields around the world, and

WHEREAS, The Sabbath school Investment Fund has proved to be a most successful method of raising offerings for our world mission program, bringing in \$1,000,609.77 in 1962; therefore

*Voted*, 1. That the Sabbath School Department continue to promote effectively the Investment Fund, realizing that this offering comes through the wonderful prospering hand of God as a direct result of our investing for Him.

2. That we set as our goal for the world field for the year 1964, \$1,250,000 to be raised through the Investment Fund.

3. That we request our conference workers and Sabbath school officers by precept and example to encourage and lead the church membership into a 100 per cent participation in this worthy project.

### Devotional Magazine

*Voted*, That the proposal of the Southern Publishing Association to publish a devotional magazine entitled *Still Waters* be given approval on the following conditions:

1. Sales promotion will be by mail direct to hospitals, doctors' offices, nursing homes, chaplains' offices, and similar organizations where a need exists for this type of devotional literature.

2. *Still Waters* will not become another missionary journal or subscription magazine with general campaigns in our churches.

## I Thank Thee, Lord

By Grace Lara Waterman

I thank Thee, Lord, for shady places on a summer's day.

I thank Thee, Lord, for friendly faces on my lonely way,

For a cheerful fire on the hearth when chill winds blow,

A pleasant home to shelter me from winter's cold and snow.

For a baby's sweet embrace,  
The smile upon a loved one's face;

For peace and joy and daily food,  
And all that makes life seem so good;

For the first bright flowers of spring,  
And happy thoughts that memories bring;

For hummingbirds with fluttering wings,  
And for myriad lovely things

I thank Thee, Lord.

3. *Still Waters* will be made available to Book and Bible Houses for counter sales and general sales the same as other literature.

### Mission Offerings Promotion

#### Responsibility of Pastors and Elders

WHEREAS, Our pastors and local church elders play an important role in directing the interest, activities, and giving of our church members,

*Voted*, 1. That all pastors and local church elders be encouraged to follow a program of positive missions offering promotion by calling the attention of the church membership to the special missions offering appeals which are a part of the regular denominational program, thus providing our church members an opportunity to give more liberally to the support of our mission program.

2. That we adhere to the following statement from the *Church Manual*:

"When any offering is taken for foreign missions or for general or local enterprise, all monies placed in the offering plate, unless otherwise indicated by the donor, shall be counted as part of that particular offering."—Page 187 (1963 ed.).

### Camp Meeting Missions Offering Promotion

WHEREAS, There has been a tendency to place less emphasis on the importance of mission offerings in connection with the Sabbath services at our annual camp meetings,

*Voted*, That renewed emphasis be placed upon missions giving at the time of the large Sabbath services in connection with our camp meetings, and that we adhere to the following recommendations adopted by the General Conference Committee:

"1. That at the Sabbath school hour during the camp meeting those in charge confine their fund-raising efforts to the regular Sabbath school offering.

"2. That all of our conferences follow the plan of making special appeals for mission funds at our camp meeting services, endeavoring to secure large gifts from our people for our world work" (April 5, 1955).

"3. That when camp meeting offerings are divided between local projects and missions, the division be made on a 50-50 basis, with the understanding that it be made clear to all that the offering will be divided, unless specific request is made by the donor that his total offering be credited to missions or to a local project" (Autumn Council, 1960).

### Change in Name of Mission Offerings

WHEREAS, The present church calendar provides for four special mission offerings during the year which are received during the months of March, July, September, and November, and

WHEREAS, The Week of Sacrifice Offering and the Annual Offering were combined into one offering several years ago,

*Voted*, The following changes in names of special mission offerings:

1. Mission Advance Offering be changed to Spring Mission Offering.



2. Midsummer Offering, be changed to Midsummer Mission Offering.

3. Week of Sacrifice Offering be changed to Annual Sacrifice Offering.

(NOTE: The name of the Missions Extension Offering received in September would remain unchanged.)

#### Annual Sacrifice Offering

WHEREAS, In the latter weeks of the year there is a universal custom of spending money on gifts for members of the family and friends, and

WHEREAS, The work of God is in need of a greatly expanded amount of funds for the finishing of the work in all the world, and

WHEREAS, Large sums which are ordinarily spent on relatives and friends might well be invested in the bank of heaven by liberal giving to missions,

Voted, That the individual goal in the Annual Sacrifice Offering be a minimum of one day's income and that the earlier

plan of contributing a week's income or more be encouraged.

#### Sabbath School Offering Promotion

Voted, That additional efforts be put forth to increase our giving to missions through the Sabbath school by emphasizing the following:

1. The enrollment and participation of every church member in the Sabbath school.

2. Increased giving in the weekly Sabbath school offering to missions by encouraging individual members to increase their own weekly offering.

3. Increased participation in the regular Birthday Offering, which is received once each month.

4. A more universal participation in the Sabbath school Investment Plan.

5. The education of the young people attending our boarding academies and colleges concerning the importance of our mission program and the necessity for

regular liberal giving to missions through the weekly Sabbath school offering, with Sabbath school officers and teachers in these educational institutions appealing to the students to give even as the Lord has prospered them.

#### Prophetic Guidance Course

Recognizing the value of the Prophetic Guidance Course, especially in educating new believers in regard to the benefits of the gift of the Spirit of Prophecy to our church,

Voted, 1. That the Voice of Prophecy conduct the Prophetic Guidance Course on a continuous or alternate basis as may seem advisable to the Voice of Prophecy administration.

2. That plans be made to arrange the finances of the course on a basis where it may be self-supporting from contributions from students of the course.

3. That the implementation of plans for soliciting contributions from the stu-



*The Art of Living.....*



## A Matter of Opinion

PEOPLE really do have a right to be different, to have their own viewpoint, their own opinions. This statement may seem quite elementary, but too few people have absorbed it as a working philosophy. It's the kind of thing to which we give lip service and never really accept. You know how easily we voice this statement, "Well, he's entitled to his opinion!" and follow it up with the eloquent, meaningful shoulder shrug that automatically consigns his opinion to the limbo of items to be ignored, minimized, or even scorned. In other words, "he's entitled to his abysmally stupid viewpoint." And that's where you often run head-on into trouble, because while his opinion may be stupid (in that it doesn't agree with yours), he himself is anything but stupid and he very soon is completely aware of your classification of him.

Perhaps it would be easier if the world weren't such a big place, if it weren't "so full of a number of things." Then, you see, there wouldn't be so many choices. You could more or less categorize opinions and attitudes and pigeonhole them neatly into "Approved by me" or "Disapproved by me." I don't think you can hope to get it all done in the year 1963, however. So it becomes pretty important to decide how you'll maintain a set of reasoned-out, worth-while opinions of your own, and still allow your friends and acquaintances to maintain theirs. Actually, it's necessary to allow them to do more than just maintain their opinions. You have to acquire the feeling, somehow, someway, that others' opinions are worth having,

even though they are diametrically opposite to your own. A large order? Yes, indeed.

Girls' opinions on clothes, and boys' opinions on cars, make a fairly easy way to illustrate this delicate balance that must be kept. Let's say that you loathe pleated skirts in big, splashy plaids. You've probably acquired this feeling because these skirts are so unflattering to you. (We'll assume you're little and round.) Your girl friend, tall and thin, loves such skirts. Well, then, why in the world would you ever find it necessary to indulge in verbal sniping in regard to "ugly plaid skirts"? They're *not* ugly; they're just wrong for you, as wrong as your dark, straight skirts are for her.

And about cars—while boys don't seem to get so emotional when they defend their differing viewpoints, I don't think it's going to be rewarding to break up a lifelong friendship because Joe likes a TR and you won't settle for anything but a Corvette. (Neither of you has any present prospect of owning one anyway!)

When someone says, "I detest pink!" (you love it), or "I much prefer contemporary architecture" (you find it cold and meaningless), or "I don't like poetry" (it's a passion with you), or "I think long hair is lovely" (you think it's untidy), or "I hope I never see lemon pie again" (you could eat it every day)—then this is the time to realize that there is absolutely no right and wrong involved here! You're not under solemn contract to further your particular opinions, or to slash about you at your friends' opinions. How dreary things would be if we all

**when  
you're  
young**

*by Miriam Hood*

thought exactly alike! It's really stimulating to hear someone else's viewpoint. You may even change yours a bit.

We haven't explored one aspect of this subject, namely, that some people don't just have opinions, they're opinionated! There's a lot of difference, as your degree of exasperation will testify, when dealing with the latter type. For instance, I was acquainted with a woman who declared flatly and unequivocally that "no brown-eyed man can be trusted!" Her research on this subject certainly must have been limited. I can almost hear the outraged protestations of the eminently trustworthy, though brown-eyed. But no amount of evidence to the contrary would have changed her viewpoint. She really worked at being opinionated.

I suppose that even these unfortunate folks—the opinionated—have a right to a closed mind. At least you haven't been nominated to pry it open.

Probably the golden rule should be applied in the case of opinions just as in everything else. You'd like to have your viewpoint, your opinion, given a fair hearing. Then, it simply follows naturally that you'll accord the same courtesy to others. It's one of the arts of living, this business of allowing for individual differences of opinion.

dents of the course be the responsibility of the Voice of Prophecy, in cooperation with the Spirit of Prophecy committee.

### Bible School Enrollments

WHEREAS, Securing more Bible correspondence school applications means more enrollments, more Bible school graduates, and more baptisms, and

WHEREAS, "The great day of the Lord is near, it is near, and hasteth greatly" (Zeph. 1:14), and "we are standing upon the very verge of the eternal world, holding the truths we do, having so great light, so important a work, we must double our diligence" (*Testimonies*, vol. 5, pp. 460, 461); therefore

*Voted*, 1. That in 1964 a concerted effort be made in every field and church in the North American Division to secure one and a half million applications in the Bible correspondence courses conducted by the Voice of Prophecy, Faith for Today, and by the unions and conferences, and that goals for applications be set for conferences and churches on the basis of five per member.

2. That contacts made during the spring visitation crusade in March be utilized not only to distribute missionary literature but to present the opportunity to enroll in a Bible correspondence school.

3. That division-wide Bible correspondence enrollment Sabbath in April, 1964, be observed in every church, with special plans to inspire each member to participate in this effective evangelistic method and to set his individual objective.

4. That October be made a yearly enrollment month in each church in coordination with the autumn home visitation program.

5. That plans be formulated for complete coverage of all dark counties by mail or personal visits.

6. That Ingathering contacts be utilized to invite the donors to enroll in the Bible course.

7. That special efforts be made to obtain applications among all classes including the many foreign-language groups in North America.

8. That we implement this action by—

a. Holding before pastors at workers' meetings the soul-winning potential of Bible school applications.

b. Inviting the publishing department to promote as a goal for each literature evangelist the enrollment of ten persons each week.

c. Demonstrating at church rallies and district institutes the best methods of securing applications, and furnishing sample canvasses to our members.

d. Urging members to carry application cards with them wherever they go, using them in their daily work and social contacts.

e. Keeping a supply at home for distribution to visitors and friends.

f. Placing application cards in tract racks.

g. Using the telephone to secure applications for the Bible course.

### MV TARGET 30,000

WHEREAS, Missionary Volunteer soul winning brings renewed spiritual life to

the youth within the church and produces thousands of candidates for baptism,

*Voted*, 1. That we adopt a world MV goal of 30,000 baptisms for 1964.

2. That we adopt a goal of 3,000 baptisms for the North American Division.

3. That conference administrators and church pastors in the North American Division, in cooperation with the Missionary Volunteer Department, be urged to adopt and prayerfully follow the new youth evangelistic plan.

4. That we urge every MV Society to participate in one or more of the following projects within the year 1964:

a. An MV Voice of Youth evangelistic series.

b. An Operation Fireside Bible study series.

c. A Friendship Teams plan in connection with an evangelistic meeting conducted by a pastor, evangelist, or the conference MV secretary.

d. A branch Sabbath school conducted by the MV Society over a period of at least six months.

### Missionary Book of the Year

*Voted*, That the book *The Ministry of Healing*, under the new title *Your Home and Health*, by Ellen G. White, be the missionary book of the year for 1965, as recommended by the Pacific Press Publishing Association.

### Spirit of Prophecy Emphasis Week

WHEREAS, The Spirit of Prophecy Emphasis Week has brought great inspiration to our schools where it has been conducted,

*Voted*, 1. That a plan for an annual Spirit of Prophecy Emphasis Week be adopted in our colleges, academies, and elementary schools.

2. That the Spirit of Prophecy Emphasis Week take various forms suitable to the level of education where it is being conducted.

3. That study be given to the use of available materials provided by the Ellen G. White Publications office, and to the selection of appropriate personnel for conducting such a week.

### Ingathering Objectives

WHEREAS, Ingathering offers "a field of effort to everyone whose heart Christ has touched," and provides real missionary opportunities to labor for the enlargement of God's kingdom at home and abroad, and is an important factor in the work "of giving the gospel to the world in this generation" (*Education*, p. 262),

*Voted*, 1. That each conference and church give increased emphasis to the soul-winning opportunities of Ingathering and the importance of every home contact.

2. That attention be directed to the baptisms that have resulted from Ingathering visits and that the new tape recording "Ingathering Trophies," containing soul-winning experiences, be widely used in our churches.

3. That emphasis be given to building up and preserving lists of business donors to assure larger contributions, and to help keep these influential community leaders

informed of our worldwide humanitarian work by friendly contacts throughout the year.

4. That in this Golden Anniversary year of the Home Missionary Department the individual double Silver Vanguard objective be presented to our membership, and

5. That each division, union, conference, and church endeavor to make this coming campaign the best in Ingathering history in missionary contacts, funds raised, and in souls won.

### Ministerial Internship and Scholarship Allotments

*Voted*, That provision be made for 175 Ministerial Internships and Scholarship Grants for 1964 (years 1, 2, and 3) allotted as follows:

a. Assigned to unions	150:
Atlantic	14
Canadian	10
Central	14
Columbia	21
Lake	17
Northern	10
North Pacific	15
Pacific	21
Southern	16
Southwestern	12
b. Distributed as needed by North American Division Committee on Administration	25

Several items of interest also came from related boards and committees that met during the busy schedule of the Autumn Council. J. W. Peeke, secretary of the General Conference Insurance Service, which provides coverage for property owned by the church around the world, noted that since 1935 more than \$4 million has been saved through lower insurance premiums.

C. J. Nagele, general manager of the church-operated Harris Pine Mills, reported that sales for the first nine months of 1963 are up 13 per cent over the same period of 1962. The various plants employed 500 students part-time during the 1962-1963 school term and 200 students during the summer months, making a total of 700 students who received employment. Every six seconds during the working days of the week Harris Pine Mills turns out one item for sale. This generous contribution from Brother and Sister Harris continues to support God's work at home and overseas.

The president of Andrews University, Richard Hammill, stated that 1,520 students are enrolled in the college, Seminary, and Graduate School of that institution. Master of Arts degrees are now being given in religion, English, history, education, mathematics, and music, and it is hoped business will soon be added. The Field Schools of Evangelism operated by the Seminary have been profitable alike to students and field. During the past

year 123 persons were baptized through three efforts in Alberta, Ohio, and Illinois. Through past years a total of 700 persons have been baptized through the work of these Field Schools of Evangelism from Andrews University.

President G. T. Anderson, of Loma Linda University, informed the council that consolidation at the Loma Linda campus is proceeding more rapidly than originally anticipated. Enrollment in the professional schools is limited by resources and facilities available, but approximately 1,100 students have been registered for this year. Maxine Atteberry, dean of the School of Nursing, reports that Loma Linda students rolled up the highest average in the California State Board examinations. Dr. Anderson also told of the plans for the new medical center in Loma Linda which will be located south of the new church. Our leaders in these educational centers need the daily support and prayers of our people.

During this 1963 Autumn Council we were frequently reminded of the lateness of this hour. A sure parallel is discerned between prophetic utterances found in God's Word which describe the conditions to precede Christ's second coming, and startling political, social, and religious changes in today's world. This business session convened with a sense of the weighty obligation which rests upon the church to quickly carry to mankind the messages of righteousness, temperance, and judgment. It adjourned with this resolution of gratitude and commitment:

#### **Gratitude to God and Commitment to a Finished Task**

WHEREAS, We, the delegates to this 1963 Autumn Council, recognize that without God's leading, all our wisdom and planning and efforts can avail nothing; and

WHEREAS, There has been abundant evidence of that leading, and of the outpouring of Heaven's blessings upon the church in terms of souls won, membership loyalty, increasing financial support commensurate with the task, and increasing involvement on the part of laymen as well as of workers in the spread of the gospel; and

WHEREAS, The events of our world are such as to cause deep reflection in the hearts of many, and make more urgent the preaching to all men the message entrusted to Seventh-day Adventists as a people; and

WHEREAS, There is need at such a time as this for the total energies of the church to be focused on the task ahead, and for yet deeper devotion and consecrated commitment,

*Voted*, 1. That we lift our hearts in a sincere expression of thankfulness to God for the privilege of being entrusted with this message of reconciliation, for His

constant presence with His people, for the unity of the church binding its members together with inseparable ties to God through Jesus Christ, for the power of the Holy Spirit, for the loyalty and sacrificial support of a world membership dedicated to the finishing of His work; and

2. That we express our implicit and deepening faith in the fundamental teachings of the Seventh-day Adventist Church, based on the Word of the living God, which have been ours from the beginnings of this movement; and

3. That we turn every effort to the completion of the gospel commission, ever

bearing in mind the proximity of that event toward which all Scripture points—the imminent and glorious return of our Lord and Saviour Jesus Christ; and

4. That we beseech God's rich bestowal of the Holy Spirit upon the church for power and witness.

Further, we do pledge anew our wholehearted commitment to the finishing of the task that still remains in giving to the world God's last message, and call upon our people everywhere to join us in following God's leadership in quickly reaching all the peoples of the earth with the saving truths of the gospel in this last remnant of time.

## **When God Stopped the Fire**

By W. L. Pascoe

*Assistant Treasurer, General Conference*

WHAT a strange religion has gotten into you!" the neighbors said to a farmer in Australia who had become a member of the Seventh-day Adventist Church a short time before. "It is queer enough to keep Saturday as your Sabbath, but do you know the Adventists will take one-tenth right out of your income?" they taunted. "You can't afford that. You have to pay a lot of tax already to the government."

But the farmer said, "The tithe is the Lord's, not mine. I have no fear of starving. Of course I pay tithe to my church, and I put my trust in God." The neighbors were amazed and laughed at this statement that seemed so queer to them. Until now they had always thought of him as being a steady, sensible man.

Months passed. It was a good year, and the wheat harvest was apparently going to be exceptionally large. The wheat stood high across the horizon, and the heads swelled heavy with grain. The green turned to gold as the promised harvest ripened under the hot sun.

At this critical period the heat became more intense. A searing wind blew from the north, making everything tinder dry. Then sudden danger came. A small cloud of dust—or could it be smoke?—appeared in the distance, in the direction from which the wind was blowing. Many anxious eyes watched this cloud, which soon fanned out into a broad dark

line of advancing flame and smoke. The distant wheat fields were on fire, and the flames came directly toward the properties of the Adventist farmer and his neighbors. Field after field was left a charred and smoldering ruin. The farmers helped one another to save their homes, but surely nothing could save the crops.

The Adventist farmer prayed for God's protection. As the racing flames neared the boundary of his property he reminded the Lord of His promise to those who honor Him with their tithes and offerings. Only a miracle could save his crops now. The roaring line of fire raced toward the edge of his land. There seemed to be absolutely no hope.

But just as the fire reached the very border of his fields and all seemed about to go up in flames, it happened—a miracle! The strong wind veered a little, seemed to hesitate, and turned completely around in the opposite direction, leaving the fire to burn out upon the charred embers.

Our farmer stood awed and silent. God had answered his prayer! His large fields of wheat stood unharmed, ready for harvesting. The neighbors looked sadly upon their own burned-out lands, and with wonder at the Adventist's crop, which had been preserved by an unseen Power before their very eyes. They knew that God had honored the man whom they had ridiculed for his faith—the man who had said, "The tithe is the Lord's, and I put my trust in Him."



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



The Way He Should Go—7

By Gordon M. MacLafferty

## How Early

## Should Training

## Begin?

**I** LISTENED to an eminent pediatrician speak on the problems related to the adoption of babies. After many years of study and experience, he urges that the babies be transferred to their future homes as soon as possible, rather than wait weeks or months to see how they turn out. He believes that a child is influenced almost immediately by his environment. And he said that, accordingly, the infant should get the love and attention that can be had only in a private home—his permanent home. He further stated that he believes a child's success depends about 90 per cent on his environment and only about 10 per cent on his heredity.

We would not for a moment want to discredit the self-sacrificing efforts of thousands of workers in institutions that take care of homeless waifs, but I believe that social workers are agreed that institutional care of unfortunate children is not ideal.

The relative importance of heredity and environment has been a favorite subject of debate for many years, and we might profit by investigating the matter briefly.

When a baby is born there are a few things about him that have already been decided—the color of his hair and eyes, his approximate height, his strong points as well as certain weak points, et cetera. He inherited these from his forebears. We might say he got his cute little nose from his mother and his red hair from his father, and his disposition—well let us lay the blame for that on someone farther back.

Of course, we never worry about trying to change the color of a child's eyes or hair—not until much later in life, at least—but we can and should be concerned about strengthening his weak points and subduing some of the undesirable strong points. If environment is nine times as important to a child's ultimate success as what

he is born with, we certainly have a great responsibility. It seems that with proper training almost every child can be a success—that is, he will be able to make a wholesome adjustment to life in general, and will also be prepared for the life to come. Without proper training, his chances for success here or hereafter are doubtful. Such a situation would require a double miracle, since salvation is a miracle in any case.

A well-known verse of Scripture might indicate that environment is 100 per cent responsible for rightdoing. "Train up a child in the way he should go: and . . . he will not depart from it" (Prov. 22:6). With such a promise of success as a result of proper training, it behooves us to study diligently to be sure we actually are bringing up the child in the way he should go. With God's blessing added to our efforts, it surely can be done.

### Start Young

A statement from *Fundamentals of Christian Education* adds weight to what the pediatrician I referred to at the beginning of this article said about the importance of early impressions. "The mother's work begins with the babe in her arms. . . . Their habits must be carefully watched. Evil tendencies are to be restrained."—Page 150.

### God's Presence

By Mrs. C. E. Moon

Like Israel of old  
God has promised to bless  
His dear saints today  
With His presence and rest.

But what can a babe in arms be taught? Very young he will learn who is in control. He will know if he can get what he wants by crying or if decisions are made on a higher level. He will learn to be happy if his mother is happy. Or he will become irritable if mother is too tired from overwork.

How is it that some little ones always cry when they encounter a slight inconvenience and others do not? A baby's response depends mostly on the attitude of the parent toward each situation. If baby topples over and begins to cry over a slight bump, by your reaction you may determine whether he will develop into a spoiled child. Rush over and pick him up and sympathize with the poor little fellow for hurting his head, and he soon learns that he can get attention by stirring up a fuss. But, knowing he has had only a slight misfortune, you could ignore his trouble, or possibly make a little joke of it. He will catch on quickly according to your reaction. If he cries a little, but gains nothing from it, he may become discouraged with trying to get attention by that method.

It is claimed that attitudes are established in the first three years of the child's life. Before he can talk or reason he begins to absorb your way of life. "Before reason is fully developed, children may catch a right spirit from their parents."—*Child Guidance*, p. 27.

We read that "the work of education and training should commence with the babyhood of the child; for

then the mind is the most impressible, and the lessons given are remembered."—*Ibid.*, p. 26.

Baby will begin to learn about love and gentleness by coming in contact with parents who are guided by the Spirit of God. He will learn fair play by the way his older brothers and sisters treat him. From his earliest remembrance he knows that God is good because of the simple songs and verses he hears from his mother. And his attitude toward authority is fixed by the kind, firm hand that guides him daily.

On the other hand, baby can be started out in life with an attitude of fear by the harsh tone of your voice, or the way you walk across the room to pick him up. You give him an angry slap when he needs some kind of discipline and there is stirred up in him the spirit to fight. If the older brothers and sisters jerk things out of his hands just because they want them, he learns to be selfish and uncooperative.

"The first child especially should be trained with great care, for he will educate the rest. Children grow according to the influence of those who surround them. If they are handled by those who are noisy and boisterous, they become noisy and almost unbearable."—*Ibid.*, p. 27.

### How Rough Spots Began

We see talented people today in positions of great responsibility who probably did not get a good start with thoroughly converted and well adjusted parents. A literature evangelist may make a good sales record, but he is uncooperative with his home office. A nurse may be devoted to her patients, but she has never learned the importance of strict Sabbathkeeping. A successful minister may not be able to get along with his fellow workers. And dozens of other cases could be mentioned that might indicate a lack in early training. These rough spots in the characters probably began as small seeds planted in the earliest years of life. God can still give each one the victory over every besetment, but the way has been made more difficult by wrong attitudes in babyhood.

"Parents, you should commence your first lesson of discipline when your children are babes in your arms. Teach them to yield their will to yours. This can be done by bearing an even hand, and manifesting firmness. Parents should have perfect control over their own spirits, and with mildness and yet firmness bend the will of the child until it shall expect nothing else but to yield to their wishes."—*Testimonies*, vol. 1, p. 218.

[End of Series]

## A Story FOR THE YOUNGER SET

### What Was It?

By Inez Storie Carr

**B**RRRR." A telephone ring at midnight has an altogether different sound than a daytime ring. Judy grabbed the receiver.

"Hello, hello."

"Is that you, Judy?" came a voice from far away.

"Yes, Mom, what's the matter?"

"The gangrene in dad's leg is spreading so fast the doctor says his only hope is to have an amputation. Can you come?"

Judy's thoughts raced in circles over all the things she had to do.

"Why—why, sure, Mom. I'll come by plane, at once."

It was good to be back at the old homestead, even though the weary-looking barn that used to be filled with cows, and the haymows where children romped and played, now waited in empty silence. The old mill, whose log saws hummed the busy days away, creaked in loneliness as winds searched it through.

One day after Judy had helped her crippled mother and father from wheel chairs to beds, she thought, "I'll just wander down by Crystal Creek where I used to play, and see if it's changed too."

So intent was Judy on seeing all the changes made by time, that she had not noticed the approach of a dark object from the wooded side of the creek. When she did look in that direction she saw a strange animal heading toward the creek for a drink. At the same time the animal saw her and stopped.

All animals are curious. That is how they learn. At first Judy was curious too.

She knew it was not a fox. She had seen foxes many, many times. They were lighter in color and had fluffy tails. And it was not a coon. She had had a coon playmate that even followed her to school. It could not be a panther, even though dad had told about seeing one once, before so much timber had been cut back. "A panther has a long tail, but it is not bushy and looks as though the tip had been broken, and it walks like a cat," dad had said.

"Now that the trees are growing up again along the creek, animals from Canada could get into northern New York," thought Judy, "but I know that's no panther." There was a lighter streak of fur along the animal's side, or was it the way the light touched it?

Suddenly Judy had a feeling of panic. Could it be a strange, dangerous animal? The place was deserted, for mom and dad stayed in the house. The swampland and timbered hills stretched from Canada to northern New York now. Animals had been known to cross the ice where the St. Lawrence narrowed.

The creature kept coming slowly toward Judy.

Could it be that so-called fearless "demon of the North" that she had heard about—the wolverine, an animal that kills just for the fun of killing?

Judy was transfixed with fright.

The animal approached closer.

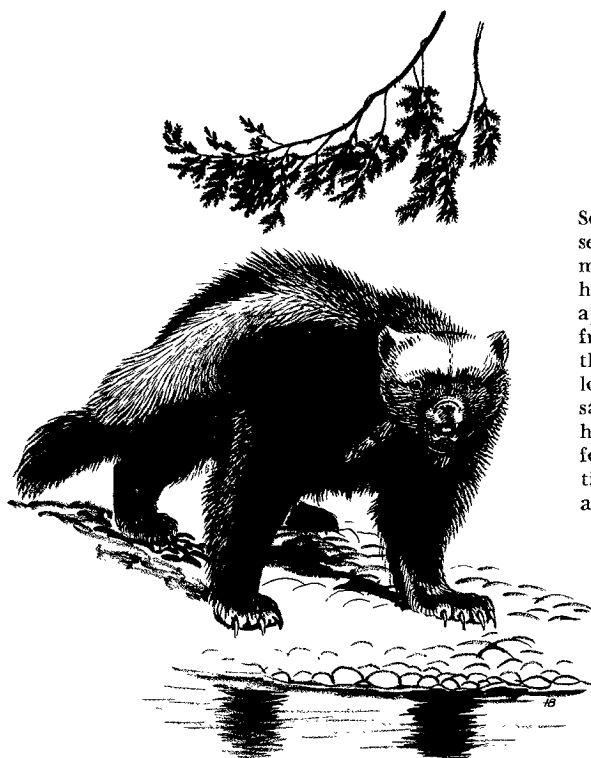
In an emergency we usually do not think of something new but rather that which we have relied on before. Judy had often relied on prayer. "Lord, what shall I do?" Judy's thoughts screamed.

"Go forward."

Judy was not being brave when she took a few steps forward. She was doing just what seemed the right thing to do.

The animal stared for a second, then turned from the creek and bounded back toward the tall timber and swampland.

What was it? Judy still wonders, but she knows her emergency prayer was answered and that her faith had suddenly grown bigger.



HARRY BAERG, ARTIST

So intent was Judy on seeing all the changes made by time, that she had not noticed the approach of a dark object from the wooded side of the creek. When she did look in that direction she saw a strange animal heading toward the creek for a drink. At the same time the animal saw her and stopped.



## Revival of Papal Power

Each year *Christianity Today* invites 25 religious scholars to provide replies to a question that the magazine considers significant. This year the editors posed the question: "What twentieth-century development represents the greatest gain for Christianity? What development represents the greatest loss?"

The answers, published in the October 11 issue of *Christianity Today*, reflect a broad range of opinions. James S. Stewart, moderator of the General Assembly of the Church of Scotland, declared that the greatest gain is represented by "the new climate of understanding among Christians, created by the wind of the Spirit." In like vein, Charles Malik, professor at the American University of Beirut, said: "The ecumenical movement with the push it was given by Pope John XXIII and the Second Vatican Council . . ." A number of scholars offered the view that the greatest gain is the revival of serious Bible study among both Catholics and Protestants.

A somewhat surprising though unusually penetrating reply was given by Gordon H. Clark, professor at Butler University. He said: "It appears to me that the greatest disaster which has overtaken Christianity in the recent past is the immense power regained by the papacy."

Dr. Clark's view will, no doubt, seem harsh to those who are unfamiliar with Bible prophecy. But Christians who understand the meaning of Revelation 13 will recognize it as truth. The man of sin has worked with masterful skill to obtain a position of world influence almost unparalleled in his history. Now his deadly wound is healed. How rapidly is Bible prophecy being fulfilled! How soon Jesus will come!

K. H. W.

## The Election of Local Church Officers

Last week we commented briefly on the fact that every office in the local church is important and therefore honorable and worthy of a person's best effort; that a call to church office is a call to serve and not to exercise authority over the house of God; that whatever honor may accrue to the person holding a certain office comes as the result of discharging his duties faithfully and well; and that the spirit of Christ will lead a person to await the call of his brethren to serve in whatever capacity they consider him best fitted and most needed. This week we wish to consider a few practical points on the work of the nominating committee and on the election to church office.

First of all, members of the nominating committee should review the instructions in the *Church Manual* (pp. 171-177) relative to the work of the committee, as a safeguard against procedures that experience has shown may lead to difficulty and misunderstanding. It is almost superfluous to observe that members of the committee should be people who are respected and trusted for their sound judgment. They should also be acquainted with the varied abilities and personalities of the members, and with the needs of the church and the requirements

of its various offices. Another important factor in selecting a nominating committee is to provide for a broad representation of the church membership. As a rule, no more than one member from a family should be asked to serve on the committee. Nor is it usually best to include those who will be expected to hold the major offices. In every church there are men and women of high qualifications who may not serve best in major offices themselves, but whose sound judgment and experience can be invaluable to a nominating committee.

A second point to remember is that because those who serve on the church board are members of it by virtue of their election to certain offices, it is well to give consideration to making the church-board-to-be broadly representative of the church as a whole. Under no circumstances should the board be dominated by one family, by people who may have the unfortunate tendency to press their personal ideas unduly, or by members of a clique (if, unhappily, the church suffers from such). No person or group of persons has a mandate from heaven to "run" the church and, whether thoughtlessly or deliberately, to ignore the rights and the wishes of others. "The effort of one individual or a small group to dictate to the entire membership of the church is disapproved."—*Church Manual*, p. 171.

### A Balanced Slate of Officers

The only way to assure a balanced church board is by electing a balanced slate of officers. Before completing its work the nominating committee should make, at least for its own information, a list of those who will compose the church board. It may also be considered desirable to read this list along with the final nominating committee report, though, of course, the church does not elect the church board as such.

Sometimes an election results in overloading a few capable and willing persons while others with equal talents, perhaps unknown to the nominating committee, are not assigned. A church is usually stronger if the various responsibilities are distributed as widely as possible. To secure this objective, some churches have found a point system helpful. In such a system each office is rated according to the time it requires and the weight of responsibility involved. To be sure, consideration should be given to the fact that some may be in a position to carry a heavier load than others, but even so, it is not well to overload anyone because he is able and willing. With this system as a guide, the nominating committee will find it easier to distribute responsibility evenly. The church board might be asked to work out such a point system, and the nominating committee vote to follow it, before proceeding with specific nominations. For their own benefit as well as for that of the church, as many members as possible should be brought into active service.

Office seeking and politicking have no place in church elections. Any person who campaigns for a certain church office thereby disqualifies himself for consideration for that office. It is an invariable rule that the office should seek the man, never the man the office. Let us not forget that sin entered the universe when Lucifer campaigned for an office to which God had not called him.

It is always desirable to keep a happy balance between



continuity of service and a rotation of leadership. Continuity of service contributes to experience and, presumably, greater efficiency. On the other hand, rotating leadership at intervals benefits the church by bringing the varied talents of many members into service and also by providing others with an opportunity for in-service training. Often it reveals unsuspected talent. With the possible exception of the church treasurer, it is usually not best to return the same person to the same office year after year when there are others who, with an opportunity for experience, might serve equally well. No one should come to feel that he has a vested right in a particular office.

### Say Yes

An efficient church program depends upon the willingness of its individual members to contribute their time, effort, and talent. Each member benefits from the service performed by others, and each should be willing to bear his share of the load. Goldbricking is no more honorable in the church than it is at home or in social relationships. If the nominating committee asks you to serve, your answer should be Yes, even if it means personal sacrifice, unless there are valid reasons for declining. It is through the nominating committee that God calls individual church members into service. If God expresses confidence in us by asking us to serve, shall we not humbly reply like Isaiah, "Here am I; send me," or like Mary, "Behold the handmaid of the Lord"?

Finally, a church election brings the church and those elected to church office into a compact of mutual responsibility. Acceptance of a call to church office involves a sacred trust. Those who accept office are duty bound to carry out the attendant responsibilities to the best of their ability—to magnify their office. The son in the parable who replied, "I go, sir," when asked by his father to work in the family vineyard, and then idled the day away, did not receive his father's commendation. It is unforgivable to accept an office and then fail to do one's best. On his part, each member who votes in a church election accepts a responsibility to support those whom he elects to office, to cooperate with them, and to help them make a success of their work.

May sound counsel prevail in the important work of our nominating committees across the land this year, and may the rich blessing of Heaven attend those who are now being chosen to lead our churches.

R. F. C.

## From the Editor's Mailbag

The pastor of one of our churches writes that the minister of a Protestant church in the community "told his congregation that the Jehovah's Witnesses are a branch or offshoot of the Seventh-day Adventist Church." At the next prayer meeting our pastor told his people that Charles T. Russell, the founder of Jehovah's Witnesses, formerly known as Russellites, had never been a Seventh-day Adventist and therefore that Jehovah's Witnesses were not an offshoot. He adds, however, that a visitor at his church, one of our school men, challenged his statement and declared that Russell "was once an SDA church member and one of our lay preachers, and that he was one of the leaders of the Messenger Party mentioned in the book *Rise and Progress* by Elder Loughborough." He wants to get this straightened out, and asks for information.

### Our Reply

This is not the first time we have received a letter asking about the relationship, if any, of Charles T. Russell

to the Seventh-day Adventist Church. Some are certain that he was a member at one time, though they never offer any proof. Others have heard some charges made to that effect by non-Adventists and have been influenced in their thinking, at least to the extent of inquiry. Now let us examine the available facts.

First let me say, even if it were true that Pastor Russell—that's the way he described himself always—had once been an Adventist, that would not necessarily prove anything against Adventism. Some Communists were formerly Roman Catholics, Methodists, Presbyterians, Baptists, and the like, but are those churches responsible in any way for the later Communist views of such persons? We all answer No. Furthermore, some men who have started up strange religious cults in modern times have a background of connection with one or another of the Christian churches. We never charge up anything against the particular Christian church because of that fact.

But now, was Pastor Russell ever a member of the Adventist Church? The best evidence that we have leads us clearly to conclude that he never was. He did make a reference to Adventists in one of his writings, and he made it in a context that indicates clearly that he thought we did not have the truth of God. He tells of how he examined the creeds of different churches and found them "on the whole, misleading and contradictory to God's Word. Among other theories, I stumbled upon Adventism." We repeat: There is no record of any kind available that would indicate in any way that he ever yoked up with us or did any preaching for us. Let those who believe otherwise provide proof, or else we think they should be silent. The burden of proof is really not on us but upon those who make a certain claim.

For example, if I should say that a certain questionable Mr. Jones was once a Methodist, there is no burden upon Methodism to make any rejoinder, unless I present certain definite evidence in support of my charge; then it may be necessary for them to comment on the evidence. The fact that I may dislike Mr. Jones and seek to discredit a Protestant body by alleging that he was once a member, avails nothing. What is the proof I have to offer? In the absence of any proof, the Methodist brethren can walk on down the street and disregard my charges. Why not? We should never forget this simple fact. It will help us at certain moments to answer—or not to answer—those who make strange, wild, unfounded charges against Adventism. Always ask the one making the charge what his proof is. Have him give chapter and verse. If he fails to do that, simply ignore his charge. Tell him that you'll hear him again at a more convenient season when he has found his evidence.

Now, specifically, what of the claim concerning Russell and Adventism that is allegedly offered in terms of Elder Loughborough's book *Rise and Progress*? The facts are these: The Messenger Party, to which this unnamed schoolman refers, quoting Loughborough, arose in June, 1853, and lasted but a little while. At that time Pastor Russell, or more correctly, Charles Taze Russell, was only one year old. He was born February 16, 1852.

When we turn to Elder Loughborough's book, we find him referring, not to a Charles Taze Russell but to a C. P. Russell, who was one of the Messenger Party. There is no evidence to indicate that C. P. was even remotely related to C. T.

So, my dear brother, you are correct in telling your church, and anyone else who needs to know, that Charles Taze Russell was not an Adventist, much less one of our lay preachers, at any time. You can also tell them that our teachings are distinctly different from those of Russell.

F. D. N.

# Reports From Far and Near

*A Bird's-eye View  
of Adventism in*

## SOUTH AFRICA TODAY

By Geoffrey E. Garne, President  
Oranje-Natal Conference, South Africa

SEVENTY-FIVE years have passed since the first Seventh-day Adventist ministers, C. L. Boyd and D. A. Robinson, set sail for Cape Town. They came in response to an invitation from two South African farmers, Pieter Wessels and J. J. van Druten, who had learned the truth from an American layman, a Brother Hunt, who worked at the diamond diggings at Kimberley. Within the next few years other workers arrived, among whom were A. T. Robinson, I. J. Hankins, S. N. Haskell, and W. S. Hyatt.

By the end of five years they had organized two congregations, one at Kimberley and one at Cape Town. They had opened treatment rooms and an orphanage in Cape Town and had founded Union College (now Helderberg College) for the training of local workers. They had begun to publish *The South African Sentinel*.

Built on the solid foundation laid by these rugged pioneers, the work in South Africa has continued its steady growth. Today the South African Union Conference embraces four conferences and 11 fields. More than 100 ordained ministers and scores of other workers serve 18,000 baptized members in nearly 300 organized churches.

The work in South Africa is conducted



The a cappella choir of Helderberg College ready to set out on a concert tour. Glanz Hall, the new dining room, is in the background.

by four separate but parallel organizations—one each for Europeans, Africans, Indians, and the Cape Coloured, or mixed races. South Africa is home to millions of non-Africans.

Prospective workers receive their training in three colleges. Helderberg College trains European youth for service in all parts of the Southern African Division. Bethel Training College, in the Transkei, prepares workers for the Bantu peoples. Good Hope College serves our Coloured youth. Both Bethel and Good Hope are administered by the South African Union Conference, whereas Helderberg is a division institution. Good Hope College recently moved to a new, modern campus. This was possible partly as the result of a Thirteenth Sabbath Offering overflow.

Each of these three colleges also operates a primary school and a high school. In addition there is a high school for our European youth in the Transvaal known as Sedaven, which has an excellent record of scholastic achievement. Hillcrest, a junior high school near Cape Town, prepares students for Helderberg. A number of fine primary schools are conducted in such centers as Johannesburg, Pretoria, Durban, Bloemfontein, and Pietermaritzburg. Plans are being laid to raise the Johannesburg and Durban European schools to junior high school status.

The Sentinel Publishing Association near Cape Town publishes our missionary paper the *Signs of the Times*, successor to the old *South African Sentinel*, and an increasing volume of truth-filled periodicals and books in the many languages spoken by the peoples of South Africa. A strong army of literature evangelists is placing the printed page in thousands of homes.

The Voice of Prophecy Bible Correspondence School operates from Cape Town. Established by E. L. Cardey during the trying years of World War II, it has reached tens of thousands of souls with the message. Each year persons of all races are added to the church as a result.

The public proclamation of the Word has ever played a prominent part in the work in South Africa. Among the notable list of names of men who have engaged in public evangelism in the cities and towns of South Africa are W. H. Branson, first president of the Southern African Division; F. G. Clifford, who recently retired as president of the Australasian Division; W. D. Eva, now secretary of the Southern African Division; A. W. Staples, now president of the South African Union Conference; S. S. Hiten, now in institutional work in the United States; Paul Wickman; Ben L. Hassenpflug of Texas; and the late J. H. Raubenheimer. For 35 years J. C. van der Merwe has been proclaiming the message in tradition-bound centers throughout the republic and in South West Africa. In recent years two Australian evangelists have brought great additional stimulus to the evangelistic program. Alvin E. Cook, now in England, conducted highly successful campaigns in the golden metropolis of Johannesburg, in the capital, Pretoria, and in Cape Town. Raymond H. Kent reaped rich harvests in Durban; in Bloemfontein, capital of the Orange Free



Anerley Place, a new home for senior citizens on the south coast of Natal.

State; and is at present stirring Pietermaritzburg, capital of Natal. Hundreds of smaller campaigns are conducted annually.

In recent years three homes for senior citizens have been established—one at Cape Town, one near Johannesburg in the Transvaal, and one on the Natal coast south of Durban. Our people are now able to approach their sunset years with a sense of security.

In the postwar years Youth Camp evangelism has developed rapidly. Two beautiful camp centers have been established, one at Hartenbos in the Cape and the other at Anerley on the Natal coast. These camps are doing much to hold our youth.

In the field of health evangelism we have Maluti Hospital in Basutoland, which has become a strong center. The two dedicated young surgeons, W. E. Staples and H. E. Clifford, have established a reputation for Maluti that extends far beyond the borders of the mountain country the hospital was intended to serve. The Basuto people speak of Dr. Staples as "the man who makes the blind to see." To the staff of Maluti this title refers to spiritual as well as physical eyesight. Both doctors also are ordained ministers, and all the staff members are active soul-healing missionaries in the truest sense of the word.

A few years ago an important advance step was taken in the establishment of a home for nurses in training at the Cape. This institution provides a spiritual haven and a cultural and social center for our young women, who must take their training at a public hospital. We have no training course of our own. This fine center is conserving our young women for the truth and for the work. Its influence is being felt throughout the division.

More recently we have established a health-food factory under the name of National Tru-Foods. This venture is still in its initial stages, but it has already helped to make our people in South Africa more health-food conscious. Another recently established center of health

evangelism is the clinic and maternity home at Port Shepstone, administered by the Indian Mission. This clinic serves the Indian community of the lower south coast area of Natal.

Our most urgent single need today is the re-establishment of sanitarium work for the European population. Immigrants from Western Europe and East and Central Africa are pouring into the republic at the rate of 30,000 a year. The importance of this urgent need can hardly be overemphasized.

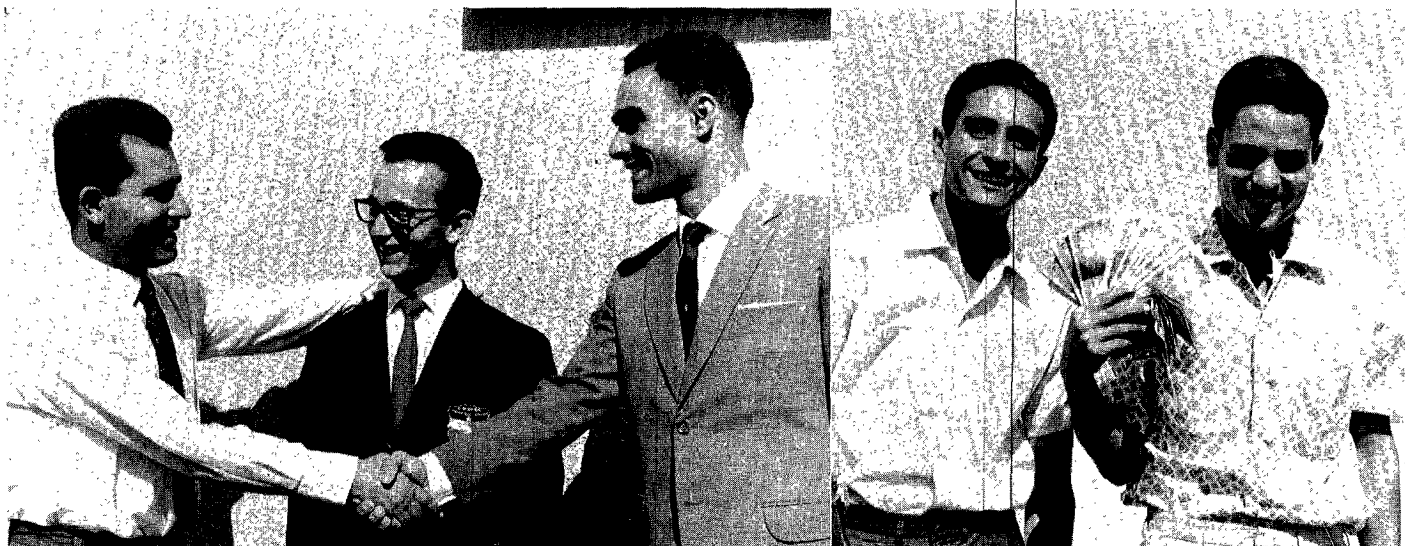
Much has already been accomplished in South Africa, but a great deal remains to be done. Much land remains to be possessed. American business magnates are investing billions of dollars in mining and industrial enterprises in the Republic of South Africa. We invite you to become a shareholder in the South African Soul-saving Enterprises Unlimited this coming thirteenth Sabbath.

## Literature Evangelism in Bible Lands

By D. L. Chappell, *Departmental Secretary Middle East Division*

Upon arrival in hot Kuwait, our two adventuresome student literature evangelists, Zaharia Youssif and Farouk Rizk, had to leave their 50 copies of the Arabic *Your Way to Health and Happiness* with the customs official. They were pleasantly surprised the next morning to learn that the customs official had purchased Adventist books when a student in Cairo University in Egypt. He encouraged the young men to begin their work in the offices of the customs department. As a result they sold 26 books the first day.

Able to obtain only a visitor's visa, Zaharia and Farouk were permitted to remain only six weeks. But how they worked, and how God blessed their labors! In this tiny oil sheikdom on the Persian Gulf they left 577 copies of various Adventist books. Since we have no Book and Periodical House in Kuwait, the books were shipped directly from our



Shahada Halabi, Lebanon publishing secretary (left), congratulates George Khoury (center) and Guirguis Narouz on a job well done. They sold 61 books to one man. Right: Farouk Rizk and Zaharia Youssif, two students of Middle East College in Beirut, Lebanon, who sold 577 Adventist books in Kuwait during the summer. They had to bring back to Beirut in cash the money they received.

Middle East Press in Lebanon, and the colporteurs carried all the money they received back with them.

Here in the Middle East many of our colporteurs work in pairs, going together to the homes and offices. Guirguis Narouz and George Khoury, two student literature evangelists working the small resort villages on the mountainside above Beirut, came to the office of a businessman from Kuwait who was spending the summer here. After listening to Guirguis' sales talk for the new health volume, this man said he would take 20 copies. As they were leaving the mission office the next day with the books, Shahada Halabi, Lebanon Section publishing secretary, counseled them: "After you have received the money for the health books, show him *All About the Baby* and the cloth *Bedtime Stories*." He purchased 61 books in all, for a total of 520 Lebanese liras (\$167).

The Cyprus immigration officer had agreed that two other students, Nadeem Beebe and George Karabache, might canvass among English people on the island, but police stopped them a few days later in an army camp area. A. N. Barlas, Cyprus publishing secretary, began inquiring about a permit for the camp. He was referred from one officer to another, each of whom told him, "I can't grant you permission to work here. It's against the rules of the army." But Barlas kept asking, "Well, then, whom should I see?" Finally he found himself presenting his case before a high-ranking officer by the name of Ladd. Without hesitation Ladd issued the permit. What led him to do so? His wife had purchased books the very day the students began their work, and he had become acquainted with the value of these books in his own home.

These experiences illustrate a few of the many unique ways in which God is using His modern Josephs, Daniels, and Pauls in Bible lands today. Especially are we grateful for His manifold blessings to the 70 students who canvassed this summer in Lebanon, Syria, Kuwait, Iran, Jordan, Cyprus, and Egypt.

## Midnight Prayer Builds a Philippine Church

By R. P. Alinsod, *Evangelist*  
*South-Central Luzon Mission*

Nearly 300 church members, relatives, and friends crowded into and around the new Seventh-day Adventist church at San Antonio in Kalayaan, Laguna, Philippines. The morning service was led by L. E. Tucker, radio and television secretary for the North Philippine Union Mission, and his staff. That afternoon 12 persons were baptized.

In 1954 the Cabusura family settled in the mountaintop town of San Antonio. For nearly ten years the area had remained

desolate in the aftermath of the war. Soon, however, a village grew up, and the Cabusura family, loyal Seventh-day Adventists, began holding meetings in their home. In a short time the group of members had increased to ten, and the mission assigned me to be the spiritual leader of this company.

These faithful believers decided that they must build a church. Brother and Sister Toribio Austria donated a plot of land for the project, and others donated lumber and other materials. Soon the work began, but when the structure was only half completed we ran out of materials and money.

I called the brethren together, and we had a special prayer meeting that con-



Seventh-day Adventist church at San Antonio, Philippines.



tinued until midnight. About three o'clock that morning Sister Gregoria Cabusura awakened me and handed me 300 pesos. I was surprised, and asked her where it had come from.

"For eight years, knowing that I was sick and would probably die, I have been saving little by little for my funeral expenses," she replied. "I have kept the money in an old dress in a trunk. I planned to will this old dress to my husband, knowing that he would look at it lovingly and find the money. But God has given me better health, and I want to use this money to help finish the church."

Wonderful as this gift was, it was not enough. Inspired by this evidence that our prayers were being answered, we held another meeting. For several hours we tried to think of some way to find the money and materials to finish the church, but without success. Finally, in the early hours of the morning, we held another prayer season. We had decided to ask God to give us favor with a non-Adventist neighbor of one of our members who lived far up on the side of another mountain. We knew this man could supply us with the lumber we needed if he felt so impressed.

As we finished our prayer we noticed someone wandering about outside—someone curious to know what was going on, we thought. But when we went out to investigate we found the very man about whom we had been praying and from whom we hoped to be able to secure the lumber. We told him what had happened, and he agreed to donate not only the lumber but other needed material as well.

With these remarkable answers to prayer, the brethren took fresh courage. Some mortgaged their meager possessions so they would have funds to give.

Now we have a concrete-block church, painted inside and out and including a baptistry, 21 by 36 feet in size. The building was completed in three weeks. It was dedicated earlier this year by Gil de Guzman, president of the South-Central Luzon Mission.

After the dedication a series of evangelistic meetings was held, as a result of which 16 were baptized. More recently 12 more were baptized.

## Jonas, Builder for God

By P. G. Werner  
Departmental Secretary  
Central African Union Mission

Jonas Gisimba, star literature evangelist of the South Ruanda Field, took up this line of work late in life. After a brief formal education he was employed as a mason 26 years ago. For a number of years he built houses at Gitwe Mission.

About 12 years ago Jonas changed to another building job—that of building souls for the kingdom of God. Through these 12 years he has been instrumental in the conversion of about 400 people, and the members of at least two churches are all his converts. He has devoted much time to giving Bible studies and preaching in the neighboring churches on Sabbath. In recognition people began to call

him Pastor Jonas. For a number of years he has held the record of the highest sales in the South Ruanda Field.

Not long ago Jonas met five people, one of whom held a strange object in his hand. Ever alert, Jonas asked what this object meant. They told him it was used in consulting a medicine man. He asked permission to sit and talk with them, saying that he had a message from God for them.

Jonas read from Isaiah 8:19: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Following this he read passages from one of the books he was selling. They became keenly interested and asked, "Has God truly said these things?" This gave Jonas an opportunity to explain how the true prophets of God have worked, and how the Word of God has come down from them to us today.

One of the men said he would like to place himself fully in the hands of the Creator instead of serving the evil spirits.

He bought a copy of Jonas' book, and the others followed his example.

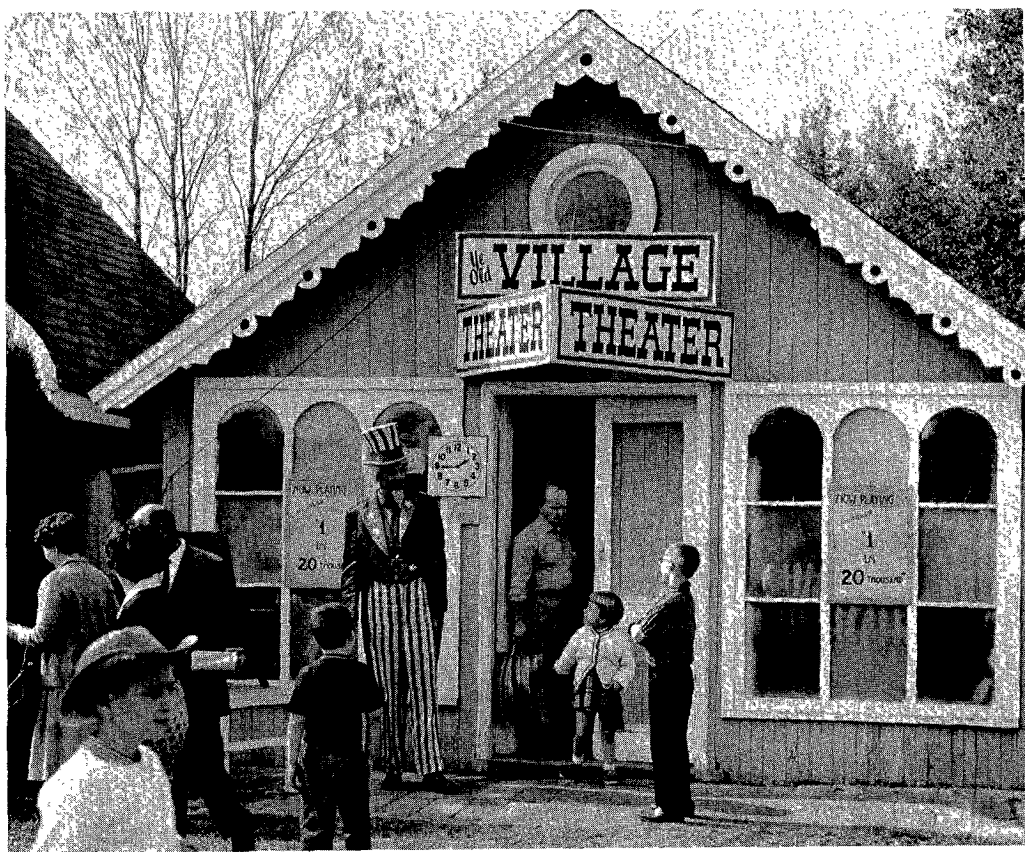
In his interesting and effective way Jonas carries on his witness as a master builder of the kingdom of God, and God blesses his humble, faithful efforts.

## North Pacific Conducts Home Nutrition Training

By Kathleen Zolber  
Home Economics Department  
Walla Walla College

Sixty-seven delegates from five conferences of the North Pacific Union Conference completed a four-day home nutrition training program at Walla Walla College, September 8-12. Mrs. Melvin Zolber, union conference lay nutrition instructor-trainee, was the director.

High lights of the course included lectures by Dr. Mervyn Hardinge, of Loma Linda University, Prof. Joseph Barnes and Mrs. Carl T. Jones, of Walla Walla College, and Dr. John Potts, Walla Walla physician. Also presenting lectures and



## Exhibits at Massachusetts Fairs

Among the fair exhibits sponsored by the Southern New England Conference was one at the Eastern States Exposition in Springfield, Massachusetts (above). Another was sponsored by the Danbury-Bethel, Connecticut, church at the Danbury State Fair. More than 55,000 pieces of literature, logs, and enrollment cards were distributed at the Springfield Exposition, which draws 500,000 visitors. At the Danbury Fair, Uncle Sam, in the person of John Orvis, invited visitors to see the film *One in 20,000*. At the request of the fair management, Brother Orvis led the fair parade each day. Many interesting contacts were made at both of these exhibits.

S. A. YAKUSH, Departmental Secretary  
Southern New England Conference



Delegates from five conferences of the North Pacific Union in attendance at the home nutrition program conducted at Walla Walla College, September 8 to 12.

demonstrations were Wilmer Snyder, director of the Walla Walla College food service, and Mrs. Zolber, associate professor of home economics at the college.

Leading out in the devotional period each morning were P. W. Christian, president of Walla Walla College; Jack Hubbs, manager of the Walla Walla General Hospital; N. R. Johnson, pastor of the College Place church; and George Chambers, associate pastor of the College church. Dr. Sherman Nagel showed slides of mission work in Africa and related experiences.

Emphasis was given to methods of teaching and to demonstration tech-

niques. Excellent demonstrations were presented by Mrs. Clayton Prusia, of Walla Walla, Mrs. N. R. Dower, of Seattle, Mrs. C. J. Ritchie, of Portland, and Mrs. Lyman Shaw, of Pocatello, Idaho, lay nutrition instructors. Foods prepared in the demonstrations were served at the regular meal periods. Favorite recipes selected by the delegates were made available to all in attendance. Mr. and Mrs. Lyman Miller, of Worthington Foods, demonstrated the preparation of an adequate lunch.

Enthusiasm and a spirit of dedication to health principles prevailed during the entire session, which was made possible

by the local and union conferences. Each delegate is now eligible to conduct cooking and nutritional classes, and each has accepted the responsibility for conducting such a course in the near future.

*From Home Base  
to Front Line*

#### Australasian Division

Mr. and Mrs. Leon Powrie, who have served for two years in the Sepik area of New Guinea, have responded, while still in mission service, to a call from the Southern Asia Division to serve in East Pakistan. Brother Powrie's experience on the Sepik River has prepared him for his work in East Pakistan, where he will operate a mission launch, caring for the medical needs of the district in addition to his evangelistic endeavors. The Powries left for East Pakistan in September.

Colin Fraser returned to Goroka, in New Guinea, to continue teaching work in that field after enjoying a furlough in the homeland. Brother Fraser left Sydney on September 14, leaving his wife and infant daughter to follow in a few weeks' time.

Miss A. Guizzard, a qualified nursing sister who has served at the Sydney Sanitarium and Hospital for several years, left Sydney, September 18, for Wabag in Central New Guinea. She will engage in nursing work in the newly opened Sopas Hospital.

Pastor and Mrs. J. P. L. Gray and two children left Sydney, September 18, for New Zealand to visit relatives en route to Fiji, where Pastor Gray will engage in full-time evangelistic work in the West Fiji Mission. Pastor Gray's previous experience has been in successful public evangelism in the home field of West Australia.

Mrs. W. Miller and daughter left Sydney, September 21, on the *Rona*, bound for Fiji to join her teacher husband, who had left earlier to take up his appointment at Fulton Missionary College. This

### Northeastern Conference Fall Workers' Meeting

The Northeastern Conference workers met September 23 to 26 at Top o' the World Lodge, Lake George, New York. Teachers, Bible instructors, ministers, office secretaries, and departmental workers were all present. R. A. Anderson, secretary of the General Conference Ministerial Association, took the workers through his book *Preachers of Righteousness*.

Present from the Atlantic Union Conference were H. W. Peterson, home missionary secretary; G. H. Rainey, ministerial association secretary; and W. C. Whitten, publishing secretary. Dr. N. Burrell, of the General Conference Education Department, and Emerton Whidbee, conference education secretary, were in charge of the program for the teachers.

It was reported that 500 have been baptized during the first three quarters of 1963. Reports also were given of numerous tent and church meetings held during the summer. G. R. Earle gave an encouraging report on his meetings now being held three nights each week in the Brooklyn Academy of Music. The tithe has shown a considerable increase, and 1963 promises to be a banner year in all phases of the work.

F. L. JONES, Secretary-Treasurer  
Northeastern Conference





is the second period of mission service for the Millers, who had previously served in mission work in the Central Pacific Union Mission.

#### North American Division

Konrad F. Mueller left New York City, October 7, returning after furlough, via Germany, to Nigeria. Sister Mueller and their two children sailed October 27 from New York City on the T.S. *Bremen*, for Germany, en route to Nigeria. Elder Mueller is a Bible teacher in the Adventist College of West Africa.

Dr. and Mrs. William L. Hebard and three children, of Long Beach, California, left Los Angeles, California, October 13, for Okinawa. Dr. Hebard will serve as a relief doctor in Okinawa for about a month. He will then connect with the Penang Sanitarium and Hospital in Malaya.

Dr. and Mrs. Sherman A. Nagel, Jr., and two children, sailed from New York City on the S.S. *Titania*, October 15, returning to Nigeria after furlough. Their son Lewis sailed from New York City, September 3, going to Newbold College in England. Dr. Nagel is medical director of the Northern Ngwa Hospital in East Nigeria.

Mr. and Mrs. Lloyd E. Barber and son Gary Steven left San Francisco, California, October 18, returning to Java after furlough. Another son Lloyd Wayne left San Francisco, August 27, for Singapore, where he will attend Far Eastern Academy. Brother Barber is manager of the Indonesia Publishing House.

W. R. BEACH



H. M. S. Richards is ferried by sampan to inspect the *Roberts Sea-Light*, now flagship of our evangelistic fleet based at Hong Kong.

tarium, gave the dedicatory prayer. Dr. Isabel Ing cut the ceremonial ribbon. The *Roberts Sea-Light* is now the flagship for our little fleet of missionary boats, which includes a motorized junk, the *Sea-Light I*, which is used to reach distant island and coastal villages, and *Sea-Light II*, a sailing sampan students of the college regularly used to reach seaside branch Sabbath schools and to visit evangelistic interests.

## Condensed News

### Florida Nurses' Retreat

H. F. Roll, secretary-treasurer of the Florida Conference, led out in a spiritual retreat for professional nurses and their families held at Camp Kulaqua, October 11-13. The idea for this retreat originated with the nurses at Florida Sanitarium and Hospital, who felt the need for a special time devoted to spiritual emphasis to refresh them for continued service. Active nurses throughout Florida were invited. Teachers at Forest Lake Academy had planned a similar program, and the two groups joined in the retreat. More than 100 attended the three-day encampment, which was sponsored by the Florida Conference and the Florida Sanitarium and Hospital. G. Ray James, MV secretary of the Florida Conference; William Fuchs, principal of Forest Lake Academy; and Mike Blaine, academy pastor, led out. Mrs. Lucas, R.N., director of in-service education at Florida Sanitarium and Hospital, coordinated the program.

HOMER N. GROVE



## Brief News OF MEN AND EVENTS

### A New Voice by the China Sea

By Wilbur K. Nelson, Chairman  
Department of Religion, South China Union College

"Christianity itself began by the sea. Jesus Christ was the first great Preacher by the sea. It is very appropriate that sea-evangelism should be carried on here in Hong Kong." It was the familiar voice of H. M. S. Richards. Standing before a rock pulpit, with his audience seated on the beach beside the China Sea, he addressed the youth of South China Union College, their faculty, and guests.

This unusual service was the dedication of our first floating evangelistic center, whose mission is to bring new health and hope to the 150,000 Hong Kong sea dwellers. Named the *Roberts Sea-Light*, the sturdy craft with its chapel and clinic facilities provides a marvelous opportunity for evangelism by our Hong Kong youth. The service featured not only the dedication of a boat to the service of God but also of young lives to the work it represents. President Samuel Young of the college introduced the participating guests, who also included H. M. S. Richards, Jr., and Richard Barron. The Act of Dedication was led by C. B. Miller, president of the South China Island Union Mission, and Dr. Clarence Ing, medical director of the Hong Kong sani-



### Southern Asia Division

Reported by  
J. F. Ashlock

► F. H. Nash, principal of the Assam Training School, passes on the good news that, after having been delayed for a number of years, the project to provide water for the school is now completed. A dam eight feet high and 60 feet across, all in concrete, now controls the rushing mountain stream at the rear of the school farm. Two hydraulic rams lift the water 450 feet to a storage tank, from which it is pumped to the two dormitories, the teachers' homes, and the irrigation canals.

► Under the supervision of Jon Khonghat, one of the teachers at the Assam Training School, the farm is yielding an abundant potato crop. More than Rs. 5,000.00 worth of potatoes have already been sold in the Shillong city market.

► Dr. D. V. Potdar, vice-chancellor of the Poona University, spent several hours at Spicer Memorial College on Indian Independence day, August 15. M. E. Cherlan, college president, had arranged for a cultural program to be presented by the students, for a tour of the classrooms, the laboratories, and the industries, and finally for a delicious vegetarian dinner to be served. Dr. Potdar, himself a strict vegetarian, was especially

pleased with the vegetarian diet. He took a keen interest in the unique type of education that trains the hand and the heart along with the head, and asked many questions of teachers and students. Before leaving he expressed his evaluation of Spicer Memorial College by saying, "This is real education. This is what our country needs today."

► G. W. Maywald, division home missionary secretary, told the office staff at morning worship that C. Powar, a lay member in the North Maharashtra Section, has prepared 17 candidates for baptism during the past year.

► J. W. Popowich conducted two lay workers' institutes in the Western India Union during September. As God's plan for church members was revealed and the burden for souls was rolled upon the hearts of those in attendance, all 22 at the Toka institute and the 17 at the Panhala institute volunteered to join "Nehemiah's Building Crew." The objective of each member is to give at least one Bible study every week and to win at least one soul to Christ and the Advent message during the year.

► H. T. Burr, who has served in the Northeast Union for the past 17 years in departmental and administrative responsibility, has accepted an invitation to join the teaching staff of Spicer Memorial College.



## Inter-American Division

Reported by  
D. H. Baasch

► Andrés H. Riffel, president of the Colombia-Venezuela Union, reports 1,449 baptisms in the Colombia-Venezuela Union to September 8. The union baptismal goal for 1963 is 2,510.

► A tract of land has been purchased near Nirgua, in the state of Cojedes, Venezuela, for the new Venezuela secondary school. A large committee composed of administrators and educational leaders from the Inter-American Division, the Colombia-Venezuela Union, and the East and West Venezuela missions selected the site.

► Américo Ciuffardi has begun a series of evangelistic meetings in the new Avenida Mella church in Santo Domingo. He reports an average attendance of 500 to 600 persons. Frequent baptisms are being conducted during the campaign. In the first, 31 individuals were baptized, and 25 to 30 are being prepared for the next baptism. Twenty lay Bible workers are assisting in the visitation program.

► The evangelistic team of the Puerto Rico Conference, under the direction of Raúl Villanueva, began a large evangelistic campaign in San Juan, Puerto Rico, Saturday night, September 14. In spite of some difficulties with the new air auditorium, an audience of more than 650 filled every seat. Two meetings were held the second evening in order to accommodate the attendance.

► A weekly television program being conducted in Santo Domingo by Américo Ciuffardi is reaching an estimated 150,000 viewers. This is a very high rating

for the Dominican Republic. This is the first regular, live TV program presented by Seventh-day Adventists in the Inter-American Division territory.

► Sergio Moctezuma, Sabbath school secretary of the Mexican Union, reports a goal of 35,270 branch Sabbath schools for Mexico during the next three years. This is more than one per church member for the union.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Two new church schools opened this year in the Northeastern Conference—one in Syracuse and the other in Rochester, New York.

► A successful home nutrition instructor's course was held October 20-23 at Bates Memorial Medical Center, Yonkers, New York. The instructor was Mrs. Dorthea Van Gundy Jones.

► G. H. Rainey of the Columbia Union has accepted a call to the Atlantic Union to serve as associate ministerial secretary. Elder Rainey worked in the South Central Conference from 1950 to 1956, serving as conference evangelist from 1952. He held a number of efforts and raised up several churches in the Southern Union. From there he went to the Allegheny Conference as pastor and evangelist.

► D. B. Reid has assumed the pastorate of Emmanuel Temple in Buffalo, New York. He comes from St. Louis, Missouri, where he was pastor of the Berean church, the largest church in the Central States Conference. Before coming to this country, he pastored the large North Street church in Kingston, Jamaica.

## Oklahoma Ordination

Earl Osborn (third left) and Clarence Southard (fourth right), were ordained to the gospel ministry at the Oklahoma camp meeting. Mrs. Osborn and Mrs. Southard stand next to their husbands. Participating in the service were J. E. Edwards, of the General Conference (third right), W. A. Fagal, of Faith for Today (second right), L. C. Evans, president of the Southwestern Union (not shown), W. A. Dessain, president of the Oklahoma Conference (right), and W. B. Robinson, secretary-treasurer of the conference.

W. A. DESSAIN, *President*  
Oklahoma Conference



## Canadian Union

Reported by  
Evelyn M. Bowles

► The first lay Bible instructors' school in the Ontario-Quebec Conference was conducted in the Oshawa College Park church, October 7-12. Eighty-two students took this course, conducted by V. W. Schoen and his associates. They plan to train others in methods of soul winning.

► R. A. Matthews, who served for a number of years in pastoral work in the Maritime Conference, and more recently as pastor of the Winnipeg, Manitoba, English church, has joined the staff of the Ontario-Quebec Conference as church development secretary.

► E. L. Stewart of the Southeastern California Conference, has accepted a call to the British Columbia Conference, and has already entered upon his new duties as director of the Oliver-Penticton district.

► Robert Tetz, who recently graduated from Andrews University, has joined the British Columbia Conference, and will be in charge of the Vancouver district.

► W. S. Jesske, director of field service for the Voice of Prophecy, visited the Ontario-Quebec Conference the latter part of September and spoke in a number of churches, promoting the Voice of Prophecy and telling his own thrilling life experience.

► Archa O. Dart, assistant secretary of the Education Department of the General Conference, for Parent and Home Education, conducted the Kingsway College Week of Prayer in Oshawa, October 14-19.

► Eleven new teachers joined the 34-teacher staff of the British Columbia Conference this year, coming from the United States and various places in the Canadian field. Four of these attended Canadian Union College last year and are experiencing their first year in the teaching profession. Lorna Watts is teaching at Chilliwack, Mrs. George Holdal at Dawson Creek, Mrs. Doris Brandt at Armstrong, Mrs. E. Astleford at Keremeos, Bonnie Campbell at Mission City, Arvel Sage, Jr., at Okanagan Academy, Lucy Kiehlbauch at Oliver, Reo Ganson at Prince George, Eileen Bayliss at Rest Haven, Alberta Reimche at Salmon Arm, and Albert Stoops at Vancouver.



## Columbia Union

Reported by  
Don A. Roth

► The third annual meeting of the constituency of the Charles F. Kettering Memorial Hospital was held Monday, October 7, at the Far Hills (Ohio) church. Progress reports by the staff indicate that the hospital and the school of nursing are about 85 per cent completed, and patients should be admitted by early in 1964. The board of trustees now includes Neal C. Wilson, president; D. W. Hunter, vice-president; G. B. Nelson, vice-president; J. B. Bogle, W. L. Cheatham, Ro-

selva Daugharthy, M.D., T. R. Gardner, G. T. Harding, M.D., C. B. Hirsch, Cyril Miller, H. S. Nelson, A. J. Patzer, H. E. Rice, W. E. Sooy, and F. W. Wernick. J. Russell Shawver, associate administrator, was appointed secretary, and Paul Reichard, controller, is the treasurer.

(Continued on page 24)

## Three Ordinations

### Lake Titicaca

In a recent ordination service at the Lake Titicaca Training School in Peru, Norberto Franco (third left) was set apart to the gospel ministry. Participating in the service were (left to right) Ruben Pereyra, evangelist of the Lake Titicaca Mission; Juan Riffel, home missionary secretary of the South American Division; Elder Franco; R. Curtis Barger, associate secretary of the General Conference Sabbath School Department; D. R. Christman, president of the Inca Union; and D. K. Sullivan, president of the Lake Titicaca Mission. Elder Franco, who is now pastor of the Cuzco church, was baptized in Argentina as a youth by Elder Riffel.

**H. O. BURDEN**  
*Departmental Secretary*  
*Lake Titicaca Mission*

### Puerto Rico

Franco Vega, Eliezer Candelaria, and Eliezer Meléndez (center) were ordained to the gospel ministry on July 27, during the eighth biennial session of the Puerto Rico Conference. Ministers participating in the service were (left to right) A. Ray Norcliffe, president of the Antillian Union; C. L. Powers, president of the Inter-American Division; R. R. Drachenberg, president of the Puerto Rico Conference; and W. E. Murray, vice-president of the General Conference.

**R. R. DRACHENBERG**, *President*  
*Puerto Rico Conference*

### Santo Domingo

Ordained to the gospel ministry August 3 at the eleventh biennial session of the Dominican Conference were Angel Gómez, Joel Gómez, Américo Ciuffardi, and Dionisio Christian (standing, left to right). Participating in the service were A. Ray Norcliffe, president of the Antillian Union; W. E. Murray, vice-president of the General Conference; C. L. Powers, president of the Inter-American Division; and Gabriel Castro, president of the Dominican Conference.

**A. RAY NORCLIFFE**, *President*  
*Antillian Union*



► James Washington, pastor of the Roanoke, Virginia, church in the Allegheny Conference, is the guest speaker at the Week of Spiritual Emphasis at Pine Forge Institute.

► "Voicing the Gospel in Our Strange New World" is the title of a series of meetings conducted by Theodore Carcich, vice-president of the General Conference for North America, the week of November 3 to 9, at the Hyattsville, Maryland, church.

► An estimated 20,000 pieces of literature were given out at the Prince George's County Fair by members of the Adelphi, Beltsville, Bladensburg, Hyattsville, Pennsylvania Avenue, Sligo, and Takoma Park churches. The film *Verdict* at 1:32 was shown a number of times daily.

► A group of 14 Ohio Missionary Volunteers took a canoe trip of 135 miles on the Mohican, Walhonding, and Muskingum rivers, June 18-26. The group had locks to go through and six dams to portage.

► Dr. Le Roy Van Buskirk has opened an office for the practice of general surgery in Aliquippa, Pennsylvania. Dr. Van Buskirk is a graduate of Loma Linda University and has completed his internship and residency in surgery at the West Penn Hospital in Pittsburgh, Pennsylvania.



## Lake Union

Reported by  
Mrs. Mildred Wade

► William H. Wilson has been called to connect with the Hinsdale Sanitarium as assistant administrator. He has had a number of years' experience as an administrator in the denominational educational system. He is also a medical technologist and X-ray technician, and has recently been administrator of the Mountain Sanitarium at Fletcher, North Carolina.

► More than 300 members and guests of the Association of Self-supporting Institutions met at Battle Creek, Michigan, October 2-5, for their biennial convention, according to J. P. Winston, the Lake Union representative. The first day was devoted to commemorating the centennial of the Seventh-day Adventist health message, which began 100 years ago in Battle Creek. A special workshop was conducted for chaplains, with Vernon Rees, chaplain of the Washington Sanitarium, as chairman.

► John D. Woodin recently took up his duties as assistant treasurer in the Illinois Conference. He entered denominational service in the Illinois Conference in 1949. After five years he was called to New England, and a few months later accepted an invitation to serve in Brazil. Since his return from the mission field he has been serving in the Texico Conference.

► The Bloomington, Indiana, church was dedicated free of debt, October 26. Construction began in the fall of 1957, and the building was occupied in Feb-

ruary, 1958, with R. E. Eckerman as pastor. The edifice was erected at a cost of \$85,000, which is considerably less than its present value. R. S. Joyce, the conference president, spoke at the morning service, and J. D. Smith, president of the Lake Union, gave the dedicatory sermon in the afternoon. Glenn H. Hill, the present pastor, assisted in the services.



## Northern Union

Reported by  
L. H. Netteburg

► Jerald J. Diede has been called to the South Dakota Conference office to assist M. L. Hale in the treasury department.

► More than 300 people attended the opening meeting of the It Is Written evangelistic team in Cedar Rapids, Iowa, on Sunday night, September 22. W. K. Mansker is the speaker, assisted by A. H. Gerst and Ralph Pueschel.

► The book *Century of Miracles* has been placed in many public libraries in Iowa. The response has been encouraging.

► William C. Brown, cashier in the Minnesota Conference office for the past year and a half, has enrolled in the pre-medical course at Union College. Filling his position is Rodney A. Diede, formerly of Wishek, North Dakota.

► J. R. Coyle, who has been serving as pastor of the Duluth, Minnesota, church, has accepted a call to become pastor of the St. Joseph, Missouri, church. M. C. Horn has been called to become pastor of the Duluth district.

► The Minneapolis Glendale and the Bemidji churches in Minnesota both report new branch Sabbath schools begun since laymen's congress.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Arthur J. Escobar is the new pastor of the Pacific Union College church. He comes from the Central California Conference where he has been the public relations, religious liberty, and radio-television secretary. Prior to this he was pastor of several churches in the Southern California Conference. Elder Escobar graduated from Pacific Union College in 1941.

► Carl Coffman, assistant professor of religion at Pacific Union College, spoke for the recent Week of Prayer at the PUC preparatory school. Fred Veltman, assistant professor of Biblical languages, was the Week of Prayer speaker at Monterey Bay Academy; and Robert W. Olson, chairman of the department of religion at Pacific Union College, conducted Fresno Union Academy's Week of Prayer.

► Welcomed as the first pastor of the Monument Valley church is Ralph Sneed, recently pastor of the Springfield, Oregon, church. Elder Sneed graduated from Pacific Union College in 1953 and served for a time in the Northern California Conference.

► More than 51,000 attended the Farmers' Fair recently held in Hemet, California, and had a chance to see the radio-television booth sponsored by the Seventh-day Adventists. Thousands picked up literature telling of Faith for Today, the Adventist Hour, It Is Written, and the Voice of Prophecy.

► H. J. Eslinger, for the past four years a pastor in the North Dakota Conference, has assumed the pastorate of the Redwood City church in the Central California Conference. He is a graduate of



## Billboarding Temperance in Michigan

This is one of 38 billboards provided by the Michigan temperance department along the highways of the State. The Michigan Conference pays more than \$3,000 annually for the upkeep of these signs, but this amount represents only part of the actual cost. One official of the sign company is a staunch believer in temperance, and the company shares the expense. The billboard message is completely changed each year.

In letters from motorists we have received comments such as: "Saw your highway sign. Need help." "The lines for my personal bottle stretch all the way from Chicago to Detroit. This sinner needs help."

A prominent businessman commented to an Ingathering solicitor, "I gladly give to Seventh-day Adventists because you people take a firm stand against liquor. Keep up the good work and I'll always help you."

A. K. PHILLIPS, Departmental Secretary  
Michigan Conference

Walla Walla College and served for nine years in Canada before coming to the States.

► The education department of the Southeastern California Conference reports that 4,059 children are enrolled this year in the 27 elementary and intermediate schools and the five academies in the conference. These schools employ more than 250 persons.

► Mabel Wichman, member of the Fallon, Nevada, church, and R. L. Larsen, pastor, recently visited every motel in town and were successful in presenting the managers with 179 copies of *Time Running Out* to be placed in the motel rooms.

► Charles E. Wittschiede, professor of Pastoral Care at Andrews University, conducted the fall Week of Prayer at Pacific Union College, October 27 to November 2.

► According to a report from Edwin Walter, registrar, the enrollment at Pacific Union College as of October 20 was 1,262.



## Southern Union

Reported by  
Mrs. Cora Kindgren

► Thirteen have been baptized recently in the Burlington, Carolina, district. The Bible-marking plan was followed preparatory to meetings held by Elders Gibson and Livengood. Two of those baptized were contacted through the "Shoes for Children" program.

► William H. Wilson, administrator of Mountain Sanitarium and Hospital, has accepted a position with Hinsdale Sanitarium and Hospital in Illinois. During his administratorship, a \$70,000 medical building was completed, and a \$750,000 hospital was dedicated in September, 1963.

► Orren W. Bacheller has taken up responsibilities as pastor of the Lakeland, Florida, church. Elder Bacheller has been in pastoral work in Illinois for 18 years. His wife is an elementary school teacher.

► R. H. Hartwell has succeeded R. K. Cemer as pastor of the Clearwater, Florida, church.

► Clinton Anderson, a graduate of Andrews University, has joined the Forest Lake Academy faculty, teaching English and art; Mrs. Louise Benson is school nurse; Mrs. Ruth Blair teaches bookkeeping; and Mrs. Vernon Nielsen is office secretary.

► John Stevens has left the Cascade Road church in Atlanta, Georgia, to become pastor of the Central church in Phoenix, Arizona. Elder Stevens came to Atlanta in 1959, and during the past four years has supervised the building of a \$150,000 church structure and small school building. Under his leadership the Shady Grove church in Austell was organized in 1962, with 53 charter members and a present membership of 75.

► Dr. and Mrs. Evert E. Kuester of

Kingsport, Tennessee, have accepted a call to the Adventist Medical Center on Okinawa in the Far Eastern Division. Dr. Kuester has been operating a clinic in Kingsport in partnership with Dr. Herbert Michals since 1959, when the two men completed a year of internship at Spartanburg General Hospital in Spartanburg, South Carolina.



## Southwestern Union

Reported by  
H. W. Klaser

► H. B. Petry, formerly pastor of the Lake Charles, Louisiana, district has transferred to the Texas Conference and is pastor of the Wichita Falls, Texas, district.

► Construction on the new 72-bed Beeville Memorial Hospital, at Beeville, Texas, which is in a county where there are no Seventh-day Adventists, is about 90 per cent complete. Seventh-day Adventists have been asked to operate the institution. Marvin Midkiff is the administrator. A church school has already opened and a church is in the process of being organized.

► Dr. Charles Henner, who has completed his residency in surgery, has returned to take charge of the Santa Anna, Texas, hospital where he opened the medical work in 1952. The community is happy to have Dr. Henner return, and the little institution is crowded with patients.

► Another manufacturing company is locating on the campus of Ozark Academy—the Citation Manufacturing Company. Students will assemble and pack the item for sale—a new home safety device—thus furnishing employment and credit toward their school expenses.

► R. E. Barrett, teacher at the Tulsa, Oklahoma, junior academy, has entered the ministry. He has been assigned the leadership of the Lawton, Oklahoma, district.

► Construction has begun on a new church building at Tahlequah, Oklahoma. Plans provide for a seating capacity of 125, with additional rooms for Sabbath school and other church activities. When the building is completed it will be worth \$25,000, according to estimates.

► A new district has been organized in the Oklahoma Conference, consisting of the churches at Choctaw, Norman, Chickasha, and El Reno. Gary D. Grimes is the district pastor.

## NOTICE

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I certify that the statements made by me are correct and complete.

PAUL S. DOUGLAS, Office Manager

## ANSWERS TO

## Your Denominational IQ

(Page 6)

1. False; 27 is correct. 2. True. 3. False; 40 is correct. 4. False; 45th is correct. 5. True.

## Church Calendar

Ingathering Campaign	Nov. 23-Jan. 4, 1964
Ingathering	December 7
Church Missionary Offering	December 7
Thirteenth Sabbath Offering (Southern African Division)	December 21
	1964
Home Missionary Day	January 4
Church Missionary Offering	January 4
Liberty Magazine Campaign	January 11-18
Religious Liberty Offering	January 18
Bible Evangelism Crusade	February 1
Church Missionary Offering	February 1
Faith for Today Offering	February 8
Christian Home and Family Altar	February 15
Christian Home Week	February 15-22
Temperance Commitment Day	February 22
Literature and Visitation	March 7
Church Missionary Offering	March 7

## REVIEW and HERALD

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

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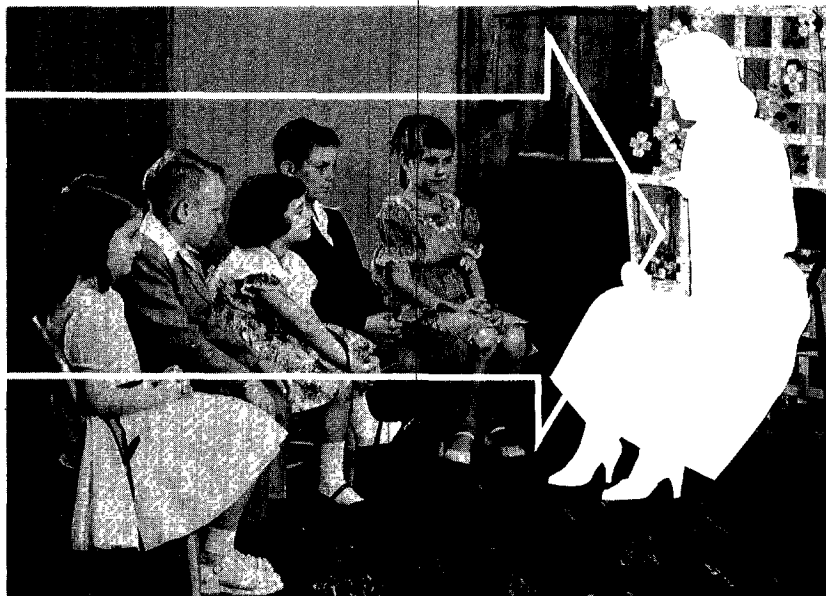
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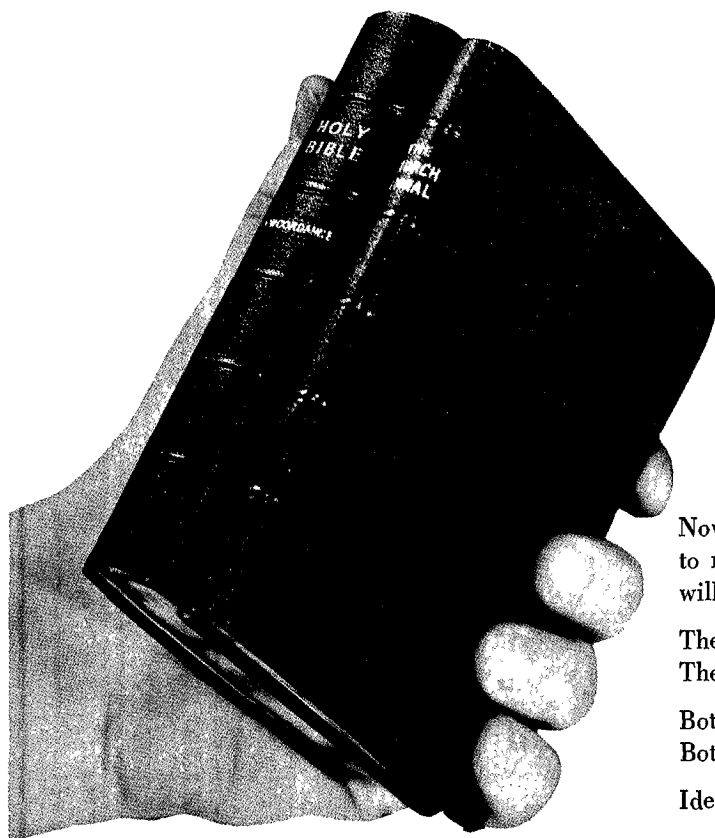
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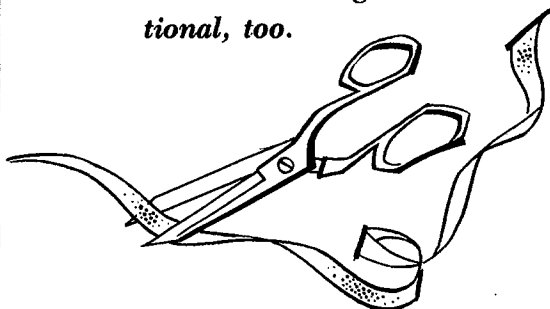
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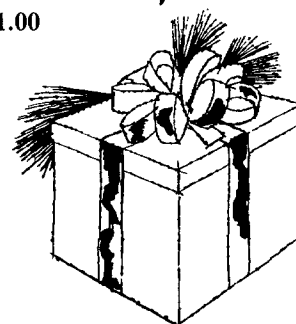
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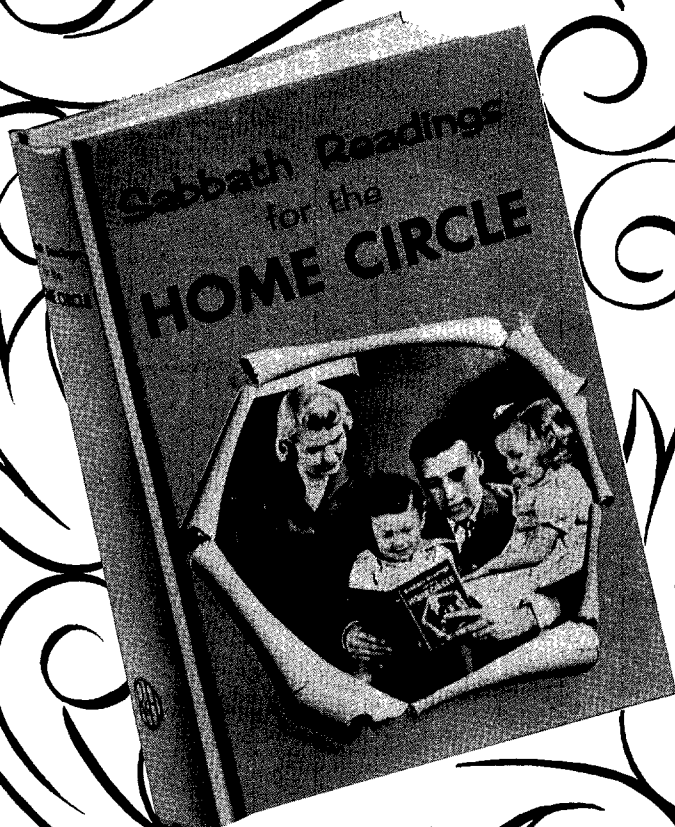
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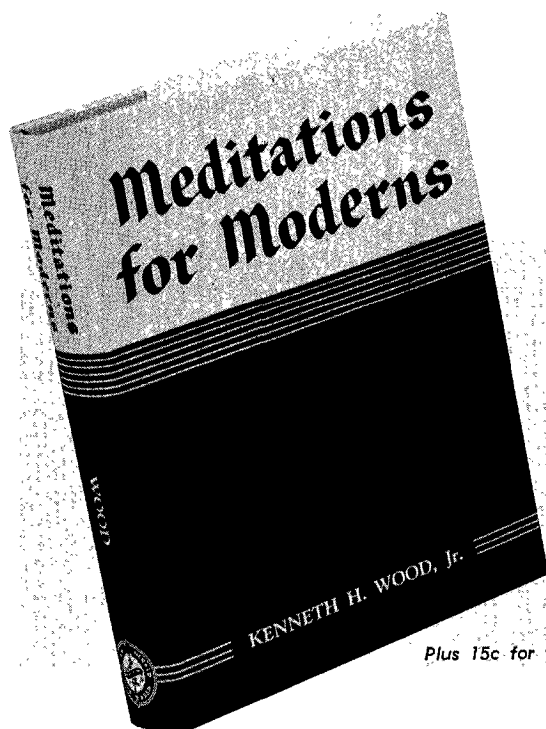
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REVIEW AND HERALD, November 21, 1963

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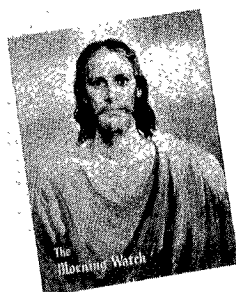
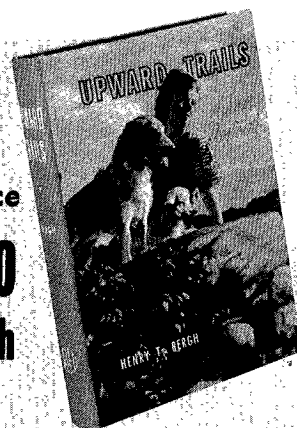
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# News of Note

## Adventist Aid for Yugoslavia

A recent letter from Anton Lorencin, president of the Yugoslavian Union, gives an up-to-date report on Seventh-day Adventist relief to the earthquake-stricken city of Skoplje.

In August we met with the Yugoslavian brethren in their quadrennial union session. Representatives came to this meeting from all parts of Yugoslavia, including Skoplje. Twenty-eight faithful church members from that city were in attendance, 23 of whom had lost all their possessions as a result of the earthquake. Their homes, their clothing—everything was gone.

A few hours after the earthquake disaster, Seventh-day Adventist relief organizations went into action. The response from some of the European countries and the United States was remarkable. A report in the official Belgrade paper listing the organizations that contributed to the welfare program at Skoplje underlined the fact that the contributions of Seventh-day Adventists in Germany and in Switzerland compared advantageously with the contributions of the governments of those two countries.

An especially helpful contribution came from the churches in Denmark, which sent 12 prefabricated houses completely equipped for occupancy, and provided six Danish brethren to erect them. Brother Lorencin writes that within seven days they had the houses ready for occupancy. Our brethren and sisters in Skoplje are happy and thankful that they will not have to spend the winter in tents.

Brother Lorencin's report also mentions that our church in Skoplje, which was badly damaged, has been completely repaired and is in use. Our New York welfare warehouse recently sent 25 tons of clothing to Skoplje.

All of this is a shining demonstration of Seventh-day Adventist world solidarity.

W. R. BEACH

## Proposed Medical Training in Africa

Dr. Marlow H. Schaffner, medical secretary of the Southern African Division, recently reported as follows his safari to Moshi in Tanganyika, site of the proposed new medical education center:

"Sunday morning April 7, I flew from Salisbury to Dar es Salaam. What a hot place! That afternoon I went out to see the plot where the new Dar es Salaam church is to be constructed. The next morning I flew to Moshi by way of Zanzibar, Tanga, and Mombasa. There Pastor Johanna Lusingu met me and took me in his Land Rover 120 miles south to Suji. Suji is situated at about 6,000 feet elevation, and 3,000 feet above the surrounding plains. This gives it an excellent climate and a wonderful view. The landscape

looks like the surface of the moon. To the northwest is Mount Kilimanjaro.

"After a train trip back to Moshi I went to talk with Dr. Robert Jensen, who is director of the Kilimanjaro Christian Medical Center. Dr. Jensen was very friendly and I enjoyed my interview with him, which had come about because of Dr. Jensen's contacts with Dr. T. R. Flaiz and Dr. William Taylor at Christian Medical Council meetings in New York and Tanganyika. The project at Moshi is to be a full medical school, with plans calling for its opening in about three years. I hope it will be possible for us to cooperate in this venture, and to send some of our African young men to this new medical school."

We are deeply grateful for this apparent progress toward providing approved medical education for our African young people.

T. R. FLAIZ, M.D.

## Seeds of Truth in South America

The Spirit of Prophecy writings emphasize the value of seed sowing in these pointed words: "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word." This fact was brought forcefully to our minds by a recent letter from Nicolas Chaij, publishing department secretary of the South American Division. He writes:

"The Lord is really doing miracles in



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

VATICAN CITY—A majority sentiment in favor of decentralizing authority in the church appeared evident at the Second Vatican Council when it decided by a vote of 1,610 to 477 to accept as a basis for discussion a controversial schema on "The Bishops and the Government of Dioceses."

KANSAS CITY, Mo.—A morning Bible service in a Protestant church here was conducted by a Roman Catholic priest. Father Thomas E. Leavey of the Kansas City-St. Joseph Catholic diocese led a congregation of 80 persons in the service at the Country Club Christian Church.

DETROIT, MICH.—A "Reformation Race," a goodwill competition between Protestants and Roman Catholics to speed up renewal and reform within each group, was proposed by a leading Lutheran the-

Brazil, and in all of South America. A Brazilian woman colporteur delivered in one month the equivalent of 500 copies of *The Great Controversy*. Another colporteur delivered last August the equivalent of 770 *Great Controversies*, and two colporteurs in São Paulo working together among the air servicemen delivered in two weeks the equivalent of 1,600 copies of *The Great Controversy*. Every week in the South American Division 24 persons are being won by the colporteurs and baptized into this truth."

Wherever our message-filled literature is distributed in abundance the result is souls won to the Lord Jesus Christ. Let us remember our literature evangelists as they visit the homes of the people with the word of salvation.

GEORGE A. HUSE

## Sabbath School Manual Revised

At the request of the presession Sabbath school advisory committee, held in San Francisco July 24 and 25, 1962, the General Conference Sabbath School Department has recently revised the *Sabbath School Manual*. This is the official handbook for Sabbath school officers and teachers.

This revised edition is now ready and can be procured through your local conference Book and Bible House. It is in loose-leaf form, so that revisions can be made by replacing a page or two at a time, thus making it unnecessary to purchase a complete new book in the future.

Superintendents and other officers, as far as possible, should have a copy of this 1963 revised edition of the *Manual*.

G. R. NASH

ologian and editor here. If there must be "competition" between the two, "let it be over the issue of who shall most change and be revived," declared Dr. Martin E. Marty of the University of Chicago and associate editor of *Christian Century*, ecumenical Protestant weekly. Dr. Marty told the Lutherans that Protestants were lagging behind, while the Catholic Church was soaring ahead, in church reform and renewal.

DENVER, COLO.—Billy Graham will conduct a ten-day crusade in Denver in August, 1965, it was announced here by the Rev. Walter Smyth, a director of the evangelist's crusades.

PHILADELPHIA—Mission activity in Tunisia by the North Africa Mission, an undenominational Protestant agency, has been suspended by government order. The agency has been active in Tunisia since 1885, and the edict suspends their Bible school and store in Tunis and a correspondence Bible course said to have resulted in 717 conversions in the past three years.

NEW YORK—Two Protestant and two Roman Catholic leaders took part in, and analyzed, the ecumenical dialog in a transatlantic live telecast using the communications satellite Telstar II.