

REVIEW

and Herald

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First of four articles on fundamental Christian beliefs

a faith that saves

BY DANIEL WALTHER

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SOME time ago a student was in my office at the Seminary discussing with me what he considered to be the "essentials" of the three angels' messages, as contrasted with the "minor" points—beliefs that are not basic. He noticed, when pressed a little, how difficult it is to separate our "minor" teachings from our major ones. He wondered whether he had the correct understanding and was moving in the right direction.

This young man is a fine student, a gentleman, and has already proved himself to be a successful evangelist. It had not occurred to him, however, that he could be a church member and observe to the letter our church polity, yet not be a Christian in the basic sense. I reminded him of numerous passages in the Spirit of Prophecy writings where Sister White emphasizes the true spiritual aspect of the Christian life. This student had the accepted pattern of prophetic interpretation and the stock answers that we usually expect from a denominationally conditioned Christian, yet he had not understood clearly certain major tenets of our faith.

In the course of our conversation he became convinced that what he sometimes termed the "most holy faith" (to use an expression that is being used increasingly of late) came to him as a spiritual inheritance from

his parents and his environment: the home, the church, the school. The "message" that he has cherished and preached reached him only from without rather than also from within. Faith to him was a doctrinal yardstick by which he measured the "world."

When the student left, I spent some quiet time in my little study, asking myself, "What do you really believe?"; not what I argue about, nor necessarily what reason can endorse, but what is the nature of that personal faith without which there is no living experience? I had realized

before how difficult it is to make an accurate inventory of a spiritual gift such as faith, but now it came to me with new force. "Is it possible to discuss my faith publicly?" I asked. Often the simplest terms are the most difficult to define. The early Christians had a powerful faith but only later was it defined. Nevertheless, there is a personal, basic element that is the outgrowth of my personal relationship with God, as I meet Him in that "closet" into which our Lord has asked me to enter, closing the door behind me.

In the early apostolic church the simple, powerful preaching of the word touched thousands of people and led them to ask, "What shall we do to be saved?" The usual answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." No need to do any meritorious work or to bring a peace offering or to offer a sacrifice. Their faith in Jesus Christ was the key to the kingdom. It was so simple, so powerful. In the course of time other tenets were added, mostly in church councils, until eventually the Apostle's Creed was adopted. But

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To the Philippian jailer Paul and Silas set forth the requirements of salvation in their most simple form: "Believe on the Lord Jesus Christ, and thou shalt be saved."

AT NO time in history has God's church been perfect. It will not be perfect until Christ comes. "Although there are evils existing in the church, and will be until the end of the world," wrote Ellen G. White 70 years ago, "the church in these last days is to be the light of the world. . . . The church, enfeebled and defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Testimonies to Ministers*, p. 49.

On page 15 of the volume just quoted is a similar statement. There are many others on pages 50 to 56 and elsewhere. Surely we should hold God's church, its members and leaders, in high regard, refraining from any act or word that might cast reproach upon God's citadel of truth in a sinful, hostile world. "Accusing the brethren is the very work Satan has been engaged in since his fall."—*Testimonies*, vol. 5, p. 287. "The worst enemies we have are those who are trying to destroy the influence of the watchmen upon the walls of Zion."—*Ibid.*, p. 294.

One would think that any loyal Adventist who might temporarily be irked with some of his brethren in the church would withhold divisive or destructive criticism, especially if at the same time he claims to have light and revival for the church. A certain man of known critical tendencies writes that "the officers of the General Conference give evidence that either they have largely lost the

spiritual eyesight to distinguish clearly the difference between Christ and Satan, or having the requisite eyesight are unwilling to shoulder the cross of Christ and bear the shame." This statement and many others like it appear in a book purporting to give us new and sanctifying light on the sanctuary. Surely this unhappy man needs our prayers to save him from his bitter judgment.

Some charge our church leaders with (1) blindness in discarding the third angel's message; (2) erasing the truth of Christ's final atonement; (3) casting the heart of the third angel's message "out of the back door of the church to the graveyard of our pioneers' theological 'misconceptions'"; (4) "inability to distinguish between the Christ of the remnant, and the Christ of Babylon"; (5) "intellectual dishonesty"; (6) apostasy "on some of the cardinal doctrines of the SDA Church"; (7) "serious betrayal of sacred trusts"; (8) removing "any possibility for the true remnant church to distinguish between the truth and error, between the work of the true Holy Spirit and the work of Satan"; (9) worshipping a false Christ; (10) refusing "to recognize the difference between the remnant church and Babylon"; (11) "refusing to stand for truth"; (12) "leading out in the illicit relations with Babylon"; (13) perpetrating "the most perfect 'sell out' in Adventist history."

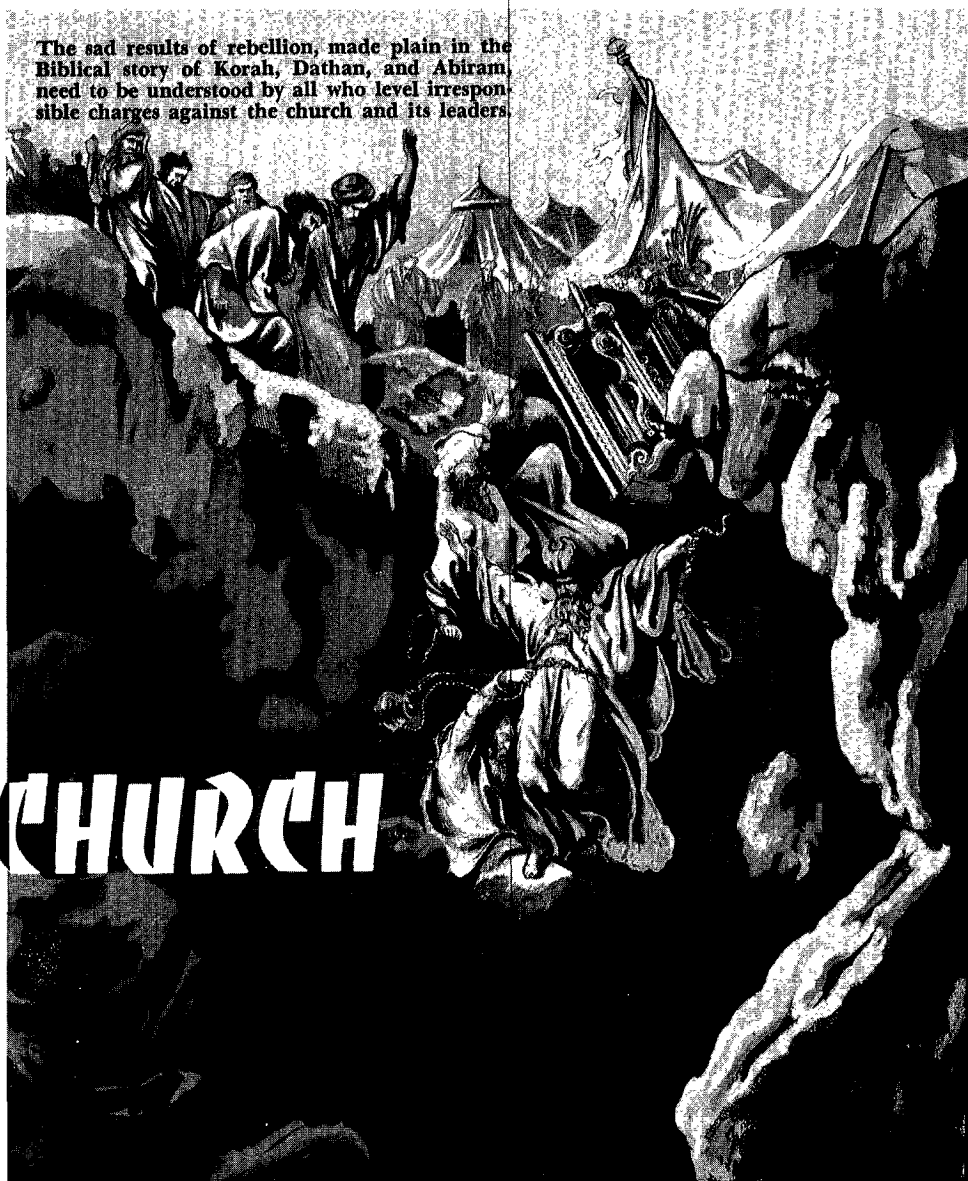
Other Charges

Scores of other acid, unchristian, untruthful charges are made in various pieces of literature currently being scattered in the interests of revival, so called. For example,

BY HARRY W. LOWE

IN DEFENSE OF GOD'S CHURCH

The sad results of rebellion, made plain in the Biblical story of Korah, Dathan, and Abiram, need to be understood by all who level irresponsible charges against the church and its leaders.



when our leaders urge our preachers to make their preaching Christ-centered, the critics retort viciously: "Much of this 'Christ-centered preaching' was in reality anti-Christ-centered, a preaching of Baal instead of Christ." In this connection we should note these inspired words:

"Suppose he [Brother D] makes them believe that the leaders in this work are designing, dishonest men, engaged in deceiving the people; what great and good work has he done? It is a work exactly similar to that of Korah, Dathan, and Abiram; and with all whom he has influenced the result will be disastrous."—*Ibid.*, p. 290.

When I think of the earnest, soul-taxing work of our ministers and missionaries in lifting up Christ before the people, I can only pray God to forgive these acid critics, who do not concern themselves to preach Christ to an unbelieving world, but love to harass and divide the church and its workers.

In 1950 two respected workers presented a document on righteousness by faith, with much of which the brethren agreed; but they could not see eye to eye on certain conclusions set forth in it, some of which have now been taken up by critics and made a cause of contention. They have charged that the authors of the document have suffered "virulent attacks and stubborn opposition." This is wholly untrue, for the two men who wrote the document are still respected workers of the denomination. These workers have of their own volition (1) asked the critics not to duplicate, advertise, or sell their document—a Christian, ethical request by the authors, a request which any upright person would comply with; (2) stated that "victimizing and muzzling by a dominating kingly power clique" is untrue. Humble and honorable Christians do not generate the kind of bitter attacks hurled by such critics of the church and its leaders.

Attack on Manual

One of the latest acts of hostility by the critical group we are considering is an attack on the *Church Manual*. In the early days A. T. Jones, whose controversies this critical group seeks to revive, opposed our present plan of church organization because he did not wish to be like the "nominal" churches. But a growing work cried out for some kind of effective organization, and the publication of a manual became necessary. That critical group now declares:

"By 1932, matters had deteriorated to such a degree that it is hardly surprising to note that the *Church Manual* was published in that year. . . . And so we have a church creed or discipline other than the Bible which is being enforced by those in power in our conferences. These man-made rules are being enforced under penalty of excommunication. Dissenters are regarded as being out of harmony with the Bible. . . . Were our church leaders right in 1883 but wrong in 1932 and 1962?" The *Church Manual* is denounced as a "man-made authority—that of the uninspired *Church Manual*, slavishly copied from the churches in Babylon!"

It is well to know of this hostility to our organization and to the *Church Manual*, because intelligent, consecrated people will not expect truth and revival from those who possess such a spirit. We must remind the persons who penned this confused bitterness that (1) a church manual and a doctrinal creed are *not* one and the same thing. We have a manual, which is in harmony with Bible principles, but we do not have a doctrinal creed. (2) What was not so necessary in 1883, when our organization was small, might well be needed in 1932 and 1962 due to the growth of the work. (3) The "excommunications" the critic refers to were duly and properly voted disfellowshipment of certain members for misconduct or subversive activities that were in-

juring God's cause and disrupting its spirit of unity.

Such opposition to the *Church Manual* usually concerns pages 224 and 225 (1963 ed.), which discuss subversion. Subversives cannot expect to remain in the employ of an organization in which they do not believe, and it is very doubtful that members who embrace and abet this dissident group's opposition to the church and its leadership can remain indefinitely in church membership. Those who attack the *Manual* speak of their own critical work as "God's method of bypassing the regular channels and taking the reins in His own hands." This is rebellion rather than revival. Their work certainly is not of God.

Church Authority

A person joins the church because Christian witness in the world is rendered more effective by unity and orderly procedures, and also for the mutual inspiration derived from worship in which things are "done decently and in order." In accepting church membership we receive great blessing. We also must give something more than money. We give our loyal support to every effort to advance God's cause, and we respect the opinions of the church even when on occasion they may not be our own. There is the blessing

of consecrated discipline in this. Call it what you will, the church must use its voice, its influence, its discipline, when necessary, or it would sink into confusion. Its authority must be exercised in the spirit of Christ.

"The Lord desires His followers to exercise great care in dealing with one another. They are to lift up, to restore, to heal. But there is to be in the church no neglect of proper discipline."—*Testimonies*, vol. 7, p. 264. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18).

"This statement [Matt. 18:18] holds its force in all ages. On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among His people. To it [the church] the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order."—*Ibid.*, p. 263. There is much more counsel of this kind in the inspired writings.

Critics' reports of persecution, disfellowshipment, and dismissal are always grossly exaggerated and generally devoid of all truth. The Advent believer should check the reports carefully before accepting them as relayed by embittered people who would bring political methods into the church were it not for the gospel principles set forth in the *Church Manual*. Thousands of sincere Christians supporting and loving the church are a strong assurance that gospel order will be administered in the spirit of Christ.

"Order is the law of heaven, and it should be the law of God's people on the earth."—*Testimonies to Ministers*, p. 26.

"How Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God! . . . License must not be given to disorderly elements that desire to control the work at this time."—*Ibid.*, p. 489.

Need for Repentance

A few who have espoused critical views are having second thoughts about the extreme bitterness behind them. One of them, who joined the so-called (German) "Reform Movement" (and there are several who have this unfor-

tunate background), has written some timely cautions against attacks on the church. In July of 1961 the man left in charge of this "reform" movement in Australia returned to the Seventh-day Adventist Church, and wrote to the dissident leader, then in America:

"We desire to appeal to you . . . to discontinue your present activities, and to fulfill the first condition of the sanctuary message you preach—repentance."

To another dissident leader in America he wrote that they should publish a last edition of their journal, full of "repentance for activity and attitudes militating against church order and authority."

Listen to these inspired words:

"I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down. . . .

"Let the believers heed the voice of the angel who has said to the church, 'Press together.'"—*Selected Messages*, book 2, p. 69.

A Sincere Invitation

Unfortunately, some sincere people seeking for revival get caught up in critical offshoots before they perceive the rebellious spirit motivating them. This is true in the present instance. We earnestly invite such persons to consider these things carefully and throw their influence on the side of God's church. Those who have already returned to the church have been received into fellowship with Christian love and are once more happy in God's service. This appeal has been extended to the leaders of this offshoot, and this is still our sincere desire for all concerned.

We are happy to record that one group of people who had circulated some exceedingly bitter criticisms recently broke apart. One part honestly published its recantation of the teachings and activities of the embittered offshoot, while the other part continued on its pitiful path of insubordination. This latter part is even mailing its critical literature to known religious opponents of Seventh-day Adventism. This is surely the work of embittered men who are willing to take such discreditable steps to embarrass and injure the church.

We appeal to these men to rethink their position and attitude and come back into harmony with their brethren. We are too near the end and too close to the kingdom to pull away from the church and be engulfed in divisive teachings and bitter controversy.

A Faith That Saves

(Continued from page 1)

creeds did not save the church from drifting away from the Christian fundamentals.

The sixteenth-century Reformation stressed salvation by faith alone. The Reformers, most of whom were predestinarians, conceived of God as being altogether holy, good, and just, while man was entirely depraved, incapable of good works, and absolutely unable to do any meritorious deeds. Salvation was an arbitrary decision of God made before the creation of the world.

Many of the reformed ideas had their origin in the Augustinian idea of irresistible grace and divine election. The reformed doctrine stressed the invisibility of the means of grace in contrast to Roman Catholicism, which endeavors to visualize the divine in its rites, and especially the sacraments (which are to the Catholics a means of grace and salvation).

The Reformed Evangelicals took a position against what they termed "Roman idolatry." Whenever you leave the domain of faith, you depart from the basic Protestant concept which places the center of religious life in the individual heart rather than in a visible church. For the Reformers, God comes face to face with the sinner, and the church is not indispensable for salvation; for Catholics there is no salvation outside the church; the priest is a director of conscience. The inner religion gives to the evangelical believer an element of freedom.

I once had a conversation with the well-known Swiss theologian, Emil Brunner, in his home in Zurich. He expressed the usual misconception about Seventh-day Adventists: "It is unfortunate that you are as a people

preaching that the law must be observed as a condition to salvation."

"I beg to correct this view," I said. "For my church Christ is Redeemer and Lord; there is no other salvation except through Christ Jesus." I also pointed out that when we endeavor to keep God's commandments this is a natural sequel of our faith and trust in God, our Creator and Redeemer.

Professor Brunner was pleased by this and said, "I am glad to hear that. If all your people understand this basic truth you surely are going in the right direction."

As a people we do not need a theologian not of our faith to endorse our beliefs but it is always gratifying to set the record straight and to establish another point of contact of Christian fellowship.

At times we are faced with an earnest inquirer who asks, "How can I be saved? What are you people offering to us by way of Christian certainty? What is your faith all about?" And we reply that the third angel's message is not merely a fabric of theological interpretation. It is not mere "opinion." It is not solely a system of prophetic interpretation. The message is basically the communion of those who have the faith of Jesus and expect to see Him return soon in the clouds of heaven.

What then is faith? In my study are scores of impressive, profound treatises that attempt to convey an answer and to define faith. I could open some of these volumes and select a number of quotations, much as an antique shop would display its costly items. But I prefer to bypass these guides, no matter how erudite they may be, and try myself to evaluate what is that gift of God—faith, faith without which it is impossible to please God.

(To be continued)

Fellowship of Prayer

"Thank You With All My Heart"

"Some years ago I wrote concerning my eldest daughter who had left the church. Accept my heartfelt thanks for your prayers. The Lord has honored them, and my daughter is back in the church. Her interest is stronger than ever. She is making Christian friends and taking an active part. Would you please pray now for the conversion of my husband and my youngest daughter? Thank you with all my heart."—Mrs. J., of British Columbia, Canada.

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.

The Laodicean Message

Part 2

By G. S. Stevenson
Editor, Sentinel Publishing Company

THE Laodicean message is plainly directed to the last segment of the church, for no messages follow it. So if, as we have always believed, the prophecy of the seven churches (in Revelation 1-3) is a prophetic portrayal of the condition of the church throughout the Christian Era, Laodicea must signify the church of our day. This is emphasized by the fact that *Laodicea* means "a people adjudged" and therefore seems to picture the church in the judgment hour. But to whom is it specifically directed?

In the widest application of the term, Laodicea embraces all who profess to be Christians and all the churches of Christendom. This is borne out by the following statements from the pen of Ellen G. White:

"The warning for the last church also must be proclaimed to all who claim to be Christians. The Laodicean message, like a sharp, two-edged sword, must go to all the churches. . . . It is our work to proclaim this message. Are we putting forth every effort that the churches may be warned?"—*Testimonies*, vol. 6, p. 77.

"The message of the Laodicean church is applicable to all who have had great light and many opportunities, and yet have not appreciated them. . . . Although making a great profession of being earnest Christians, they weave into the fabric of their characters so many of the threads of their own imperfections that the beautiful pattern is spoiled. Of them Christ says: 'You boast of being rich and increased with supposed spiritual attainments. In reality you are neither cold nor hot, but are filled with vain conceit. Unless converted, you cannot be saved; for you would mar heaven with your unsanctified wisdom. I cannot endorse your spirit and your work. . . . Because you are lukewarm I must spue you out of my mouth.' . . ."

"Jesus is going from door to door, standing in front of every soul temple, proclaiming, 'I stand at the door, and knock.' . . . The counsel of the True Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure."—*The Faith I Live By*, p. 306.

Though in a general sense Laodicea

includes all the churches and all Christians, it applies more particularly to Seventh-day Adventists. To them these statements were directed:

"I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts."—*Testimonies*, vol. 1, p. 186.

"The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time."—*Ibid.*, vol. 3, p. 252.

Why Such a Cutting Message?

We might inquire as to why God sends such a startling and cutting message to those who claim to be His special people. Here is the reason: "The people of God are represented in the message to the Laodiceans as in a position of carnal security. They are at ease, believing themselves to be in an exalted condition of spiritual attainments."—*Ibid.*

This is alarming. God's people are

living in a state of carnal security, believing themselves to be in an exalted spiritual condition, when the exact opposite is the case. How has this come about? The Spirit of Prophecy writings tell us that we are deceived regarding our true state, yet honestly so. "What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God."—*Ibid.*, pp. 252, 253.

It is the lack of a living, vital, personal experience in Christ that lies at the root of our condition. "It is difficult for those who feel secure in their attainments, and who believe themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace. . . . I was shown that many are flattering themselves that they are good Christians, who have not a ray of light from Jesus. They have not a living experience for themselves in the divine life."—*Ibid.*, p. 253.

No amount of scriptural knowledge or confidence in the clear teachings of God's Word can take the place of this vital relationship with the Saviour. Yet, too often we have substituted Bible knowledge for true Christian living. True doctrine is not a substitute for true religion. And true religion is defined in God's Word as the true living of the Christ life. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

"As a people we are triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony. But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice. We need to cultivate Bible holiness. Sin prevails among the people of God."—*Ibid.*

God's purpose in sending the Laodicean message to His church is to arouse and awaken His people so they can prepare for the final out-

The Parents' Plea

By EDNA ATKIN PEPPER

O Lord of the Damascus road,
Who rent the skies above,
Lean from heaven, Thy dwelling place,
And save the souls I love.

O Lord, who loved the children so,
And raised them from the dead,
Save them from that contending power,
As Thou Thyself hath said.

May they be precious in Thy sight,
Though wayward now, and grown;
Lean from heaven, Thy dwelling place,
And claim them for Thine own.

Thou knowest each unyielding heart—
If some responsive chord
Lies hidden in its secret depths,
Thou knowest it, O Lord.

Thou knowest it; regard our prayer;
Let nothing be undone
To save our own, that we go home
Without the loss of one.

pouring of the Spirit in the latter rain, for the loud cry of the third angel, and for the finishing of His work. "I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel."—*Ibid.*, vol. 1, p. 186.

Before the church is ready for this experience there is a great work to be done in our lives. "I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

"The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified."—*Ibid.*, p. 181.

God leads His people step by step to the place where they are ready for the divine endowment. Then the Spirit will be poured upon them and they will be fitted for translation. "Says the True Witness: 'I know thy works.' The third angel is leading up a people, step by step, higher and higher. At every step they will be tested."—*Ibid.*, p. 190.

"Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—*Ibid.*, p. 187.

Something Must Happen

None would dare suggest that the church is now in a condition where God could grant it His divine Spirit in latter-rain power. Something must happen to fit us for these climactic events; therefore God sends the Laodicean message. To accept it is our only hope of attaining to God's purpose. "The Laodicean message applies to the people of God who profess to believe present truth. The greater part are lukewarm professors, having a name but no zeal. . . . They profess to love the truth, yet are deficient in Christian fervor and devotion. . . . The only hope for the Laodiceans is a clear view of their standing before

God, a knowledge of the nature of their disease."—*Ibid.*, vol. 4, p. 87.

This message is not, as some have supposed and taught, a message of rejection. God does not reject Laodicea. He saves it. This is a message of reproof, but also a message of hope. Those who reject it will be rejected and spued out. But the church does not and will not reject it. The invitation will be accepted and the healing work will be accomplished. Laodicea will be victorious. Thank God.

This message challenges us, first of all, to an experience of self-revelation. The greatest reproach the message contains is that the church, in spite of its woeful and wretched condition, knows not that it is wretched, miserable, poor, blind, and naked. It thinks it is rich and increased with goods and in need of nothing. It does not know its true state. God offers us the means of having our eyes opened so we can see and know—and then repent. With the call to repentance there comes a gracious offer of restoration.

Restoration will come when we know that we cannot, of ourselves, be what God expects, when we cast aside the cult of self-congratulation that is our besetting sin and sense our desperate soul need for Christ. Then when Jesus says, "Behold, I stand at the door, and knock" we will hasten to open the door and invite Him in. He invites us to receive Him so that He can abide with us and grant us the inef-fable blessing of His presence. This message is sent in love. "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19).

Laodicea will hear the message, accept the invitation, repent, and open the door. Laodiceans are to be overcomers; they will sit on Christ's throne even as He overcame and sits with His Father on His throne (verse 21). But the work must be done individually. You and I must heed and obey personally. Then we shall be overcomers, ready to participate in the final triumph of truth over error.

(End)

Questions on healthful living Answered

by M. G. Hardinge, Chairman, Department of Pharmacology, Loma Linda University

Eating Between Meals

QUESTION: Is eating between meals harmful?

The human body is not a perpetual-motion machine. Every organ requires a period of rest after activity. Even the heart rests after each beat. In fact, it rests some 16 hours out of every 24. It is a serious error to assume that the digestive system can long remain in good repair if it is continually robbed of its periods of rest.

The entire gastrointestinal tract is aroused to activity for the process of digestion. The salivary glands, the glands of the stomach and intestines, the pancreas, liver, and gall bladder pour out digestive secretions. Having done so, each part of this delicate machinery requires a period of rest to prepare for the next meal. The gall bladder collects and concentrates the bile coming from the liver; the salivary glands refill with droplets of enzymes known as zymogen granules; the stomach, pancreas, and intestines prepare their digestive juices.

Whenever one eats between meals the body attempts to digest the food forced upon it. The saliva, its enzyme granules not yet replenished, cannot work effectively; the thin watery bile from the liver, not yet concentrated in the gall bladder, poorly emulsifies the fat, and the secretions of the other glands are likewise still unprepared for the digestive process.

Irregularity in eating mixes fresh food with partially digested food. This disturbs the orderly process of digestion and is often the cause of fermentation and putrefaction with the distressing symptoms of gas, heartburn, foul breath, disturbed sleep, irritability, and that all-gone feeling frequently interpreted as hunger but which actually is due to digestive fatigue. For this reason between-meal feedings are being discouraged in hospitals.

From the viewpoint of pure enjoyment alone, the chronic nibbler misses much. He comes to the table with a dulled appetite. He is unable to experience the keen enjoyment of simple, wholesome food. The snacks that have robbed him of the ability to enjoy a good meal have most likely consisted of the dessert type—candy, ice cream, pop, and the like—food consisting mainly of refined sugar, white flour, and fat, which are high in calories but low in essential vitamins and minerals, protein and bulk.

"Regularity in eating should be carefully observed. Nothing should be taken between meals, no confectionery, nuts, fruits, or food of any kind. Irregularities in eating destroy the healthful tone of the digestive organs, to the detriment of health and cheerfulness."—*The Ministry of Healing*, p. 384.

Poisoned Wells



*A preoccupation with the base, the abnormal,
and the ugly characterizes our culture.*

By Louis B. Reynolds

"But understand this, that in the last days there will come times of stress. . . . Evil men . . . will go on from bad to worse" (2 Tim. 3:1, 13, R.S.V.).

THE excessive license and looseness in our culture show that something quite fundamental at the heart of our life has broken. The abnormal, the perverse, the vulgar, the exotic, and the monstrous have been given a foremost place. There is a growing preoccupation with what one writer called "subsocial sewers," the obscene, and the pornographic.

"Today," reports *Time*, "almost every corner newsstand offers as titillating a peep show as the old burlesque houses ever managed—and nobody is there to ring down the curtain. Dozens of 'girlie' magazines wink at the casual browser; even at the local booksellers, the shelves are loaded with books that once had to be bought under the counter in Paris and smuggled past customs."

A recent study has indicated that 55 per cent of the titles of modern movies reviewed were devoted to sex, and about 35 per cent to crime. Prof. Pitirim Sorokin, head of the department of sociology at Harvard University, has charged that the majority of television programs, and even the commercials, sink their viewers into filth. He says, "No wonder that many of us after being immersed in this muck, come out of it feeling physically, morally, and mentally dirty."

This is an unmistakable omen of crisis, a sign of a society that has reached a point where it apparently cannot reverse itself. Even church people, who are also business people, are caught wittingly or unwittingly in the promotion of this sex obsession. Its vast totality bombards us at every point of our living. Professor Sorokin observes, "If more and more individuals are brought up in this sex-sat-

urated atmosphere, then without deep moral and spiritual restraint they will become rudderless folks controlled only by the winds of their environment."

A group of psychiatrists who met recently in Europe issued this statement: "There is in the world a mentality which entails grave dangers to mankind, . . . reminding us of the words of Lloyd George a number of years ago when he said, 'The world is becoming like a lunatic asylum run by lunatics.'"

And Sir George Paish, the eminent British economist, in a published statement said: "The present social order cannot be maintained. The entire world is on the road to distress without parallel in the history of mankind."

Satan in Background

The scriptural teaching is that in the background of our world system is a supernatural, satanic power. Job once declared under inspiration, "The earth is given into the hand of the wicked" (Job 9:24). Jesus, speaking to the sinners of His day, said, "Ye do the deeds of your father. . . . Ye are of your father the devil, and the lusts of your father ye will do" (John 8:41, 44).

Jesus called Satan "the prince of this world." The Bible also teaches that he is the "god of this world" who "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The books and magazines we read, the movies and television programs we see, the music we hear, represent a barrier that has helped to hold back the happiness that ought to sweep over our lives like an advancing flood. Man's mood must certainly reflect the things he sees and hears. If our fathers were happy in their poverty,

it is because they fed their souls on the Bible and on the books of the great optimists, authors who saw life's evil, but also saw that evil may be overruled for good.

The truly great minds of the world have been almost without exception the children of exultant joy as well as genius; and statesmen and jurists of the first rank of greatness have been optimistic, sane, wholesome, healthy, and happy. These giants maintained the sense of victory over life's troubles because they were conscious of the towering goodness of God, and they believed Him to be fully equal to any emergency.

Ignorance, however, and unbelief are pessimistic because of their scant resources of knowledge and of courage. Indeed, pessimism is intellectual mediocrity, confessing itself unequal to its task, and exalting that confession of weakness into the dignity of a cult and creed. James Thompson has two talents, and Robert Browning ten; therefore Thompson writes "The City of Dreadful Night," while Browning writes,

"God's in His heaven—
All's right with the world!"

"Wise to Do Evil"

Jeremiah declared: "My people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge" (Jer. 4:22).

Here is a verse that brings to mind the uncanny scientific inventions, the upswing of technology, the genius for organization, and the other unprecedented achievements of this age. Yet men are still slaves of passion, bondservants of appetite, given over to frustrations that are gray and dismal, and to the pains and scars of doubt.

Many in Jeremiah's time had lost their awareness of sin. In our culture we prefer to call it antisocial behav-

ior, or aggressive tendencies, or perhaps a mere psychological abnormality. To talk of sin is to be, to a degree, out of step with the times. But one cannot cancel the strength of a poison by giving it a new label. Long ago God said, "Fools make a mock at sin" (Prov. 14:9), and "the soul that sinneth, it shall die" (Eze. 18:4). God is still the judge of all—even of those who confuse the distinction between good and evil.

In our strange age there are many shocking evidences of this lost sense of sin. It is apparent in our mad obsession with sex, in our unnatural emphasis on weird contortions of beauty, in the clamoring shriek called music, in ugliness in literature, in the increase of profanity and obscenity, and in a thousand facets of so-called modern life. Our depraved conduct is a direct outgrowth of our depraved lives. America is becoming a nation of playboys and "bunnies" who debase the image of God upon the altars of appetite and desire. Over and again this depravity has ruined the sanctity of the home and made derelicts of innocent children. It has caused spiritual impotence, self-centeredness, self-deception, callousness, and hardness.

That our society is indeed mixed up in its anxiety to escape meaninglessness is reflected in its modern art. The same holds for the disorder of literature. We have lost something that is coherent, that is unified and whole. "Literature," says Stanley J. Rowland, Jr., "tends to reflect the underlying philosophy (or anxiety) of its age. The pattern is one of lapse, rally, relapse, et cetera, which Professor Toynbee has termed the 'rhythm of disintegration.'"

In many ways—in art, in literature, and in the off-beat dissonance we call music—we have increasingly expressed our lack of spiritual foundations. We have indicated that something is happening in us before our Lord's coming—the great Interruption—happens to us!

What is back of this universal insanity, this madness to seek the forbidden and the bizarre?

The Reason for This Insanity

The apostle Paul, viewing the persistent impurity of sinners, wrote: "The works of the flesh are . . . these; Adultery, fornication, uncleanness, lasciviousness" (Gal. 5:19).

In the cruel days of the American slavery system a slave could be identified by the brand of his master. Today when men become mastered by sin, inevitably the marks of sin appear upon them. Guilt feelings, numbed by alcohol and dope, are prominent in situations of lust and passion. Out

of prolonged impurity have come people with phobias, people whose sense of lostness has made their lives empty and meaningless.

Joyce Lubold, in an article for *Reader's Digest* (October, 1963) titled "Let's Stamp Out Sex," expressed a satirical concern for the heroine of a

motion picture who, she said, "constantly struggles against unrelenting waves of passion" that seem to "sweep her helplessly back and forth in Life's Great Tide." Miss Lubold admits to a disquieting complex because she doesn't feel the way the movie star does, that sex is not uppermost in her

—The Art of Living.....when



Happy Hunting!

SINCE poets have convinced nearly everyone that in spring a young man's thoughts turn to romance, I shan't argue the point. As a matter of fact, I'll accept this thesis, and add my small comment, namely, that spring isn't the *only* time his thoughts turn in this direction. And his feminine counterpart has doubtless been daydreaming about the same delightful subject all through the snows of January and February. I'm sure you sometimes feel that it would be rapturous if romance had an exclusive place in the scheme of things, but cold practicality does intrude. Thoughts, then, at this time of year quite likely turn also to the question: Where can I get a summer job?

I can't answer that for you, but I can offer some suggestions that may prove useful when you embark on the project known as job hunting. If what I've read in current news magazines is authoritative, there aren't enough jobs to "go around" for young people this year. So you'd better be prepared, both mentally and physically, to engage in rugged competition for those that are available.

In the area of mental preparation, I think we need to discuss attitude—your attitude toward work and toward yourself as a potential employee, either full- or part-time. If you've been operating on the assumption that the world owes you a job, I'd suggest that you sit down and think clearly. Because the world doesn't owe you anything—a job, fame, fortune, happiness, success—they aren't yours by "divine right." Some of them may become yours by hard work, but there's no guarantee even of that.

How about work itself? In my experience I've never yet had a job where work wasn't a vital factor! (Corporation presidencies just aren't vacant when I'm looking around.) But some people who apply for jobs, and get them, seem mortally offended when they discover that they're expected to *work*. They have the strength to pick up their pay check, but that's about the extent of their energy. How unreasonable can the boss get? You wanted a job; that didn't mean that you wanted to work! Well, you get the idea, I'm sure.

you're young

by Miriam Hood

Self-confidence is a vital factor in any line of endeavor, I should think. You'll need to assess your abilities and skills, so that you have a pretty clear idea of what you have to offer. I'm hoping no one will confuse self-confidence with self-importance, however. It's pretty pathetic when you hear unemployed young people who need haircuts, lounging around the drugstore loudly declaiming that they "won't work for peanuts." Obviously not. Or money either.

Humility can be induced rather easily by contemplating the hundreds of people your age who have so much more to offer—that is, if you're in need of humility. If you need self-confidence, just look at the other side of the coin. You have a great deal going for you!

When you go looking for your summer job, keep it in mind that your potential employer has to make a fast judgment based on how you look, what you say you can do, your conversation, and your references (if you have them). You'll notice what comes first in the list. There's just no other way it can be. Therefore, you'll have to be bright and shining from coiffure to shoes. Conservative clothes, clean and well-pressed. Conservative hairdo—and this applies to *both* sexes. You're applying for a job; you hope to convey an air of responsibility, of seriousness. If Mr. Potential Employer has to use ESP to discover your sterling qualities under your soiled jacket, dingy fingernails, droopy hair, party dress, et cetera—well, he may just not be in the mood for crystal-ball gazing. So why risk it?

You know, of course, about politeness, about not chattering too much, or being late for an interview (horrors), or chewing gum, or using slang, or acting like the vice-president of the universe.

It's a challenge, this looking for employment.

Happy hunting!

mind, all the time, in every place and situation.

On a serious note she warns that if adults continue to mistake a make-believe sex for the real thing, "then our children, knowing no better, will also mistake the cheap copy for the original." Such is the public ideology to which they are constantly exposed.

"What we must teach them," she concludes, "and what we must remember ourselves, is that the love that can exist between two people is *not* machine-made, but the product of sincere and lasting attention from both partners; and that their ways of expressing that love are infinitely various, and deeply personal. We want to explain to them that the Hollywood pictures of teen-age passion, and the undulations of young men who are just learning how to shave, have nothing to do with the pleasures and responsibilities of adult love. Let us use our sharpest adult mockery to get rid of commercially packaged passion, lest our children be led to mistake it for the real thing."

A Story FOR THE YOUNGER SET

Susie's Birds

By Mabel Earp Cason

SUSIE loved all the birds that came to her yard. The bluebirds' gentle voices were sweet and so were the voices of the doves. The mockingbirds seemed most happy as they flew into the air from the rooftop, pouring out a flood of joyful singing.

Susie had no brothers or sisters, and she was often lonely. She thought she would never be lonely if she could have a pet bird. Susie was seven years old. Ralph, the boy next door who was 17, had many birds of different kinds in a large screened cage. All summer he kept his birds in his back yard, and Susie could watch them. She loved to watch them and listen to their music and chatter.

One day Susie heard a bang against the big glass patio door at the back of the house. She looked, and there lay a poor little mockingbird, its beak open, gasping for breath, its wings quivering.

"Oh, the poor bird!" mother exclaimed. "It has mistaken the reflections of trees in the glass door for the real out of doors." She picked it up.

"Is it dead?" asked Susie anxiously.

"No. I don't think it will die," mother said, stroking its feathers. "Run up to the attic and get that old bird cage that used to belong to grandmother."

In His Hand

By H. E. McWhinny

**In this old world, where'er I be,
In desert waste, or on the sea,
On mountain high, in canyon grand,
How good to know I'm in His hand!**

**The sunshine days when all seems well
And fortune smiles and casts its spell
O'er me and mine, on house and land,
It's evident I'm in His hand.**

**Some days are dark—the lowering clouds
Compass my soul, and like great shrouds
Obscure my vision, hide His face,
Confused, His hand I cannot trace.**

**Then help me, God; be Thou my stay;
Uphold, support; in Thine own way
Teach me to trust, to understand
Thou holdest me in Thy dear hand.**

The mockingbird soon revived and sat upon the perch in the cage. Susie put birdseed and water in the feed cups. She was happy, for now she had a pet bird all her own.

"Mother," she complained the next day, "my bird doesn't eat. He only sits on his perch and looks lonely. I'm going to ask Ralph what to do. He knows all about birds."

Ralph came over and looked at Susie's mockingbird, who was sitting hunched up on his perch with his feathers fluffed up. Susie said, "I think he looks sad and lonely. He doesn't eat or sing."

"He's a wild bird; that's why he's unhappy," Ralph told her.

"But yours don't do that way," Susie reminded him.

"No, they're all tame birds—budgies and canaries and finches. For hundreds of years their ancestors have been raised and kept in cages, and that's all they know. They wouldn't know how to take care of themselves if they were free."

"What should I do?" Susie asked him. "Maybe I ought to turn my mockingbird loose."

"He'll probably die if you don't," Ralph told her.

So, sadly, Susie opened the cage door. When the mockingbird saw the open door he flew out into the air, sailed to the top of the apricot tree, preened his feathers, and burst into song.

"I'm glad I let him go," Susie said, "but I'll be lonely again."

The next day Ralph called Susie over to the fence. "Look what I have in my aviary," he said.

There Susie saw, on a dry limb that Ralph had put in the corner of his big cage, a mother budgie, a lovely blue one, sitting on her nest. Three fuzzy heads peered out from under her wings. Higher on the limb was another budgie mother sitting on her nest.

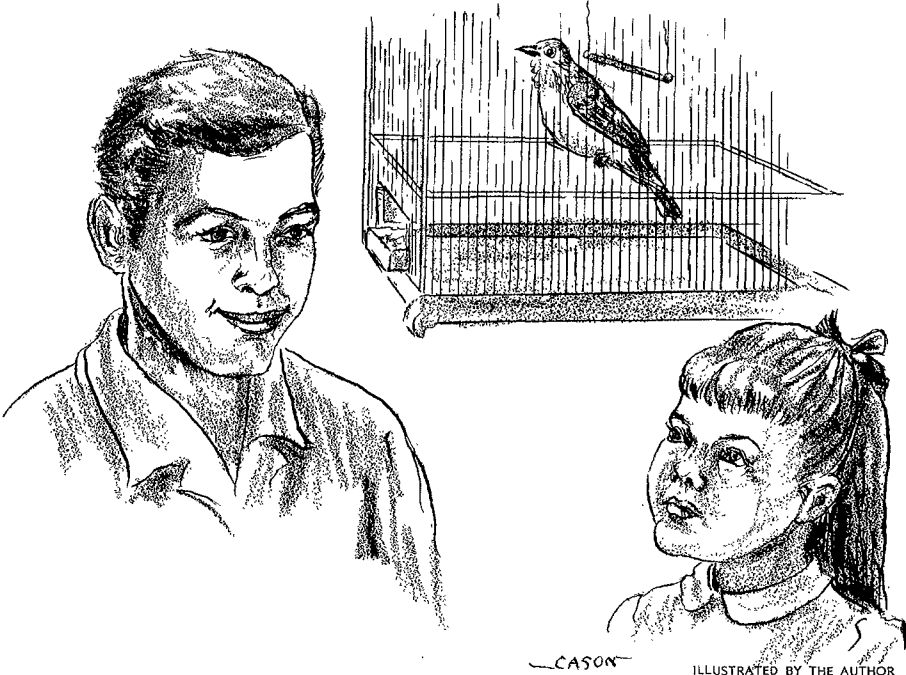
"Her eggs will hatch tomorrow," Ralph told Susie. "I'll give you a male from one mother and a female from another, just as soon as they're grown. Then you can raise some birds for yourself."

"Oh, now I'm even more glad that I let the mockingbird go," said Susie. "I get lonely sometimes, and I wouldn't want to make a poor bird lonely just so I can be happy."

"That's the right idea," Ralph said.

When Susie told her father about the budgie birds that Ralph was giving her, he said, "We'll get a nice big cage for them. If I were a little bird I'd want plenty of room."

"So would I," agreed Susie, and she was very happy.



As Ralph looked at Susie's caged mockingbird, hunched up on his perch, refusing to eat or sing, he said, "He's a wild bird; that's why he's unhappy."



When Baby Cries

By Thora Blake

IS IT temper? Is it to exercise his lungs? Is he sick? What is baby trying to say when he cries?

Suppose that we who are parents should lose the power to speak, the ability to walk or stand, or even the ability to turn over in bed, would we not appreciate having someone come when we first called softly for help? Would we not be frantic if we had to call two or three times—loudly—for help?

The new baby does not have the ability to turn over to rest his side, to locate or relieve an itchy spot, to use the bathroom, or to get the medicine bottle if medicine is needed. Shall we ignore his first low call, his second and his third? Shall we wait until his need becomes so great that he becomes desperate and cries out frantically? Shall we then let our tempers get the best of us because he has interrupted the reading of a newspaper or a chat on the telephone? Shall we call the baby cross or ill-tempered?

Let us remember that one purpose of baby's cry is as a substitute for speech.

I am the mother of six children. I write from experience. A baby's cry is his only method of speaking.

Healthy babies are happy babies. If their first call is understood and answered at once there is no loud cry.

If their needs are not discovered on first call, search further. When you discover what he is trying to say, the cry ceases and a happy satisfied expression comes over the baby's face



HAROLD M. LAMBERT

at once. You can then go back to your kitchen or to your newspaper. Baby does not become spoiled by answering his needs. On the contrary, he learns kindness and carefulness by thoughtful parental responses.

As soon as he has learned how to communicate with words, he will cry less, and you will find that good habits have been established.

A healthy baby is a happy baby. No need for long hours of crying. His cry is his only way of speaking. May we realize this and not provoke the helpless little fellow by neglecting his quiet call until it bursts into a loud cry. Remember, baby is human.

On Keeping House IN MAY



By Carolyn E. Keeler

OH, THAT we two were Maying.

My experience in Maying last year resulted in a visit to the hospital, so I am not going Maying in those woods this year; we will just drive past slowly, and enjoy seeing all those fragile, lovely May flowers—spring beauties, violets, squirrel corn,

Dutchman's breeches, trilliums, hepaticas, adder's-tongues, et cetera.

Probably the earliest flowering tree is the Juneberry. Up north in St. Lawrence County, New York, we called them shadplums. By any name they would still be sweet, and I do like Juneberries. However, I had not thought of them for pies until our pastor spoke of a Juneberry pie. Now I must taste such a pie, for the berry is much like a blueberry, and blueberries make good pies. James and George Tanner say there are lots of Juneberry trees on their farm, so if the birds don't get them all, they will see that I have enough of them for a pie. Something really alluring to anticipate.

May is such a wonderful month. Daily there are new surprises. The world is such a tender green in May, the peepers are making a joyful sound, and the warblers are arriving. There's something to anticipate. Perhaps this year I will see some new bird I haven't seen before—a redstart or a parula warbler. There's any number I haven't seen, but last year I did see several yellowthroats in the thicket by the river.

May is a time for washing windows until they sparkle. And for setting out a new rosebush. And to clean up the yard, if we haven't done it before. May is lilac time too, and every year we wonder if a frost will get the lilacs. We have one tall white lilac tree by the porch. It smells heavenly and on a moonlight night it looks like a bride standing there.

Make some popovers as a breakfast surprise some morning. It doesn't take long and they really primp up a breakfast.

A sister in our Italian-American church in Chicago writes that she wishes I could "find some exotic recipes from mission fields" that I could share with our readers. So now, dear housewives in overseas missions stations, please send some exotic recipes. And please suggest ingredients that we can obtain here in the homeland. Once in a while here we see mangoes and avocados, and Japanese persimmons, and I dearly love all three. If they just didn't cost so much! And pineapples lend such a refreshing flavor to any dessert.

Be sure to take a May basket to some lonely or elderly person. Someone who may be an invalid will just love this little bit of spring, and a visit from you.

Dandelion greens add a nippy flavor to a meal. Have them as often as possible. And if you can find some water cress, you will enjoy it. We had land cress where we lived in Maryland, and it made good greens.

By the time this is published I hope

to have a purple showers hybrid violet. Violets are one of my favorite flowers, and the description of this one in the catalog intrigued me so much—"has the exquisite delicacy

and velvety richness of color of a pampered hot-house prima donna . . . with the vigor, hardiness of a wild woods violet. . . . Flowers are large, often two inches long."

An Apple for Henry

By Fannie A. Smith

[A true story that happened in a town in Colorado years ago.—EDITORS.]

HOW was school today, Ellie? Did you have a good time?"

"Well, Mother, it would have been nice but Henry was mean to the girls and teased us all the time. So we didn't have much fun. I don't like to go to school when he's there."

They were first-graders and had been in school only a week.

"Well," said mother, "you must try to be kind to Henry and make friends with him. That's better than having an enemy. The Bible says, 'love your enemies, . . . do good to them that hate you.'"

"What is an enemy, Mother?"

"Well, Jesus is our friend, Satan is our enemy. Satan wants us to do wrong, and Jesus wants us to do right. Jesus tells us to be kind to others and love them."

"Even if they take our toys and tease us and push us over and run after us and make the little girls fall down?"

"Yes," said mother, pleased that Ellie was beginning to understand. "Come sit by me and we'll talk it over, as I used to with my mother. Now, let us not hate Henry and try to pay him back for all the bad things he has done. You try for a week to be good to him and let me know how things are then."

At the end of the week Ellie came home in tears with her shoes untied, the ribbon pulled off her hat, and her dress torn and muddy. It was just too much. When she saw mother she burst out crying and said, "That Henry, he's awful! He ran after me and took my lunch pail and threw it in the mud, took my paper the teacher had put a star on and tore it up, and I wanted to keep it. I have had a star on my paper every day since I started school and I wanted to keep them all."

"That's too bad," said mother. "Maybe the teacher'll let you write another paper next week, and make

up this lesson. We'll ask her. Now as to Henry, we really must do something about him. Let's see, what can we think of? We'll ask Jesus to help us; He'll help us think of something. He wants us to overcome evil with good, so you must do something nice for Henry, to make him think you are his friend. Then maybe the other children will make friends with him too."

"Mother, if I could give him something, that would be nice, wouldn't it? Oh, Mother, may I take Henry one of those beautiful red apples you're putting on the table?"

"Well, I guess you may, and we'll make it as shiny as we can. We'll save the prettiest one, and Monday morning you may take it to school with you."

Ellie felt much better now and she really did ask Jesus to help her to be kind to Henry even though she did not like him.

Monday as she helped fix her lunch she put the big red apple in her lunch pail. When she got to school the children were playing. She walked out to the playground and called, "Henry, come here." He looked at her, then went farther away. He was afraid she would tell the teacher what he had done, so he wouldn't come.

She called again, "Henry, come here. I want to see you. I have something for you!"

Slowly, Henry came a little closer; then a few steps more. He hung his head and looked ashamed, but he saw the big red apple she was holding in her hand. "You mean that's for me?" he said. "Why do you give it to me? I know I haven't been very nice to you and the others, but I'm sorry and I promise I won't tease any more. Thank you so much. It will be good for my lunch. Mother didn't have much today."

Ellie was very happy and Henry kept his promise. There was no more trouble from him.

Ellie thought mother's way was pretty good, and she knew it was Jesus' way too.

From the Editors



Selecting a Church Design—2

A Building Says Something

One factor that should be given major consideration when a congregation selects a design for a church building is the exterior appearance of the structure. The reason for this is obvious—the size, lines, shape, building materials, all say something about Adventism.

A bizarre design almost inevitably projects an image of “beatnik” personalities and bizarre theology. A traditional, conservative design suggests an orthodox, conservative theology. An ultramodern design projects an image to some people of a theology that is highly relevant to the twentieth century; to others it may suggest apostasy or modernism. A cluttered design suggests a disorganized, ununified set of beliefs. Expensive building materials project an image to some people of an affluent congregation; to others they suggest extravagance or pride; to still others they indicate that the members are glad to spend their money freely and sacrificially for God. Cheap materials suggest a congregation of low socioeconomic standing, or one that spends on self but is reluctant to part with its funds for church purposes.

We are not here evaluating these reactions; we mention them simply as typical of the responses awakened in passers-by as they view a church edifice. The fact that a single aspect of a design may suggest opposite ideas to two people with dissimilar frames of reference illustrates how complex and difficult is the problem of choosing a generally acceptable church design. It also underlines the need for patience and understanding on the part of all who are involved in the project.

Dr. Martin E. Marty, a Lutheran Church (Missouri Synod) pastor, who also is an editor, set forth an interesting thought in a speech to the National Conference on Church Architecture last year. He said that church buildings should express the pilgrim and servant nature of the Christian community. Charging that too many church buildings reflect a bygone age when the church dominated culture, he said that these “fortress churches” do not take into account the fact that the church today faces a secular culture; it does not dominate the culture.

Dr. Marty took the position that the church building creates the strongest single impression concerning what the congregation believes, and said that “the fortress church, the claim-staking, imperial, self-seeking, pretentious, misplaced, over-extravagant, competitive, attention-getting building is a ‘concrete example’ which will not be shouted down by preachers’ words and parishioners’ actions.” Instead of fortresses, he said, “the people of God on the march need temporary resting places; let them have tents and caves, primitive forms made beautiful, to make the pilgrimage possible. . . .”

Dr. Marty’s position that churches should reflect a pilgrim attitude rather than project a fortress image, while rooted primarily in a conviction that times have changed and the church faces a secular culture, is entirely consonant with Adventist theology. As a people we believe that we are pilgrims and strangers in this world. We believe that we are traveling to a better country, even an heavenly. Through every available resource we seek to tell others of our hope that Jesus will return to earth soon, to take His people home.

Therefore, should not the architectural designs of our churches reflect our hope? If they are merely neutral, they miss a great opportunity to proclaim our faith. If they say something that is inconsistent with our belief they confuse the public and make it more difficult for us to bear a compelling, effective, verbal witness. So, in selecting an architectural design for our churches, let us attempt to choose designs that will project not only a favorable image of our beliefs, but an accurate one.

(To be continued)

K. H. W.

From the Editor’s Mailbag

An earnest brother expresses at some length his doubts about the methods being used to raise funds for church building projects and the like. He feels that the endeavor to obtain certain amounts from the different families in the church by personal appeals to them has many dangers. He thinks that people are thus led to make of giving a vain display. He also fears that wrong competitive moods are created. Better, says he, simply to make a general appeal and then let everyone decide as he desires. We may not succeed with the money-raising campaign, but we will have protected the church against great evils.

Our Reply

You give expression to a problem that has troubled the minds of some dear, earnest folks through the years. However, I think that there is a fallacy underlying your thinking. It is this: Because of the fact that it is very easy for a program of strong, personal financial promotion to turn into wrong channels, therefore we should not engage in any such programs. But the “therefore” does not necessarily follow.

You don’t have to prove to me that there are pitfalls along the way in this whole field, and that sometimes dear brethren fall into the pit. Virtues and vices sometimes lie very close together. A minister might hesitate to preach a sermon on thrift, lest some of his members be tempted to penuriousness. Or he might hesitate to preach on large-hearted generosity toward all men, lest some of the members be tempted to spendthriftiness. Again, he might greatly hesitate to preach a sermon on more faithful obedience to the standards of the church, because some members might succumb to the temptation to fanatical excess. Yet all of us need to be more faithful regarding church standards.

And so I could go on endlessly describing how vice and virtue are often close by each other. Nevertheless, I still believe in preaching on thrift, on generosity, and on church standards. By a parity of reasoning I would say: The Bible speaks of provoking others to envy and jealousy (but also of provoking others to love and good works). One is bad, the other good. I grant that I must ever be on guard lest the motivation for the provoking deteriorates.

I have watched quite a few financial projects promoted over the years. Permit me to tell you a personal experience I had while I was pastor of a church for nearly 11 years. One can always speak with greatest certainty about personal experiences. A few good brethren in my church—and they certainly were good brethren—felt we ought

not to make a strong personal appeal to each member in behalf of a building program for our church. They thought essentially as you do, that we ought simply to state the project, and if folks didn't feel to respond, well, we wouldn't have the new building, but we would at least have our souls free from any risk of the damage that allegedly comes from strong personal appeals. The question of building a new church was a very real one with us. We were meeting in a lodge hall where we had to inhale stale tobacco smoke and the equally stale odor of whisky each Sabbath morning. But, sadly, we were just entering the depression decade, when money was desperately hard to get.

I wasn't really able to go along with those few brethren, devout though I believed they were. I felt that they did not sense, as they should, that in our sinful old world the spiritual sensibilities of some members may be quite blunted, and their mood as to giving, quite calloused. Furthermore, I believed that the Lord calls on us, as well as on His good Spirit, to bring to men a quickened sense of responsibility and accountability. Aren't we supposed to be agents of the Lord and workers together with Him?

So I turned away from the idea of not making an earnest, personal appeal. Instead, I annually made contact with every home in my church. And to each family I presented the whole picture of our church building need and our high obligation to build a sanctified place of worship. Then I frankly and unabashedly appealed to them to join with me in doing something very real and very great in sacrificial giving. Yes, I made my appeal earnestly and directly, indeed with all the earnestness I could command. That was my program at the first of each year for six years in the hardest period of the depression. The result? We built our beautiful stone church before the depression decade had ended, and moved in one Sabbath morning to a completed church, including lawn and shrubbery, with *every* bill paid. We even were able to sing to the accompaniment of an organ, also paid for, which seemed to help all of us to sing a little more heartily.

Now, before you hasten to some unhappy conclusions that the poor church folk were so pressed that they were spiritually apathetic, or that they were mildly hostile to the pastor, let me say that neither before nor since have I seen a church company so happy as we all were that Sabbath morning when we sang praises to God in our new and beautiful church with the sun shining softly through the rose window, and our distinctive doctrines pictured in medallions on the windows around the sanctuary. Never at any other time in my life have I had such a feeling of sweet fellowship with all the flock as I had that Sabbath morning.

I knew they had given sacrificially, for I knew them all well. That was in a day when a dollar looked as big as a cartwheel. I knew that I had made most earnest appeals to all of them year after year. Let me illustrate: Not long after the church was built, one of the members delightedly confessed to me that when the church members would see me coming each January they put out one hand to shake hands while the other hand held on tightly to their pocketbook. Yet they all seemed free to declare that the personalized appeal had been the secret of the success of the campaign and thus of their joy that followed. We all had a holy glow of spiritual satisfaction. I can't believe any of them gave for vain display, or because of unwanted pressure.

In other words, I had a good laboratory exhibit of what earnest appeals can do. I confess that the appeals might have been made in a certain way that would have been bad. But the very fact that the members felt so spiritually happy indicates that there is nothing inher-

ently bad in the idea of earnest personal appeals. That's the point I'm trying to make.

I might add that the tithe and per capita missions giving stayed at the same high level throughout the six years of giving to build the church.

Why, then, should I feel that a strong financial campaign needs to be any other than a glorious success, spiritually, as well as financially?

F. D. N.

"No One Helped"

Thirty-eight eyewitnesses to the brutal murder of a respectable young woman near her Kew Gardens apartment in New York City on the night of March 13 are lying awake these nights with guilty consciences—or at least they should be. Moral descendants of the priest and the Levite in the parable of the Good Samaritan, the callous 38 peered out on the tragedy from the shuttered safety of their homes as if they were merely spectators at a macabre dramatic production.

As Catherine Genovese approached her home in the darkness the killer stalked her, and in three separate attacks over a period of more than half an hour stabbed her again and again. She cried repeatedly for help and even appealed to one onlooker, whom she recognized, by name. He replied by closing the shutters. When the evil deed was done and the killer had driven off in his car, the unfeeling 38 all went back to bed again as if nothing had happened. Not one of them had lifted a finger to help, or so much as called the police. The unanimous excuse they later gave was that they didn't want to "get involved" personally. They shrank from the inconvenience of having to answer the questions of investigators, or of having to appear in court.

A few days later the murderer was apprehended, and confessed. He admitted hearing the windows go up, and seeing the lights go on and the people staring down at him. He hid in the shadows for a few minutes, and when things quieted down came back to finish the grisly job. Asked how he had dared to return twice, knowing that he was being watched, he replied that he figured no one would do anything about it.

One eyewitness with a guilty conscience admits going through mental agony for having remained silent, as if he were already in purgatory being tormented for his sin of omission. Too late, he feels profoundly disappointed with himself for his failure to help when help was needed.

Guilty Consciences in Heaven?

All about us, every day, men and women are falling under the fierce onslaughts of Satan. Will there be guilty consciences in heaven because of our neglect to lend a helping hand to fellow men who need the help we can give in selfless ministry to their spiritual or physical needs? Are we willing to respond to their unuttered cries for help, or are we inclined to retire into our selfish little shells, not wanting to "get involved" personally? Are we cultivating a studied insensitivity to the needs of others? Are we, by our profession, saying, "I go, sir," and then in practice finding a good excuse every time God offers us a practical opportunity to serve in His vineyard? Have we practiced turning a deaf ear to the appeals of the home missionary leader, the Dorcas leader, and the Sabbath school superintendent? If so, it is certain that we will never hear the "well done" and the "come ye blessed of my Father," unless we repent.

The good Samaritan was not afraid to become involved as he traveled the Jericho road. Let us not be afraid to become involved by responding to the needs of those we encounter on our journey through life. May there be no guilty consciences in heaven.

R. F. C.

Reports From Far and Near

Dar es Salaam

DEDICATION

By C. T. J. Hyde
Departmental Secretary
Trans-Africa Division



THE dedication of the Dar es Salaam church, which climaxed many plans, prayers, and hopes, sets a new standard of ecclesiastical architecture in the Trans-Africa Division. Dar es Salaam is a growing, bustling ocean port, a university city, and the capital of the new Tanganyika Republic.

As Tanganyika was emerging into a sovereign nation, the Tanganyika Union worked hard to set the light of truth aflame in Dar es Salaam, where 100,000 people live. Most of the permanent residents are Moslems, but many others from almost every tribe in the country are drawn to the city by opportunities for employment or study, or to attend the sessions of parliament.

Two city evangelistic campaigns have been held, following much preparatory work by colporteurs and house-to-house work by resident ministers. The latest of these efforts, conducted by E. E. Cleveland of the General Conference Ministerial Association, brought the membership of the new church to 150. The campaign will long be remembered by many in the city and by the team of workers recruited from nearby unions and from Mauritius, Madagascar, and South Africa. A strong follow-up program is still continuing under the able leadership of C. M. Bender. The new church will give stability and permanence to our work in this great city. It was made possible by a generous gift from an anonymous donor, and by funds from the Trans-Africa Division.

On Sabbath morning, December 14, we met for the last time in the canvas tabernacle for Sabbath school and the morning preaching service, and that afternoon we gathered outside the new church. The afternoon was very hot and the sun brilliant and strong. The church was tastefully decorated and a wide white ribbon was stretched across the open door. The Hon. Paul Bomani, Minister of Finance of the Tanganyika Republic, who was present with his wife, made an appropriate speech praising this

fine house of worship, which he said set a new standard for the city of Dar es Salaam. He also stressed the liberty of religion granted by the constitution of the country, and expressed confidence that this new church would greatly assist in raising the standard of morality in the city. His wife then cut the ribbon, and the waiting congregation filed into the church and reverently took their seats. The joy on people's faces made us think of the wonderful smiles that will wreath the faces of the redeemed when Jesus leads them through the pearly gates of the Holy City.

The dedicatory sermon was preached by the writer, who was president of the Tanganyika Union when the project was begun and is now church development secretary for the Trans-Africa Division. Those assisting in the service were C. M. Bender, T. Otieno, and Bariki Elineema, who are assisting Elder Bender in the follow-up work in Dar es Salaam. The service included a solemn rededication of life on the part of all who attended.

Our prayer is that this new church may truly be a *dar es salaam*, "haven of peace," and a house of prayer for all people.

The Miracle of the Trunks

By E. Joann Holder

It was a hot, humid morning in July, 1963, when our three children and I boarded a Caravelle jet, leaving father and the tropics behind, for a few months' vacation and rest in the United States. Everyone who returns from the mission field always feels a special joy on such an occasion. We all enjoyed the privilege of drinking water that did not have to be boiled.

When we reached Portland, Oregon, camp meeting was in progress at Gladstone, and I had the privilege of presenting the mission story for Sabbath school and telling stories to the children. Everyone was interested in Brazil and the needs of the North Brazil Union, the launch work, and our hospital in Belém.

I worked nights at the Portland Sanitarium and Hospital. One day several items of hospital equipment were offered for Brazil. Cartons of clothing also began to arrive for the poor of north Brazil.

How would I get everything to the mission field? After sending a number of boxes by parcel post, I decided to buy a few old trunks. A few nights later I spoke at the Queen Esther Club, a group of active mission-minded women who gave me much-needed sheets, pillowcases, pajamas, and towels for the hospital. In passing, the need of a trunk or two was mentioned and one woman volunteered four. Transported to the basement of our apartment, they were soon packed full. Then the calls began pouring in. "Come get a few boxes of clothing and a trunk." One friend placed an ad in a Portland newspaper calling for trunks. Soon thirteen of them were filled.

One afternoon I visited with a personal friend of our family who is a salesman for a large surgical company in Portland, and not an Adventist. I mentioned the long list of needs, and he arranged an interview with the president

of the firm he represented. After hearing of our needs he said, "I have never done much of anything for my Lord before, and I will help your church." He then offered us everything we needed at cost. I could hardly believe my ears, but I had to confess that I didn't even have the funds to buy the needed equipment at his generous discount. "Don't worry about the money," he encouraged me. And after going over the list a second time, he said, "Order all of it. If it takes a year to pay for it, it doesn't matter." So in faith we ordered everything on the list. In faith I wrote a letter to the South American Division telling them of the offer.

The surgical company salesman has a brother who is a doctor in Portland. He gave a used surgical table. Friends at the sanitarium packed the table and paid shipping costs to New York. The Worthington Foods salesman in the area made arrangements to ship the 13 loaded trunks as far as Worthington, Ohio, free of charge.

At this point we thought that everything was on its way. But we had not reckoned with the generosity of our people in the United States. A sanitarium worker brought seven more trunks in his pickup, and the Dorcas women of Portland and Vancouver, Washington, gave boxes of good used clothing. An Adventist pharmacist gave medicines for the launch. One doctor gave medicines and medical books, and another gave a stethoscope, two otoscopes, and a used blood pressure cuff. Still another canvassed all of the drug salesmen who came to his office, and we received several boxes of antibiotics and a new blood pressure cuff. A music teacher scoured the city for used instruments so that we could start an orchestra. A friend from Newberg ar-

rived at the apartment one afternoon with 20 boxes of clothing.

Children in the schools gave crayons and construction paper for the church schools in Belém. Little girls sacrificed their precious dolls for little girls in the Brazilian jungle. There were baby clothes and new diapers for new arrivals whose parents were too poor to provide them. Children of the lower grades at Portland Union Grade School gave a new blood pressure cuff. The Dorcas leader of a small church in the Portland area presented me with 13 boxes of good used clothing, two sets of Melmac dishes, 84 new garments, a box of sheets, and an empty trunk. A friend from California sent us a submersible pump and sand screen, and promised that he would be responsible for a new well at the Belém Hospital. The surgical company came and gave us more than \$1,000 worth of suture material and several other items. One family from a city 50 miles away left four trunks full of supplies for us at the conference office. There were many other fine gifts. Surely the windows of heaven were being opened wide.

Then a reply came from the South American Division by way of the General Conference. A check in the amount of \$1,500 had been advanced to help pay the bills, and I happily went to the surgical company to pay my account. They were indeed surprised and felt they had seen a modern-day miracle.

One evening a salesman from an X-ray company in Portland presented us with a new pair of lead gloves and other X-ray supplies. A dentist gave me a lead apron to go with the gloves. Every day saw a new miracle. Two janitor supply houses chipped in with a variety of soaps and cleaners.

Now there were 18 more trunks to be

shipped. But how would we pay the freight costs? The Laurelwood Academy Girls' and Boys' clubs paid to ship four of them. Consolidated Freightways took everything as far as New York at a 50 per cent discount. The 31 trunks arrived safely at their destination. What joy there is at the Belém Hospital. To all who gave and to all who helped in countless other ways, Thank you from the bottom of our hearts! The heavenly Bookkeeper has kept an accurate account of each gift.

Progress in Ontario-Quebec

By W. E. Murray, Vice-President
General Conference

With the coming of an Adventist institution or a headquarters office, many cities around the world have taken on special significance for Seventh-day Adventists. Some of these are large, some of medium size, and still others are mere villages. Oshawa, Ontario, is one such city, for in it are situated several institutions—Kingsway College, Kingsway Press, Loma Linda Foods, and offices of the Canadian Union and the Ontario-Quebec conferences. In Oshawa we also have a church of considerable size.

The sixteenth biennial conference session of the Ontario-Quebec Conference was held in the College Park church in Oshawa, on February 29. Present were 316 delegates representing the 4,144 members of 51 congregations. L. L. Bock, the president, and C. Klam, the secretary-treasurer, and the conference staff were in charge. The entire conference staff was re-elected.

One of the first items of business was



Mexican Union Publishing Leaders Meet

The Mexican Union Mission publishing department leaders met in Mexico City from February 4 to 7 for a leadership training course. During the first weeks of 1964 four such courses were conducted, offering special training in salesmanship, public relations, public speaking, and model letter writing. The 820 full-time colporteurs and 572 student colporteurs will soon number 1,000 each, and literature deliveries will be increased from \$1 million to \$2 million, and an ever-increasing number of people will be won to Christ. Seated (center front, left to right) are F. L. Baer,

assistant manager, book department, Pacific Press (fourth left); Alfredo Aeschlimann, president of the Mexican Union Mission; Jose Quintero, secretary of the publishing department, Mexican Union; Clyde O. Franz, treasurer, Inter-American Division; D. A. McAdams, associate secretary, General Conference Publishing Department; and J. C. Culpepper, secretary, publishing department, Inter-American Division.

J. C. CULPEPPER, Departmental Secretary
Inter-American Division

the receiving of three new churches into the conference—Varney, with 17 members; Oakville, with 25; and Toronto West, with 41.

Progress was reported in all areas of church activity. The members are giving hearty financial support to God's work. In the biennium just past, the tithe reached \$1,108,000, an increase over the 1960-1961 period of some \$160,000. The Ingathering has increased from \$78,700 in 1960 to \$95,000 in 1963. Missions offerings other than Ingathering were \$86,000 in 1963, or about \$15,000 more than in 1960.

A progressive plan is being carried forward to provide buildings for the many congregations. At Richmond Hill and St. Thomas, fine new church buildings have been provided. At Sudbury, London, and Varney, church buildings have been purchased, and at Six Nations the facilities for worship, Sabbath school, and recreation have been enlarged. Plans are now being perfected for buildings in Toronto, Montreal, and Peterborough, to mention but a few. The Yugoslavian congregation in Toronto has recently purchased a building, which is now being remodeled.

The president reported that G. E. Vandeman personally directed the follow-up of his telecast program with services in Massey Hall in Toronto and Delta Collegiate Auditorium in Hamilton. Most of the ministers in the conference worked with him in these meetings. To date, 171 have completed the Take His Word series, and 79 persons have been baptized.

The North York Branson Hospital is making fine progress. At the present time it has a bed capacity of 163, and the manager reports that the hospital usually operates at capacity. The 315 workers in this institution are making an excellent contribution to the medical ministry, not only through patient care but also through the nurse's training school. One feature of the conference session was the capping exercise for a class of 22 young women. The current program of expansion includes a building with equipment, at a cost of \$5 million. The community has given liberally to this project.

Kingsway College is carrying on a most commendable program of Christian education for our young people in Eastern Canada. Enrollment in the secondary course is 175 and on the college level 87. One of the outstanding aspects of the work of this institution is the program of student industries. I visited the wood-work shop where 45 young people earn all or part of their expenses. In the book bindery 40 students find work. Ten are employed by the printing press.

The Ontario-Quebec Conference territory has a population of about 10 million. In this territory are some of the largest cities of the country, which confront the conference with a great challenge to evangelism. The territory covers 2,000 miles from east to west.

J. W. Bothe, W. G. Soloniuk, and O. A. Botimer were present from the union, and the writer from the General Conference. We found the brethren of good courage and the work progressing.

Sermons and Stones

By Richard M. Gates, Pastor
Bolivia Mission

A short time ago in Arequipa, Peru, I witnessed religious bigotry and fanaticism in action. One Thursday night I accompanied Ruben Peyreira to a small room in an outlying section of the city. The stars were shining, bright reminders of the 320 who were baptized in that city during 1963.

"We can expect trouble tonight," said Elder Peyreira. "Two nights ago a Jesuit priest with a group of followers invaded our meeting. One of them waved a large whip in the face of the young intern who was preaching and shouted, 'This is for you, you'll see!' They said they would surely be back tonight." I prayed silently that the angels would guide and guard us.

I took a seat beside a window and listened. The congregation was attentive. The warm summer air stirred occasionally through the open doors and windows. There was a rustle of clothing, and through the corner of my eye I saw a tall, dark-robed figure enter and sit down behind me. No one seemed to notice, and there was no disturbance. Suddenly, during a pause in the sermon, a stern voice spoke out loudly behind me—"False! False!" shouted the priest. "Let me have a few words." The young intern kept steadily on as if no one had spoken, and all became calm. Again the tall, dark-robed man from Spain called loudly for an opportunity to speak, but still there was no response from the pulpit. The Word of God was being preached in a solemn way, with power, and the disturbance died down. After several more futile attempts our visitor remained silent till the Amen of the closing prayer. Then he began loudly to accuse the pastors of lying and of being afraid to accept his challenge. The people filed out and the priest followed.

Once all were outside the communion became greater. The priest's followers mixed among the worshipers, who were waiting to see what the minister would say. The stern voice called for a blackboard, some chalk, and an opportunity to demonstrate the "errors" just presented.

During the next hour and a half the long-robed visitor took his turn speaking, and then Elder Peyreira answered calmly and confidently. The woman who had waved the leather whip the night before sat on the front row with arms crossed, waiting to see the Adventists proved false.

"Just show me one such text—it doesn't exist," said the priest at one point. "Here it is," quickly replied Elder Peyreira. Evading further discussion on the matter, the priest challenged again, and again God's Word confirmed the Adventist teachings. This happened repeatedly. Finally the priest asked, "How can you be sure who wrote the Bible, that God inspired it? Prove it." Now the woman on the front row appeared to be not quite so sure who was pretending.

Our uninvited visitor promised to return with answers to our questions at the next meeting, but demanded proof that the Bible is inspired.



The Ontario-Quebec Conference staff and visitors. Left to right, standing: Thomas Bishop, assistant treasurer; C. Klam, secretary-treasurer; L. M. Mohns, publishing secretary; R. C. Knauff, education and MV secretary; F. W. Connors, Book and Bible House manager; R. A. Matthews, church development secretary; Daniel Skoretz, home missionary and Sabbath school secretary. Absent were A. Lennox and Peter Esveld, assistant publishing secretaries. Seated: J. W. Bothe, president of the Canadian Union; W. E. Murray, vice-president of the General Conference; Lowell Bock, president of the Ontario-Quebec Conference.



The officers of the new Central Philippine Union Mission, with the radio-TV staff members (standing, left to right): E. A. Capobres, president; A. Z. Roda, secretary of the ministerial association and the radio-TV department; M. G. Jereos, secretary-treasurer. Seated: Letty Roda, Mrs. S. D. Obregon, Mrs. M. Y. Mingcay, Mrs. G. T. Gozo.

Ten days later I met Elder Peyeira at the union quadrennial meeting in Lima. "What happened the following night?" I inquired. "They came back, and we talked for a long time after the service, as before." "Did you have success?" I asked. "I suppose so, because the next time we met for our worship service they returned and stoned the building." That was their answer to the challenge of God's Word.

Arequipa is a cultured city in one of the more progressive countries of Latin America, but it is not the only place in this part of the world where hearts are not sanctified by the grace of Christ. But God is blessing, and truth will triumph.

A New Union in the Philippines

By A. Z. Roda, *Departmental Secretary*

During the years our membership in the Philippine Islands has grown rapidly. In 1951 this union field was divided into the North and South Philippine Union missions. More recently, the South Philippine Union grew until it became the largest union in the Far Eastern Division and one of the largest in all the world. As of December 31, 1963, the membership stood at 52,260. On January 1 of this year the Central Philippine Union Mission, comprising the East Visayan, West Visayan, and Negros missions, was carved out of the South Philippine Union, which retained its old name.

The latter operates Mountain View College, which has the largest land area of any Adventist college anywhere in the world—more than 2,000 acres—and one of the largest annual enrollments. It also operates the Miller Sanitarium and Hospital and the Mindanao Sanitarium and Hospital. Soon the Bacolod Sanitarium and Hospital, costing half a million pesos, will join these two. Still another, the Ginoog City Hospital, is operated by the Mindanao Sanitarium and Hospital. God is blessing the medical work in this union.

Many years ago I was asked to help pioneer the work in the newly organized Southern Mindanao Mission with headquarters in Davao City, which has now become headquarters for the new South Philippine Union Mission. When the local mission was first organized there were only 1,900 members, but two years later the membership had quadrupled! Later it was divided into two local missions, and now the original mission is ready to be divided again. We praise the Lord for this rapid advance.

At the recent division of the South Philippine Union Mission I was asked to remain with the Central Philippine Union Mission, with the added responsibility of the radio-TV and the Voice of Prophecy Bible Correspondence School. It is a challenge to carry these additional responsibilities despite my advancing years and the rapid increase of the proverbial silver threads upon my head. It is a cause for deep and sincere gratitude to God to continue to have a share in His sacred work. I hope soon to have the privilege of standing triumphant with the saved on the glorious sea of glass in the earth made new. Lord, speed the day!

Among the Vendas of South Africa

By J. D. Harcombe, *President South African Union Conference*

Near the well-known Kruger National Park in the northern part of the Transvaal, South Africa, is a tribe of primitive people called the Venda. Through the witness of a leader of the Zion church, Jacob Rambuda, his wife, and three other Vendas were baptized in 1955. Pastor M. Mkasi has been blessed of God in his labors for these newly converted believers, and a church has been built and dedicated and the group of believers organized into a church.

In spite of much opposition our Venda believers are afire with the spirit of evangelism. Last September I visited this

growing, enthusiastic group again, and conducted a lay preachers' council. Here 14 qualified for, and received, their "120" pins. In October they assisted their pastor at an effort about eight miles from their home base, and later conducted their own lay effort in a schoolhouse near their church.

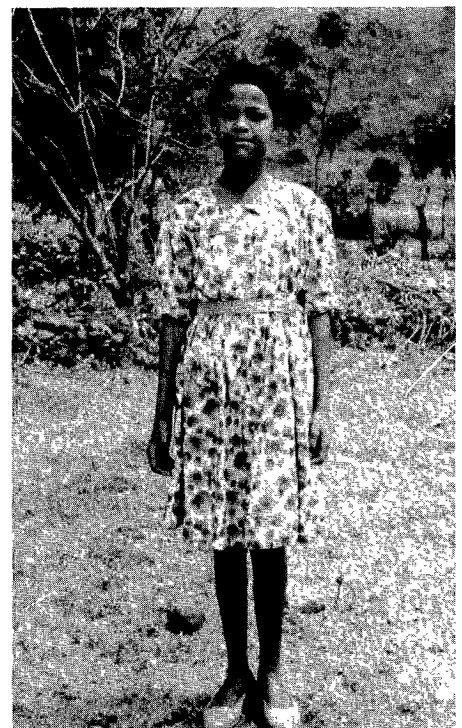
During the lay preachers' council four new converts joined the baptismal class, and as a fitting conclusion to our weekend meetings I had the happy privilege of baptizing two of them. This brings the total thus far this year to eight. An even larger group was baptized before the end of the year.

Martha, a 12-year-old daughter of heathen Venda parents who attends our church at Rambuda, is in the baptismal class as a visitor, as she is afraid to register her name. She is a faithful Sabbath school member and knows all her memory verses each quarter.

Martha's parents have taken her out of school, for they have promised her in marriage to an old heathen man who already has a wife and a number of children. Some of the children are much older than Martha. He has already paid a large dowry for her, and plans in two or three years to claim her as his wife. There is no law to prevent such a marriage. Her future is dim, and all she can expect is to bear a few children before her old husband dies and leaves her alone to face the cruel realities of life. No, she does not wish to marry the old man. She has no choice in the matter and dreads the day of her marriage.

Is there no way out for Martha? Possibly. If the marriage does not take place by the time she is 15, some young man may raise the dowry price, and marry her. Her parents are interested only in the dowry, and hope the old man will marry her soon and pay the balance. Martha's only hope is in the Lord. Martha awaits her fate and pleads for help. Will you unite your prayers with ours that she may be delivered from the snare of the evil one?

Martha





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

BERKELEY, CALIF.—Some "migrations" from Protestantism to the Roman Catholic Church were predicted here by Dr. Henry P. Van Dusen, president emeritus of Union Theological Seminary. The internationally known churchman, one of the pioneers of the ecumenical movement in Protestantism, based his prediction on two factors—the new spirit of ecumenicity and renewal in the Catholic Church and a "quavering and sometimes defeatist voice" currently speaking for Protestantism.

TORONTO, ONT.—Eleven Toronto clergymen of four denominations reported that they wish to use hypnosis in religious counseling but have been told it is against the law. The warning against using hypnosis in Ontario came from the Provincial Minister of Health, Dr. Matthew Dymond. His department is responsible for enforcement of the Ontario Hypnosis Act of 1961, which says hypnosis may be practiced only by qualified physicians, dentists, and psychologists, and students in those professions supervised by qualified personnel.

ATLANTA—Ordination of women in the Presbyterian Church in the U.S. (Southern) has been approved by a majority of the denomination's 80 presbyteries, but final approval must still come from the General Assembly scheduled to meet in Montreat, North Carolina. Many Protestant denominations in the United States ordain women to the ministry. Among them are the United Presbyterian Church in the U.S.A., American Baptist Convention, United Church of Christ, International Convention of Christian Churches, Brethren, Church of the Nazarene, Evangelical United Brethren, Assembly of God, Society of Friends, and Free Methodist. The Methodist Church in the United States ordains women, but its British counterpart does not. Conversely, no American Lutheran church body permits women clergy, while Danish and Swedish Lutheran churches do.

VATICAN CITY—Twenty-nine Curia cardinals, meeting with Pope Paul VI, discussed the possibility of summoning a "Pan-Christian conference" that would be attended by religious leaders from East and West, with the Pontiff presiding as "first among the bishops of the Catholic Church." Pope Paul had called the cardinals together to brief them on his meeting with Ecumenical Patriarch Athenagoras, supreme leader of Eastern Orthodoxy, in the Holy Land, and to hear their views on possible future steps to further the cause of Christian unity. Also discussed was the possibility of another meeting between the Pope and Patriarch Athenagoras—this time in Rome

—and the establishment of a commission of theologians to examine doctrinal differences between Orthodoxy and Roman Catholicism.

DALLAS, TEX.—Roman Catholic Bishop Thomas K. Gorman of Dallas-Fort Worth, addressing a group of Protestant clergy and laymen at an unprecedented luncheon, urged a continuing "frank dialogue" to help resolve differences between Christians. "The crisis of Christendom is too grave for us not to try to reconcile our differences," he said, adding that there is a "long road to travel" for the achievement of Christian unity.

TORONTO, ONT.—The Canadian Council of Churches has reaffirmed its opposition to the introduction of state lotteries or sweepstakes in Canada, "however good may be the object for which the money is raised." In recent years there has been growing pressure on provincial and federal governments to legalize sweepstakes to finance public hospitals. The CCC said gambling was a denial of fellowship, since it involved taking advantage of others and profiting by their loss and undermined the foundation on which a healthy community must be built.



Australasian Division

Pastor G. D. Giles left Sydney on February 3, for Santo, in the New Hebrides, returning after furlough to his work as district director. Owing to the serious illness of a near relative, Mrs. Giles and the two children are remaining in the homeland for several weeks before returning to the New Hebrides.

Pastor and Mrs. Rex Tindall and their five children returned in February to Goroka, in the Eastern Highlands of New Guinea, for a second term of service. Pastor Tindall is located at Kainantu.

Mr. and Mrs. Glynn Litster and two children sailed on the *Orcades* from Sydney, for Suva, on February 19. Brother Litster is headmaster of the Apia school in Samoa, and returns for a second term of service to that field.

Brother and Sister L. G. Parker and infant left on February 3 for Port Moresby, en route to the Papuan Gulf



A New Church in Invercargill, New Zealand

The new Invercargill church was officially opened by H. W. Hollingsworth, president of the South New Zealand Conference, on Sabbath afternoon, March 21.

Built largely by voluntary labor, the church is of white limestone and seats 300. It is the southernmost Seventh-day Adventist church in the Australasian Division.

Present at the service was Mrs. Lawrence Fraser from Christchurch. In November, 1914, Sister Fraser left the Shetland Islands to join her husband who had preceded her to New Zealand and had accepted the Advent message through reading *The Great Controversy*. Soon after arriving there Sister Fraser was baptized and joined her husband in soul winning. He was then a colporteur selling *Daniel and the Revelation*. Also present were the first fruits of the Frasers' labors—Mrs. Janet Hubber and Mrs. Ella Roderique.

Groundbreaking for the new building was held in 1959. W. W. Petrie, then local conference president, had been baptized at Invercargill in 1923 by Elder Robert Hare. He laid the foundation stone. E. C. Rosendahl led out in the planning and the early months of construction, and D. W. Jenkins, an elder and the headmaster of a large city school, supervised construction. Brother Jenkins and several members of his volunteer team devoted more than 1,400 hours each to the project.

At two meetings on the Sunday prior to the church opening 1,800 people attended Allan G. Lindsay's evangelistic services in the Civic Theater.

ARTHUR N. PATRICK, Minister

area on the south coast of New Guinea, where Brother Parker will serve as a district director. Brother Parker has given service in the homeland in evangelism, and as an assistant youth leader in the Greater Sydney Conference. Mrs. Parker is a second-generation missionary, having spent many years in New Guinea with her parents, Pastor and Mrs. Elwyn Martin.

Brother M. Polley returned to New Guinea in February for a second two-year term in building work. Brother Polley's previous service was in the Coral Sea Union Mission, on the New Guinea mainland. This time he will serve the Bismarck-Solomons Union Mission, and direct building construction work in various locations in that field.

North American Division

Mr. and Mrs. Glenn L. Hassenpflug and daughter, of Sunnyvale, California, left New York City on March 31, en route to Uganda, East Africa. Brother Hassenpflug has accepted a call to teach in the Bugema Missionary College.

Laura Alice Beardsley, of Orlando, Florida, left Los Angeles, California, April 6, for Singapore. Sister Beardsley will serve as an office secretary in the Far Eastern Division headquarters.

W. P. BRADLEY

Three Modern Hebrews in a Catholic University

By S. G. Miraflores, *Principal*
West Visayan Academy

Three Seventh-day Adventist teachers from the West Visayan Mission in the Philippine Islands were granted National Science Development Board scholarships to the third Summer Science Institute in Cebu City—Miss L. Largavista in physics, Miss V. Gentapanan in mathematics, and S. G. Miraflores in biology. Our West Visayan Academy was the only school in the Visayas to have more than one representative attend this government-sponsored science institute. The government chose the University of San Carlos, a leading educational institution, because of its facilities and prestige.

This institute provided these three teachers with an opportunity to witness for their Master. When they went to Cebu they did not know that classes were to be held six days a week. They decided to make arrangements for the Sabbath on the first Friday of the session. The group asked me to be their spokesman.

I approached the biology professor, who replied: "You should not miss Saturday classes, because we have the best activities planned for Saturdays. Among these will be field trips, movies, and socials. You would be missing the best part of the institute."

"But to us Saturday is our Sabbath, and we consider it not merely a holiday but a holy day," I answered. The professor then explained that the activities would not really be work, but social and recreational. "But we do not participate in



The three Hebrews in a Catholic University (left to right): Miss L. Largavista, S. G. Miraflores, and Miss V. Gentapanan.

these activities on Sabbath either," I said.

Our request was referred to Mrs. Rebecca Gales, registrar of the institute, and a similar conversation took place. "I wish we had known about this beforehand," she commented in apparent disgust, "for then we could have given the opportunity to others who would get more benefit from it." Finally she said she would refer it to "the father rector."

I listened as she explained matters to the father rector, president of the uni-

versity. Replacing the receiver, she told me to wait for a few minutes. Six minutes later the father rector, an American, called back and told Mrs. Gales that the request of the three Seventh-day Adventist teachers was granted.

As if not satisfied with the answer, the registrar continued to argue that the Catholic sisters in the class had been granted permission by their archbishop, against all rules, to mingle and eat with the laity, to remove their wide caps and their shoes, and to wade in water to collect biology specimens. Turning to me, she asked, "Why don't you ask similar concessions from your leaders here in Cebu?"

She was satisfied with my answer that our leaders would not grant us permission to disobey God.

So our request was granted, but our stipend was reduced proportionately, at the rate of 30 pesos each for each of the six Sabbaths. But the God of Daniel and Joseph still lives, and He worked for us as He did for them in the long ago. I explained to the father rector in a letter our reasons for asking exemption from Sabbath classes, and expressed our appreciation. Two weeks later he sent me a copy of his approval for a refund from the disbursing officer of the National Science Development Board.

The hundred or so science teachers in attendance all knew of our plight and were sympathetic toward us. Thus it came about that our problem gave God an opportunity to witness to our faith before many.

Record Literature Sale in Bahia

Two students from Instituto Adventista de Ensino, our college in São Paulo, pose with the 1,513 books they sold in 27 days in Salvador, capital and largest city in the state of Bahia, Brazil. These books are valued at approximately U.S. \$3,100.

MERLIN KRETSCHMAR, *President*
Bahia-Sergipe Mission





Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Faith for Today baptisms in the first two months of 1964 are more than twice the figure for the same period of 1963. The figure for January and February of this year is 345, as against 167 for 1963. Of these, 32 were in the Atlantic Union Conference. During 1963, 60 per cent of the Faith for Today graduates in the Atlantic Union territory requested a visit from a Seventh-day Adventist representative. Total enrollments in 1963 from the Atlantic Union reached 5,443.

► The Warwick, Bermuda, church was organized on December 22, 1963. H. Reese Jenkins, president of the Bermuda Mission, officiated, with W. J. Hackett and K. W. Tilghman of the Atlantic Union Conference participating. On February 29 this newly formed congregation moved into the classrooms of their new church building. These classrooms will serve as a temporary meeting place. Work began on the new church building April, 1963. The entire structure is completed on the outside, but the interior of the main sanctuary is not yet finished. The sanctuary will have a seating capacity of 250, and there will be four Sabbath school rooms.

► On March 21 H. W. Kibble, home missionary and Sabbath school secretary of the Northeastern Conference, presented 21 persons with Sabbath school teacher training course certificates. The instructor for the course was Timothy Trotman, who used the book *Teach* as the textbook.



Canadian Union

Reported by
Evelyn M. Bowles

► Four young people were baptized Sabbath, March 28, at the Montreal French church in St. Leonard, Quebec, by Rene Devins.

► John Skoretz was honored at the Canadian Union College colporteur club banquet on March 19 for the highest sales of any literature evangelist in Alberta for the year 1963. He sold \$16,040.77 worth of gospel literature in the Lacombe district and was presented with the victory trophy of the publishing department by the conference president.

► On February 18 the Lakehead College of Arts and Science, Port Arthur, Ontario, soon to expand into university status, was the recipient of a splendid gift from the Port City churches through the courtesy of the Ontario-Quebec Conference and the General Conference. The gift was in the form of 22 volumes of books covering

all major publications issued by our denomination. The president of the college expressed the thought that this gift from the Seventh-day Adventist Church exceeds similar gifts received from other denominations.

► John Isard, Oakville, Ontario, lawyer, who started smoking when he was 14 years of age and had smoked half a million cigarettes in 30 years, recently gained the victory over the habit by attending a Five-Day clinic. At the time he broke the habit he was smoking 60-70 cigarettes a day, and figured he had smoked 18,000 during the past year alone. He has been happy to relate his experience at other Five-Day clinics.



Central Union

Reported by
Mrs. Clara Anderson

► G. C. Williamson, president of the Wyoming Conference, has accepted a call to be president of the Minnesota Conference.

► W. B. Hunt, publishing secretary of the Colorado Conference, is transferring to Farmington, New Mexico, to be district pastor.

► The Central Union home missionary department held a pilot school for lay evangelism in Kansas City, Missouri, May 4-9. This school was conducted by V. W. Schoen, associate home missionary secretary of the General Conference, with the

assistance of E. E. Hagen, Central Union home missionary secretary, and local conference leaders.

► Mrs. Mildred E. Daniels has transferred from the Arkansas-Louisiana Conference to the Central Union Conference in Lincoln, Nebraska. She is receptionist and secretary to B. L. Schlotthauer, secretary-treasurer of the union.



Columbia Union

Reported by
Don A. Roth

► Charles Pierce has been named chairman of the music department of Columbia Union College. Esther Bruck is the new chairman of the department of modern languages, replacing Frank Wall, who has retired. Leslie Hardinge will resume the chairmanship of the religion department on his return this summer from Newbold College in England. The history department will be headed by Gerald Shadel, who will also return from Newbold College.

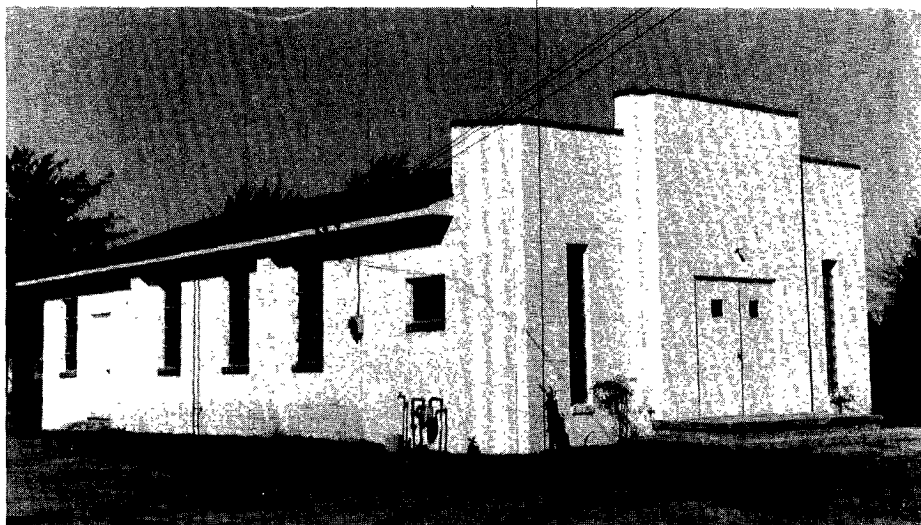
► The eighth annual H. M. S. Richards Lectureship on Preaching was held April 20-22 in the chapel of Morrison Hall at Columbia Union College. Norval Pease, chairman of the department of applied theology at the Theological Seminary was the speaker. The series was titled "An Adventist Approach to Christian Worship."

► The annual alumni homecoming for Columbia Union College was held April 24-26. Guest speakers were William Shephard, of Glendale, California, former president of the college; D. W. Hunter, president of the Pennsylvania Conference; Dr. J. DeWitt Fox, editor of *Life and Health*, and Andrew Fearing, of the General Conference.

Atmore, Alabama, Dedication

C. E. Dudley, president of the South Central Conference, writes that several years ago Mrs. Williams passed out tracts in Atmore, Alabama, and returned a few years later to sell *Message* magazines. As a result, one woman took the free Bible course and later asked Mrs. Williams to have her minister from Mobile, H. L. Jones, give Bible studies. Cottage meetings were conducted, and a little later a series of evangelistic meetings. There were 32 baptized. A church has now been dedicated free from debt.

D. A. McADAMS, Associate Secretary
GC Publishing Department





Paraná, Brazil, Baptism

Sabbath, December 14, these 19 new believers were united to the church by baptism at the Jacarézinho church in Paraná, Brazil. The members cooperated with the pastor in winning these souls to Christ.

One of those baptized was Joaquim Candido de Moraes, a zealous Roman Catholic widower who chose to live with his only daughter, a Seventh-day Adventist. He would not permit her to talk about religion. Suddenly he became very ill, but the doctors said nothing could be done for him. The church prayed for him, and he was restored to health. He had promised that if the Lord would permit him to walk again, his first steps would be to our church.

M. SOARES, Pastor

► The final Ingathering total in the Columbia Union was \$956,327.22, largest total amount and per capita for the North American Division.

► Members of the new executive committee of the New Jersey Conference include A. B. Butler, chairman; C. B. Green, secretary; William Barringham, Fred Gottleben, Jose Rivera, George B. Suhrie, A. M. Moyer, Austin Johnson, and Lloyd Kidder.

► Charles B. Hirsch, president of Columbia Union College, received a check from D. G. Linn, area sales manager of the Gulf Oil Corporation, for \$629. This was one of 692 unrestricted grants made by Gulf to colleges and universities.

► John Moffatt, assistant director of college relations and instructor in English at Columbia Union College, has accepted a call to serve as an editorial assistant in *The Youth's Instructor* office. He will take up his new duties at the end of the school year.

► Sixth-grade students at the Sligo Elementary School in Takoma Park, Maryland, collected more than \$100 for new TV-station expansion. This was presented to Pastor and Mrs. W. A. Fagal during their recent visit to Takoma Park.

► Mrs. John E. Smith, of Wheaton, Maryland, has been named new administrator of the Wheaton Nursing Home, replacing

Robert Bainum, who is the director of three nursing homes—Wheaton, Hyattsville, and Fairfax.

► Mr. and Mrs. Jamin H. Goodrich, for many years members of the Scranton, Pennsylvania, church, celebrated their sixty-eighth wedding anniversary March 30. Mr. Goodrich has held many offices in the Scranton church, including Sabbath school superintendent, teacher, and local elder.



Lake Union

Reported by
Mrs. Mildred Wade

► On March 22 the homiletics students of Andrews University, under the guidance of S. P. Vitrano, assistant professor of religion and instructor in homiletics, made their annual trip to Chicago to study ministry in action. They visited the First Methodist church, the Loop Jewish Synagogue, mass at the Franciscan Cathedral of St. Peters, and the Pacific Garden Mission, where they saw facilities to care for denizens of Chicago's skid row.

► Jim Hartung, a member of the Sigma Phi Delta Club at Andrews University, initiated a campaign to sponsor an academy boy in school in Hong Kong. He enlisted the aid of Newcombe Wang, who

escaped from Red China to Hong Kong a few years ago. They took their plan to Bill Cemer, president of the club, and then to Dean Larry Stevens. They now have "adopted" two boys, Bing Moon Chan and Ting Whey Lo.

► William J. Greer has been a credentialed literature evangelist in the North American Division for the past 29 years. He served in the Pacific, Central, and Northern unions before coming to the Wisconsin Conference. J. W. Proctor, publishing secretary of the Lake Union, states that Mr. Greer has placed many thousands of copies of *The Great Controversy* in the homes of the people. During the past five years alone he has delivered more than \$100,000 worth of literature. Thousands have been enrolled in the Bible course and some have accepted the truth.



North Pacific Union

Reported by
Mrs. Ione Morgan

► One week after the big earthquake in Alaska on Good Friday, a lesser earthquake was experienced. To April 9, however, the word is that the mission property in Anchorage came through in good shape, and that no lives were lost among our members. The spring meetings in Alaska were scheduled to be held as usual, with George Vandeman of the General Conference and D. E. Caslow, home missionary secretary of the North Pacific Union, listed as the principal speakers. Beginning April 24 and ending May 10, the meetings were held in Fairbanks, Dillingham-Aleknagik, Anchorage, Juneau, Sitka, Gildersleeve, Vank Island, and Ketchikan, says Joseph C. Hansen, president of the Alaska Mission.

► The union Temperance Oratorical Contest was held on the campus of Milo Academy, March 6 and 7. Attending from the General Conference was Francis Soper. Participants from the various academies were Vern Colvin, Columbia Academy; Jean Rosick, Mt. Ellis Academy; Sandra Hamel, Auburn Academy; Gayle McCoy, Gem State Academy; Cheryl Munroe, Milo Academy; Janice Konzack, Laurelwood Academy; Patty King, Portland Union Academy; and Richard Heyden, from Walla Walla College Academy, who was declared the winner of the \$50 cash award.

► The young people in the Idaho Conference have set as their share of Target 3000 a total of 60 baptisms by youth congress time, April 14-18, 1965. The Boise MV Society is currently holding a series of meetings in Idaho City.

► Twenty-five persons were present on March 14 for the initial branch Sabbath school in Rainier, Oregon. Laymen from the area churches of Kelso-Longview, Clatskanie, Vernonia, and St. Helens-Scappoose are cooperating in this project. Reuben A. Hubbard, pastor-evangelist, began an evangelistic series on April 11, and plans are to organize a company as a result of the combined efforts of the branch Sabbath school and evangelistic meetings.



Northern Union

Reported by
L. H. Netteburg

► A series of successful laymen's forums has been conducted recently in Minnesota in an effort to unite the work of the laymen with the ministers. H. H. Voss and P. F. Pedersen gave leadership and counsel at the meetings.

► The seven members of the Pathfinder Club at Ridgeview, South Dakota, have sold 144 boxes of Pathfinder candy since last fall. Part of the money has been used to buy a highway sign for the church, and the remainder to help finance the club's trip to Minneapolis youth congress. Three of the Pathfinders are non-Adventist Sioux Indian boys who are attending the Ridgeview church school as boarding students.

► The Atlantic church in Iowa has mailed 1,250 copies of the *Signs* to rural areas.

► Two Iowa counties, Cass and Audubon, have been completely covered with the tract "This May Startle You!" These were mailed to boxholders.

► L. M. Heifner spoke to the Atlantic, Iowa, ministerial association recently on the subject "Sabbath to Sunday." As a result he is now conducting private studies with a minister of another faith.

► Three people were baptized Sabbath, March 28, in Winterset, Iowa, as a result of It Is Written meetings conducted by Don Houghton. One candidate had operated a fair exhibit next to one that Brother Houghton conducted last fall.



Pacific Union

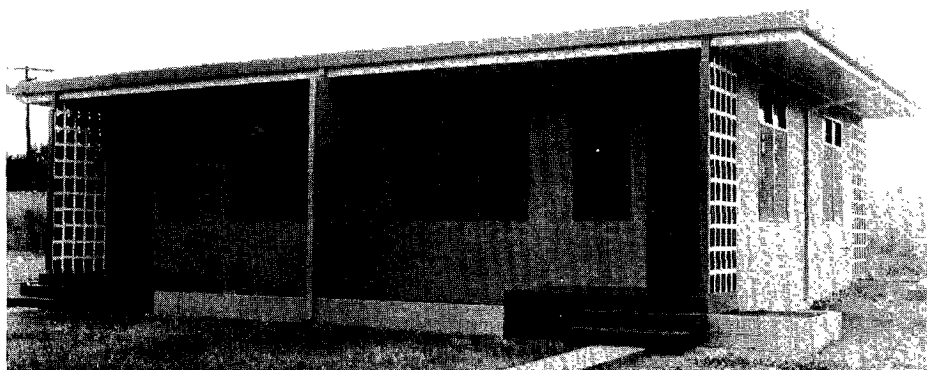
Reported by
Mrs. Margaret Follett

► Sixty-nine State scholarship award winners have been attending Pacific Union College during the current school year, and 19 such awards have been assigned to Pacific Union Academy students for the coming year.

Philippine Union College Completes Graduate Students' Apartments

Accenting the graduate-study program, Philippine Union College has completed two duplex units for overseas graduate students. One unit has two bedrooms in each apartment, and the other, one bedroom each. Both are furnished.

B. B. ALSAYBAR, Principal



► E. R. Osmunson, who has faithfully served the Nevada-Utah Conference as president, has resigned on the advice of his doctor. Elder Osmunson served in the mission field for 18 years and as president of the Wyoming and Minnesota conferences before coming to Nevada-Utah in 1956.

► The students of Sacramento Union Academy, with their English teacher, Joe Wheeler, presented 103 LP sacred music records to the FM family radio stations KEBR in Sacramento and KEAR in San Francisco.

► Philip Knoche, pastor of the Honolulu Central church, with the assistance of Dr. Charles Yamashiro and Dr. Robert Chung, recently completed a Five-Day Plan clinic on the University of Hawaii campus.

► Ground was broken March 31 for the new Fairview School, an elementary school serving the San Bernardino, Colton, Fontana, and Rialto churches in the South-eastern California Conference. The entire student body, parents, friends, and conference officers were present for the occasion, reports Charles Hanson, principal.



Southwestern Union

Reported by
H. W. Klaser

► Fred Speyer, of the Columbia Union, has accepted a call to the Oklahoma Conference as evangelist. He expects to be in the field by midsummer.

► Thirty-five baptisms are reported by John Hayward and Jim Hoehn as a result of evangelistic meetings held in the Dallas, Texas, Central church.

► A new church was organized at Greenville, Texas, on May 9, following evangelistic meetings conducted by R. L. Winders.

► Henry Fowler and H. B. Petry have concluded an evangelistic effort at Wichita Falls, Texas. Nine have been baptized and 20 more are preparing for this rite.

► Altus Hayes, business manager of Southwestern Union College for several years, has been called by the Texas Conference to be hospital coordinator and

medical secretary. The Texas Conference now operates four hospitals, the newest being a 72-bed institution at Beeville.

► Harold Kurtz has been appointed civilian chaplain at Fort Hood and pastor of the nearby Temple, Texas, church.

► Robert Gibson of Greenville, North Carolina, has arrived in Austin, Texas, where he will be pastor of the church.

► Thirty seconds after opening the new Beeville, Texas, hospital the first patient arrived, and thirty minutes later she presented the hospital with triplet girls. It was anticipated that it would take six months to fill the first floor, but already the second floor has had to be opened.

► Disaster relief units from both the Texas and Texico conferences rushed aid to tornado-stricken Wichita Falls, Texas, on April 3. A medical cadet unit from Southwestern Union College also was on the scene rendering aid. All units cooperated and worked with the local Red Cross, cleaning buildings, distributing clothing, and giving first aid.

Church Calendar

Spirit of Prophecy Day	May 16
Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering (North American Indians)	June 27
Medical Missionary Day	July 4
Church Medical Missionary Offering	July 4

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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F-3101 Alone
F-3102 America
F-3103 At the Cross
F-3104 At the Door
F-3105 Beneath the Cross of Jesus
F-3106 Brightly Beams Our Father's Mercy
F-3107 Can the World See Jesus in You?
F-3108 Day Is Dying in the West
F-3109 Face to Face
F-3110 Give Me the Bible
F-3111 He Leadeth Me
F-3112 He Lifted Me
F-3113 He Lives
F-3114 He Ransomed Me
F-3115 He Whispers His Love to Me
F-3116 How Sweet Are the Tidings (He's Coming)
F-3117 I Come to the Garden Alone
F-3118 I Shall See the King

F-3119 I Sing the Mighty Power of God
F-3120 I Walk With the King
F-3121 I Want to See Jesus, Don't You?
F-3122 I Will Follow Thee, My Saviour
F-3123 I Would Be Like Jesus
F-3124 I Would Draw Nearer to Jesus
F-3125 In a Little While We're Going Home
F-3126 In the Sweet Bye and Bye
F-3127 Is Your All on the Altar of Sacrifice?
F-3128 Jesus, I Come—Out of My Bondage
F-3129 Jesus, I My Cross Have Taken
F-3130 Jesus Is Tenderly Calling
F-3131 Jesus, Keep Me Near the Cross
F-3132 Jesus Paid It All
F-3133 Jesus Saves
F-3134 Jesus, Saviour, Pilot Me
F-3135 Jesus Took My Burden
F-3136 Just as I Am

F-3137 Just When I Need Him Most
F-3138 Lift Up the Trumpet (Jesus Is Coming Again)
F-3139 Living for Jesus
F-3140 Longing
F-3141 Marching to Zion
F-3142 Master, the Tempest Is Raging (Peace, Be Still)
F-3143 No Disappointment in Heaven
F-3144 O That Will Be Glory (The Glory Song)
F-3145 Old Rugged Cross, The
F-3146 Redeemed
F-3147 Ride on, King Jesus
F-3148 Saviour, Like a Shepherd Lead Us
F-3149 Shall We Gather at the River?
F-3150 Since Jesus Came Into My Heart
F-3151 Softly and Tenderly Jesus Is Calling
F-3152 Some Bright Morning
F-3153 Sweet Hour of Prayer

F-3154 Tell Me the Story of Jesus
F-3155 That's Why I Love Him
F-3156 The Golden Morning Is Fast Approaching
F-3157 There Is a Gate That Stands Ajar
F-3158 Throw Out the Life Line
F-3159 'Tis So Sweet to Trust in Jesus
F-3160 Trust and Obey
F-3161 You Must Open the Door
F-3162 Walking With Jesus
F-3163 Watch, Ye Saints (Jesus Comes)
F-3164 Way of the Cross Leads Home, The
F-3165 We Are Nearing Home (Just Over the Mountains)
F-3166 We Have an Anchor
F-3167 What a Friend We Have in Jesus
F-3168 What a Gathering of the Faithful
F-3169 When Jesus Shall Gather the Nations
F-3170 Where the Gates Swing Outward Never

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News of Note

Walla Walla College Elects President

W. H. Shephard has been elected president of Walla Walla College. He has served in our educational work for many years, 15 of which have been as college president. He comes to Walla Walla College from the Pacific Union, where he has been secretary of the medical and health-education departments and the Association of Self-supporting Institutions. Dr. Shephard replaces P. W. Christian, who has accepted a call to join the faculty of Pacific Union College.

E. E. COSSENTINE

Carolina Conference Biennial Session

Beautiful Mount Pisgah Academy near Asheville, North Carolina, was host to the Carolina Conference session, April 5. Re-elected for the ensuing two years were W. B. Johnson, who has been serving as president of the conference for less than a year, and his entire departmental staff.

The passing years have revealed the providential leading and blessing of God on His work in the Carolina Conference. In 1901 when the conference was first organized there were only 300 members, and the total tithe amounted to \$1,618.30. Today there are approximately 5,000 members in 65 churches served by 105 credentialed workers.

The healthy growth of the conference is reflected in the tithe gain of \$163,090.08 during the recent biennial period, over the former biennium. In the same period there was a gain in the operating capital of \$40,768.03. This evidences good conference operation and God's special blessing. During the past two years 666 were baptized, 189 were taken in by letter or profession of faith, making a total of 855 additions to the church.

Three new churches—Brevard, Rutherfordton, and Mount Pleasant—were voted into the sisterhood of churches.

E. W. DUNBAR

Northern New England Session

Some 200 delegates and friends assembled on Sunday, April 19 in Frye Hall, Portland, Maine, for the twenty-first biennial session of the Northern New England Conference. President Carl P. Anderson's report, and those of the departmental secretaries, revealed definite progress in all branches of God's work.

A stirring is noticeable in this area of Adventist origin. The older church buildings are being renovated and new structures are in process of construction, especially in historic Portland, Maine, where a new conference office and a commodious church edifice will soon be a

reality. Assisting materially in the spiritual and evangelistic progress are a number of dedicated physicians and medical workers who have chosen this needy field as their place of labor. In response to a stirring challenge by W. J. Hackett, the entire delegation pledged itself to a greater degree of consecration and spiritual activity.

The following were elected for the ensuing biennium: C. P. Anderson, president; W. H. Smith, secretary-treasurer; M. E. Payne, home missionary, Sabbath school, and PR secretary; J. M. Davis, MV, educational, and temperance secretary; W. H. Bergherm, Book and Bible House manager; J. M. Bucy, publishing department secretary; R. A. Bettie, M.D., medical secretary; Mrs. Grace Howard, associate medical secretary.

THEODORE CARCICH

Spanish Version—Verdict at 1:32

Our Spanish-speaking workers and believers will be glad to know that the popular film *Verdict at 1:32* is now available in the Spanish language. This film graphically shows the effects of alcohol upon the brain and will be a real asset to our Spanish work, we feel sure, as it has been to our English work. It is available from the International Temperance Association, 6840 Eastern Ave., NW., Washington, D.C. 20012. The price is the same as in English, \$197.50 per print. May God bless the ministry of this film.

JESSE O. GIBSON

Loma Linda Institute of Scientific Studies

The fifteenth annual session of the Loma Linda Institute of Scientific Studies for the Prevention of Alcoholism will be conducted July 6-17 at the White Memorial Hospital in Los Angeles.

Holding the Institute in Los Angeles instead of on the Loma Linda campus as heretofore will give teachers, clergymen, and social welfare workers in the Los Angeles area a better opportunity to attend.

The lectures, discussion periods, and field trips will call attention to the scientific evidence regarding the effects of alcohol on the physical, mental, and moral powers of the individual, as well as on the social, economic, political, and religious life of the nation. Measures being used effectively in various parts of the world to curb the rise and spread of alcoholism will be highlighted.

The Institute is conducted under the auspices of the National Committee for the Prevention of Alcoholism, with Cyril B. Courville, M.D., as chairman. Dr. Winton H. Beaven is director of the Institute.

W. A. SCHARFFENBERG

Missouri Conference Session

On Sunday, April 5, more than 300 delegates to the Missouri Conference constituency meeting held at Sunnysdale Academy unanimously re-elected J. E. Chase to continue as president and E. L. Moore as secretary-treasurer. All departmental personnel were asked to continue in their respective offices. The reports showed a healthy increase in tithes and missions offerings. New school plants are being built at St. Louis and Kansas City, several church buildings have been erected, and a new office building is nearing completion.

L. G. BARKER

Literature Evangelism in Brazil

The São Paulo Conference, in the South Brazil Union Conference, has 125 full-time regular literature evangelists. In addition to these workers, about 100 students work in the same conference during the vacation for their scholarships.

In 1963 this large group of workers delivered 117,000 books, 14,000 Bibles, and took 18,600 subscriptions to denominational magazines.

Ary Raffo, the publishing department secretary, and his six full-time associate publishing secretaries, recruited and trained 40 new literature evangelists during 1963. Some outstanding individual sales records have been made among the literature evangelists. Fifty-nine of these workers delivered more than one million cruzeiros during the year, and the champion colporteur delivered almost 15 million cruzeiros, or 4,040 large books and 12,400 magazines.

According to Nicolas Chaij, the publishing department secretary of the South American Division, the most important part of the report for the São Paulo Conference for 1963 is the fact that among those baptized were 148 people whose first contact with Adventism was through literature evangelists. The literature evangelists are marching on in Brazil.

D. A. McADAMS

Open House at KSDA

On April 12, Radio Station KSDA, "The Voice of La Sierra College," held open house, at which it played host to the community and to many of its friends and listeners.

The station carries programs seven days a week and reaches a growing number of listeners in the Riverside-Colton-Arlington area of southeastern California. The open house, hosted by Dr. Wm. M. Landeen and Dr. Donald Dick, took place at the studio headquarters in the communications building on the campus of La Sierra.

KSDA is one of the several college FM stations owned and operated by Seventh-day Adventist colleges throughout the United States. Each has an important influence in its community, and serves the church by preparing better gospel communicators. At the present time there are six FM stations licensed by the Federal Communications Commission in our college network.

J. O. IVERSEN