

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

# REVIEW and Herald

September 10, 1964

Vol. 141

No. 37

"And he came . . . and a great multitude . . . came to hear him, and to be healed of their diseases" (Luke 6:17).

© 1959 BY THE REVIEW AND HERALD  
BOB BERRAN, ARTIST



## When JESUS Came

By E. L. MINCHIN

*Field Secretary,  
General Conference*

**W**HEN Jesus came, life on this planet was changed. It has never been the same since. Light shone amid the darkness. Hope was born. A flood of moral and spiritual grace and power was released. God came to earth. All was changed when Jesus came.

"And it was now dark, and Jesus was not come" (John 6:17). It was dark until He came. The storm raged. Fear and hopelessness gripped the disciples' hearts. Then Jesus came, and all was changed.

It was dark in your life before He came. When He came He brought light, joy, hope, and meaning into your life. This has been the experience of hundreds of millions of Christians for nearly 2,000 years. This is no illusion, no fantasy. Among those who testify to this reality are some of the most intellectual and brilliant minds the world has ever seen. "I am the light of the world" (John 8:12). He is still the only true light in the deepening darkness around us today.

What a difference when Jesus came into your home. He brought the purest love, the sweetest fellowship a home has ever known. What a change Jesus made when He came into your plans. Once you planned your own life. It was self-centered and unsatisfying. Now He directs your plans. He is in control. Your

(To page 9)

By L. C. NADEN  
President, Australasian Division

MUCH has been written through the years on the subject of the atoning ministry of Christ. Seventh-day Adventist literature is filled with this all-important topic. It is the hub of the third angel's message.

It is not surprising, therefore, that the author of error should attempt to confuse God's people in this area of theology. By wresting the Scriptures and quoting the Spirit of Prophecy out of context, some would-be teachers of the people have introduced strange ideas in connection with the atonement as it relates to the judgment, and most particularly to the judgment of the living.

Confusion of thought results from failure on the part of some to recognize that the word *atonement*, as commonly used today, refers to what our Lord accomplished on the cross, and that since His ascension He has been applying the benefits of that atonement to all who believe, through His ministry in the sanctuary above. While Christ's atonement and His priestly ministry are available to all (John 3:16), only those who seek after Him with all their hearts will benefit by it.

#### The Earthly Sanctuary and the Disposal of Sin

This side of the cross a repentant sinner finds release from the guilt of sins committed, simply by confessing them, and then, by faith, accepting divine grace. Having done so, he stands fully reconciled to God. Prior to the cross, however, the repentant sinner was, *in addition*, required to offer sacrifices and to perform certain acts of ceremonial purification designed to help him understand the spiritual experience of justification by faith. However, it was the act of the soul in accepting divine mercy that effected reconciliation, not compliance with the ritual requirements themselves.

It is important to note that the only sins dealt with in the earthly sanctuary were *confessed* sins. These sins, or perhaps more exactly the guilt or responsibility for them, were figuratively removed from the suppliant sinner and transferred to the sanctuary by means of the ceremonial services. (See *The Great Controversy*, page 480.) This figurative transfer, through which the sanctuary accepted responsibility for the confessed sins, typified the real transfer, by faith, through which the promised Messiah accepted full and complete responsibility for confessed sins. When this sacrifice had been made, and divine grace had been accepted, the suppliant sinner stood morally clear in every respect before God.

Later, on the annual Day of Atonement, a special ceremonial service cleansed the sanctuary itself, or released it from responsibility for the sins that had been transferred to it day by day throughout the year. Repentant sinners who had complied with the prescribed ceremonies during the year were already *morally* reconciled to God when the Day of Atonement arrived. Nevertheless, they were required to give the most earnest and solemn heed to the services of the Day of Atonement by which their sins, which had already been confessed, forgiven, and transferred to the sanctuary, were removed permanently from the sanctuary and the camp.

They did not participate directly in the services of this day, as they had when they made their own sacrificial offerings, but these services were necessary, nevertheless, as a result of their previously confessed and forgiven sins. The cleansing of the sanctuary was thus accomplished on their behalf. In this sense, as we read in Leviticus 16:30,

the Day of Atonement service completed the *ritual* cleansing of the people from all their confessed sins before the Lord.\* If, on this day, they reaffirmed their repentant attitude, their status of moral rectitude before God remained unchanged. They were adjudged righteous. If they did not enter, in spirit, into the solemn service of the day, they were to be "cut off" (Lev. 23:28, 29).

Now let us ask and answer the important question, Who may benefit by the atoning ministry of our Lord in the investigative judgment of the great antitypical day of atonement that began in 1844?

From Leviticus 23:28, 29 we understand that the Day of Atonement involved a work of judgment. We read, further, in 1 Peter 4:17: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

Some have mistakenly interpreted this to mean that the judgment commences with the Seventh-day Adventist Church. Did not Aaron, on the Day of Atonement, first make an atonement for himself and the other priests, they reason, before proceeding with the judgment of the people? Are not the Advent people a nation of priests?

To be sure, the high priest did make such an atonement for himself before entering upon his ministry of atonement for the people. But, we ask, how could the Advent people take the place of our High Priest, the Lord Jesus, in the sanctuary service above? and how could judgment possibly commence with them? When the judgment began in the autumn of 1844 the Seventh-day Adventist Church did not even exist!

Those who belong to the "house of God" have their names written in the Lamb's book of life (see Luke 10:20; Phil. 4:3; Rev. 3:5; Matt. 10:32, 33). The messenger of the Lord makes clear that the judgment of the house of God, which began in 1844, consists of an investigation of the life records of all who have ever professed faith in Christ, the Lamb of God. It "includes all who died trusting in Christ" (*Early Writings*, p. 254). It began "with

# Christ's

## WHAT DOES IT DO FOR US IN THE JUDGMENT?—1

those who first lived upon the earth," with "the cases of each successive generation," and "closes with the living" (*The Great Controversy*, p. 483). Note that it does not *begin*, but *closes*, with the living.

Those whose cases are considered in the investigative judgment are judged on the basis of their record in the books of heaven (see Dan. 7:9, 10), and it is on the basis of their record that they are judged (*ibid.*, p. 482). They do not appear in person before the bar of divine justice, nor does the judgment deal with sins that may still persist in their lives. Only sins that have been transferred to the sanctuary above can be dealt with through the merits of Christ.

\* See note at end of article.



© 1955 BY THE REVIEW AND HERALD  
HERBERT RUDEEN, ARTIST

How important it is for all to have an understanding of the solemn work going forward in heaven. Events on earth testify that the hands on God's great clock are rapidly approaching the mid-night hour.

# Atoning Ministry

What is the purpose of the investigative judgment? In the earliest formal statement of Adventist belief we read that it was "to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears."—URIAH SMITH in the *Review and Herald*, Nov. 24, 1874, p. 171.

The pioneers of the message believed, further, that the living are not affected by the decisions of the judgment until probation closes: "That the time of the cleansing of the sanctuary . . . , synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and, at the close of probation, with reference to the living."—*Ibid.*

Some now teach that, while the investigative judgment is in session and before it closes, the living are to enter into the judgment by faith, and have sin completely blotted out of their lives at the same time the record of their sins is blotted from the books of heaven. They de-

clare that, as a result of the atoning work of Christ in the judgment, God's people reach a stage of ultimate and absolute perfection, and further, that they can know when that time arrives.

In this connection it is important to note that *nothing* in either the Word of God or the Spirit of Prophecy indicates when individual cases are dealt with in the investigative judgment, whether of the living or of the dead. The messenger of the Lord has made it clear, however, that sins are not blotted out until *after* the judgment (*The Great Controversy*, p. 485). Furthermore, as we have already seen, the sins thus dealt with are ones that have already been confessed and transferred to the sanctuary. The judgment does not deal with sins that may still persist in the lives of professed Christians.

We have always believed and taught that sin must be eradicated from our lives *before* it is blotted out from the record in heaven. This is accomplished through faith in the precious blood of Jesus and through the power of the Holy Spirit. To look forward to a time when our names come up and our cases are dealt with, because,

presumably, we enter by faith into the judgment to have every defect of character removed—as one former-Adventist writer contends—is to look in vain. Why? Because sins dealt with in the judgment are not disposed of *until after the judgment has ended*. Nothing in either the Bible or the Spirit of Prophecy substantiates the claim that the blotting out of sin from the books in heaven coincides with a blotting out of sin from the life of the believer.

[Some have mistakenly applied the statement of Leviticus 16:30—that on the Day of Atonement “the priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord”—to moral cleansing. They take this erroneous conclusion to justify their notion of a moral cleansing of God’s people in the great antitypical day of atonement. Now, the expressions “to cleanse” and “may be clean” are from the Hebrew word *taher*, which is always used only of ceremonial or ritual cleansing. *Taher* does not mean, nor is it ever used of, moral cleansing from sin. It does not oc-

## The Artist's Prayer

By NETTIE JANE KNISTER

Lord of the heavens, Creator of all,  
Master of color, of form and design,  
Teacher of those who on Thee will call,  
Make me, forever, a student of Thine.

cur even once in Leviticus 1 to 9, which deals with the various types of offerings a man was to present upon confessing his sins and obtaining forgiveness. To the contrary, it is said each time: “. . . the priest shall make an atonement for him, and it [his sin] shall be *forgiven* him” (Lev. 4:31; etc.)—but never, “. . . and he shall be clean.” On the other hand, *taher* occurs many times in chapters 12 to 22, which deal exclusively with ritual, or ceremonial purification, and not with forgiveness, or release from moral guilt.

The distinction between being “forgiven” and being “cleansed” is important. The repentant sinner was “forgiven” upon confessing his sins and complying with the prescribed ritual, day by day throughout the year, and his sins were, figuratively, transferred to the sanctuary. Then, on the Day of

Atonement, the sanctuary was “cleansed” from the accumulated sins of the past year. The sanctuary could not be “forgiven,” because it was not a moral entity; but the sinner could be, and was, by virtue of the fact that, as a moral being, he stood in need of moral cleansing.

In contrast, all that the sanctuary needed, or could benefit by, was ritual cleansing. Thus, when the Lord told Moses that the services of the Day of Atonement were “to cleanse you [the people],” He referred strictly to ritual, not to moral, cleansing. The services of the day completed the ritual disposal of sins from which *the people had already been released morally* when they confessed their sins, brought the prescribed sacrifice, and had been forgiven. The services of the day affected the people ritually, but not morally, and did not release them from sin nor in any degree alter their standing before God.

To apply Leviticus 16:30 to moral cleansing, that is, to forgiveness or the release from moral guilt, is to read into the passage an idea the Hebrew word is never used to express and that the Holy Spirit never intended. Accordingly, the conclusion some have drawn from Leviticus 16:30, as applying to a moral cleansing of God’s people in the antitypical day of atonement, is invalid.—EDITORS.]

(Concluded next week)



## The Art of Living.....when



## you're young

by Miriam Hood

### Instant Resolutions

I DON'T know of anything so easy to make as good resolutions. All of us seem to come into the world equipped with a built-in instant good-resolution-maker. Push a button, and out comes a resolution, beautiful in form, glowing with purpose. And we feel so edified, so refreshed, so renewed by this bit of emotional byplay. It's really a shame that these good resolutions quite often have all the splendid permanence of a soap bubble. They show an alarming tendency to pop and evaporate when blown upon by the wind of reality. They can't survive the fierce sun of everyday wear and tear.

The beginning of a school year brings out more resolutions when you're young than January 1 ever does, and for very good reasons. Each school year offers an opportunity for a completely new start. Forgotten are the failures of the past. And that's as it should be. I'm certainly in favor of resolutions and optimism and high thoughts. But there are a few facets to this situation that I'd like to explore.

First of all, when you're lying in the porch swing on a lazy summer afternoon, sipping a glass of icy lemonade, it's downright inspiring to stand off from yourself mentally, and notice how beautifully your resolution-maker is working. As you swing gently back and forth, you can courageously identify the problems that caused you so much grief last year. You can view last

year's student (you) with scorn and derision. Of course you are going to complete every assignment on time this year. Any other thought is beyond the pale of reason. Of course you'll keep your clothes in perfect, like-new condition. Who wants to be a “slob”? Of course you'll choose friends who have high goals for themselves. You need all the help you can get, and you're the first to admit it.

Your resolutions are launched, then, in a euphoria composed of summer leisure, lemonade, and the soporific effect of the porch swing. But alas, when the calendar has gone its inexorable way, and the school year is upon you, you're almost bound to find that you'll have to put up a fight to protect your still-delicate resolutions. Just getting the preliminaries of enrollment accomplished is a weakening ordeal (it really is; I know from experience); usually Indian summer is broiling away; very essential books may not have arrived, necessitating extensive note-taking in class. After the summer your mental muscles feel so flabby they protest vociferously when challenged even feebly. It's all so hard! Oh, for the porch swing and the lemonade! It was so inspiring to dream lazily of conquered scholastic worlds.

Self-discipline is the magic key, here, as in all of life. But if this element is noticeably absent in your character, perhaps you could begin with some-

thing more tangible. I'd suggest that you set a definite goal for yourself this year, either long range or short range. Then regard all your resolutions as steps toward your goal. A worth-while long-range goal might be a degree in engineering, nursing, or other lifework profession. This year's achievements will be very important, since they will be a part of your scholastic record. If you aren't quite ready for the long-range goal, if you haven't as yet clearly identified your major interests, then establish a short-term goal. A goal of no grade lower than a B or C, depending on a realistic appraisal of your ability, gives you something to sink your teeth into.

Your very new, very delicate resolutions will thus be protected from the sun and wind of “everydayness” by the canopy of your definite goal. You're less likely to fall prey to an “Oh, what's the use?” attitude. You'll *know* what's the use—you're achieving a purpose. You're fitting a few more pieces carefully into the jigsaw puzzle of your life.

There's really nothing wrong with an instant good-resolution-maker if it's accompanied by a stabilizer known as self-discipline.

# Radioactive Dating and Special Revelation

By Frank Lewis Marsh

*How does the Bible believer  
relate to "evidence" that  
seems to contradict his faith?*

IT IS obvious that in a few areas of natural science the explanations of the Bible believer will differ markedly from those of the scientist who believes the natural world constitutes the whole of reality. The areas of difference will be those where scriptural assertions about the natural world are opposed to current interpretations of "open-minded" scientists.

At first thought we might assume that scientists who claim to be Bible believers would all have the same interpretations of the natural world. However, this is not the case. To illustrate, today most scientists who are members of the popular churches believe that evolution and a *local* Noachian Flood are completely Biblical.

Seventh-day Adventists, on the other hand, hold not only that all thoughts of the Bible are inspired by God, but that the context and all other pertinent texts will reveal whether the assertion is a parable, a fable, or a fact. This means that Adventists believe in special creation of plants and animals in seven 24-hour days called Creation week, and in a universal Noachian Flood; that is, one that covered and changed the surface of the entire earth—"all the high hills, that were under the whole heaven, were covered" (Gen. 7:19).

All Christians would probably agree that God has given us two books, the Bible (special revelation) and the book of nature (natural revelation). Not a few Christians wish to believe that the Bible is the authority on moral and spiritual matters only and that we are to go to the book of nature for all information about natural science. However, this opinion fails to take into account the fact that thousands of years of sin have had



COPYRIGHT © 1953 BY THE REVIEW AND HERALD

RUSSELL HARLAN, ARTIST

On the basis of observable phenomena, without special revelation, to what conclusions would Adam and Eve have arrived concerning the age of the world at the end of Creation week?



their deteriorating and confusing effect not only upon the face of nature but also upon the mind of man.

The Adventist Christian believes that "the book of nature and the written word shed light upon each other."<sup>1</sup> "All nature is confused."<sup>2</sup> "To man's unaided reason, nature's teaching cannot but be contradictory and disappointing. Only in the light of revelation can it be read aright. 'Through faith we understand.' Hebrews 11:3."<sup>3</sup> "Only under the direction of the Omniscient One shall we, in the study of His works, be enabled to think His thoughts after Him."<sup>4</sup>

"He who has a knowledge of God and His word through personal experience has a settled faith in the divinity of the Holy Scriptures. He has proved that God's word is truth, and he knows that truth can never contradict itself. He does not test the Bible by men's ideas of science; he brings these ideas to the test of the unerring standard. He knows that in true science there can be nothing contrary to the teaching of the word; since both have the same Author, a correct understanding of both will prove them to be in harmony. Whatever in so-called scientific teaching contradicts the testimony of God's word is mere human guesswork."<sup>5</sup>

Henry M. Morris, professor of hydraulic engineering, Virginia Polytechnic Institute, sets forth well the precedence (and even supersedence) of special revelation over natural revelation in the following statement:

"It has often been maintained that God has given us two revelations, one in nature and one in the Bible and that they cannot contradict each other. This is certainly correct; but when one subconsciously identifies with natural revelation his own interpretations of nature and then denounces theologians who are unwilling to mold Biblical revelation into conformity with his interpretation of nature, he is guilty of serious error. After all, special revelation supersedes natural revelation, for it is only by means of special revelation that we can interpret aright the world about us."<sup>6</sup>

### Radioactive Time Clocks

Radioactive time clocks concern Bible believers because some of these clocks purport to tell us how much time has elapsed since Creation week. For example, Willard Libby, inventor and early perfecter of the Carbon-14 method of assumed dating of organic materials (presently professor of chemistry, University of California, Los Angeles), tells us that a completely modern human skull, *Homo helmei*, found 19 feet down in a peat bog in South Africa, dates out at "older than 41,000 years."<sup>7</sup>

Garniss H. Curtis, professor of geology, University of California, reports that according to the potassium-40-argon-40 clock, the skull of East Africa Man, *Zinjanthropus boisei*, found buried 300 feet deep in Olduvai Gorge, Tanganyika, is at least 1.75 million years old.<sup>8</sup> Louis S. B. Leakey reveals that the same dating method appears to indicate that other men were camping in the area where this gorge now is as long ago as 2.3 million years.<sup>9</sup>

Henry Faul lists Swedish kolm (radioactive oil shale), deposited concurrently with brachiopods, as showing an assumed age of 442 million years when dated with the lead-206-uranium-238 clock and allowing for assumed Radon loss.<sup>10</sup> According to J. Laurence Kulp, professor of geochemistry, Columbia University, the potassium-argon clock shows that trilobites and brachiopods were alive on our earth 610 million years ago.<sup>11</sup>

Thus if the potassium-argon clock is correct, Creation week began at least 610 million years ago.

According to the Bible, how many years have elapsed since Creation week? Assuming that genealogies may be used to construct a chronology, the Anglican Archbishop Ussher, in 1650-1654, published a date of 4,004 B.C. for Creation week. Since 1701 his dates have appeared in the margins of some Bibles and have been inaccurately assumed by many to be equally inspired with the text. However, in our day many Bible students have concluded that the genealogies in Genesis 5 and 11 are not based on father-and-son relationships. This conclusion springs largely from the listing in Luke 3:36 of Cainan who is not named in Genesis. This, along with the fact that in a number of cases the Bible genealogical lists are found by cross checking to be incomplete, has led to caution in the chronological use of Jewish genealogies. In Hebrew circles to a certain degree any male ancestor may be designated a man's father and any male descendant his son.

Recognizing all these factors, which do advise caution in smaller details, many Bible students are nevertheless of the opinion that the forthright recital of generations in Genesis must be there expressly for the purpose of giving a fairly clear picture of how much time has passed since Creation week. God has given us a Guidebook, and we believe that He would not deceive us in its obvious teaching that some 6,000 years have elapsed since Creation.

In *The Seventh-day Adventist Bible Commentary* we read these carefully chosen words:

"If we accept Luke's second Cainan as indicating a link not mentioned in

the Genesis list, we must assume that the period from creation to the Flood was longer than 1,656 years—how much longer we cannot know, because Luke gives no data for Cainan, and one omission implies the possibility of others. *It is not necessary to suppose that such gaps would be either extensive or important*, but we should refrain from dogmatizing on the exact number of years between the creation and the Exodus, and from setting up A.M. 2513 or any creation date based thereon as a standard to which everyone must conform."<sup>12</sup>

Again we read: "If the patriarchal A.M. scale is pinned down to the B.C. scale at this point—A.M. 2513-1445 B.C.—we can compute B.C. dates from Adam onward. This alignment of the Hebrew genealogy would equate A.M. 1 with 3957 B.C., but either the addition of the second Cainan (Luke 3:36) or the use of the Septuagint genealogy of all the patriarchs would give an earlier creation date. For those who demand final conclusions this is perhaps inadequate. But, inadequate or not, consistent computation from the Bible data, allowing for an undetermined variation (as explained on p. 186), is better than mere conjecture or blind acceptance of a dogmatic theoretical scheme like Ussher's 4,000 years before Christ's birth. . . . The figure 6,000 is undoubtedly a rough approximation of the time from creation, as based on the Hebrew patriarchal chronology, to the present century, but the relation of this figure to the 6,000-year theory is purely coincidental."<sup>13</sup>

This commentary discussion, among other items, reveals two points: (1) An acceptance of about 6,000 years since Creation week is *not an acceptance of Ussher's chronology*; that they agree in round numbers is purely coincidental; and (2) that the 6,000 years is not an exact but merely a rounded number, a Biblical period that possibly could vary several scores of years if not even a century or more.

That Hebrew genealogy in the Scriptures is utterly unreliable chronologically is one of the subtle teachings of higher criticism that sprang from men who accepted organic evolution, yet wished to attempt to harmonize it with the Bible. By breaking down the Scriptures' clear teaching of only some 6,000 years since Creation they prepared the way for theistic evolutionists to write in as much time as they thought evolution required. With the special recognition in our day of God's wisdom in revealing to us how much time has actually passed since Creation week, the Bible student is equipped with an effective weapon

(Continued on page 8)



## Communication

By GAIL L. LOGAN

Through towering pine and evergreen  
And lofty mountain peaks,  
And every awe-inspiring scene,  
Our loving Saviour speaks.

Each drop of rain tells of His love.  
Each leaf so thin and small  
Says that there is a God above  
Who loves and cares for all.

Each flower that opens in the morn,  
Each blade of grass that grows,  
Each pea and every ear of corn,  
Says, "There's a God who knows."

Each star that twinkles in the sky,  
The moon so full and bright,  
The rushes that stand so royally by  
The river, tell of His might.

Freely to Him my thanks I give  
For all He has done for me.  
Each long day as I work and live,  
His glories I love to see.

Written when the author was 13 and in  
the eighth grade at school.

## Awake! Awake!

By CARRIE PAMELIA HARPER

Awake! awake! You drowsy sleeper,  
Get on the road to Canaan's land.  
Soon our roving will be over,  
Soon we'll join the angel band.

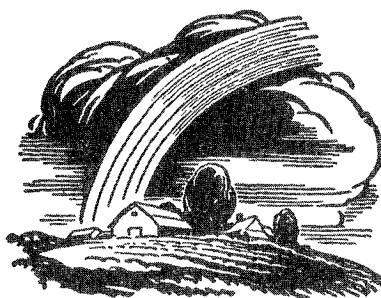
Awake! awake! Hear the pleading  
Of our Saviour, kind and true.  
"Whosoever will," my brother,  
Is an invitation just for you.

See, the lights are growing dimmer;  
He has waited, oh, so long.  
Hasten brother, get thee ready,  
Lest the day be too far gone.

Awake! awake! Hear His pleading,  
'Twas for you He gave His Son.  
For your soul He's interceding,  
And He wants to take you home.

Awake! awake! you drowsy sleeper,  
Get on the road to Canaan's land.  
We want you there for that reunion  
In the home our Lord has planned.

When the author submitted this she was  
nearly 80 years old. This is her first attempt at  
poetry.



## Sunrise Meditation

By CORINA R. PIERCEY

*Sunrise in the Eastern sky;  
A rainbow in the West,  
Suspended by the hand of God,  
The clouds with color dressed.  
And all the earth by sin is scarred,  
Its features and its flowers marred,  
But in the sky, above the stain,  
God sets His rainbow in the rain.  
Above the world, sin-soiled by men,  
God speaks His promises again.  
His token to my heart is sure—  
God's rainbow, undefiled and pure.*

Yes, soon He's coming in bright clouds  
With throngs of angels in the sky.  
Deep, peeling thunder will be heard,  
And all mankind will mourn and sigh.

Then some will cry for rocks to fall  
On them—to hide them from His sight,  
And others weep and gnash their teeth  
For anguish in their final plight.

The troubled earth will reel and quake,  
The streams stand still and nature sigh;  
Proud cities will be only heaps,  
The dead ungathered where they lie.

But scattered midst these scenes of woe  
Are left small bands of God's revered.  
And gazing up, their faces shine  
With heaven's light; they have not  
feared.

"The secret place of the most High,"  
Beneath the wings of the Almighty,  
Has been the fortress of His saints,  
And now they're saved eternally.

Rejoice, ye people of the Lord,  
Ring out the story of the cross!  
For soon will come that happy day—  
Live so you will not suffer loss.

## Coming Soon

By DALE A. STRAWN, M.D.

## Radioactive Dating

(Continued from page 6)

to protect him against the evolution theory. By refusing to recognize this striking providence against a conception of indefinite time for Creation week and for duration since Creation, we stand vulnerable to theistic evolution.

Students of profane prehistory at the present time do not yet understand how to harmonize what they think happened in prehistorical times with the Biblical fact of Noah's Flood being only some 24 centuries B.C. When facing such problems we remember Hebrews 11:3, "Through faith we understand." When the solution is discovered it may be as simple as the important discovery that the early Babylonian dynasties were not successive but concurrent.

### No Life Before 6,000 Years Ago

What is the relationship between this discussion and radioactive dating? The relationship is crystal clear: the Adventist Bible believer affirms that no life existed on this earth longer ago than about 6,000 years. Any dating beyond that is, in the light of special revelation, invalid.

With regard to the radioactive time clocks it is very important that we keep in mind that they are never coercive in quality. In the case of each clock certain undemonstrable assumptions must be made before any date can be estimated. To illustrate, Carbon-14 dates are all based on the assumption that in our atmosphere the present proportion of Carbon 14 to Carbon 12 also existed when the sample we are dating was alive or was being formed. This assumption cannot be demonstrated. Interestingly, good historical checks appear to indicate that this assumption is correct back to some 2,200 years B.C. But back of that time it appears quite certain that for various reasons, such as fluctuations in the amount of cosmic rays that were able to reach our atmosphere and collide with nitrogen, the assumption becomes invalid. These fluctuations would involve possible changes in the strength of the earth's magnetic field, in the amount of shielding materials originally above our atmosphere, in the amount of carbon dioxide in the original atmosphere, et cetera, and even in the intensity of the cosmic rays themselves. Because of these and other factors that we may not yet recognize, Carbon-14 datings older than about 42 centuries can never constitute valid scientific evidence.

Are the inorganic time clocks, such as uranium to lead and potassium to argon, valid? For two basic reasons,

one supernatural and one natural, Bible-believing Christians conclude that the inorganic clock dating of fossils referred to above is invalid. Special revelation portrays that Creation week with its origin of life was only some 6,000 years ago, and in the natural realm again the assumptions upon which these ages are based are undemonstrable.

The unanswerable question upon which scientific invalidity rests is, Are the assumed decomposition products present in the sample the result of natural radioactive decay, are they contaminants, or were they original constituents when the radioactive mineral was formed? On Friday evening of Creation week, man, fruitbearing trees, great water animals, and the smoothed surface of the earth under its mantle of fertile soil all gave an *apparent age*. When the raw materials of our earth appeared (Heb. 11:3) what *apparent age* did they display? The impossibility of a correct answer to this question means that all inorganic radioactive time-clock datings are invalid.

It is not the facts of geology, but only certain interpretations of those facts, that are at variance with Scrip-

ture. The Bible-believing scientist never faces a dilemma in natural science so long as he remembers that special revelation must of necessity always supersede what his physical senses report to him. In the same way that Mother Eve, as she looked at the forbidden fruit, needed to exercise complete faith in God's word, so we today need to distrust our senses and believe them only so long as their testimony is in harmony with what is written in the Holy Scriptures. "Through faith we understand" (Heb. 11:3).

#### References

- <sup>1</sup> Ellen G. White, *Education*, p. 128.
- <sup>2</sup> *The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 3:17, 18, p. 1085.
- <sup>3</sup> White, *Education*, p. 134.
- <sup>4</sup> *Ibid.*
- <sup>5</sup> White, *The Ministry of Healing*, p. 462.
- <sup>6</sup> Henry M. Morris, *The Genesis Flood* (Philadelphia: The Presbyterian and Reformed Pub. Co., 1961), p. 458.
- <sup>7</sup> Willard Libby, *Radiocarbon Dating* (second edition; Chicago: University of Chicago Press, 1955), p. 139.
- <sup>8</sup> Garniss H. Curtis, "A Clock for the Ages: Potassium-Argon," *National Geographic*, vol. 120, No. 4 (October, 1961), p. 590.
- <sup>9</sup> Louis S. B. Leakey, "Adventures in the Search for Man," *National Geographic*, vol. 123, No. 1 (January, 1963), p. 145.
- <sup>10</sup> Henry Faul, *Nuclear Geology* (New York: John Wiley and Sons, 1954), p. 269.
- <sup>11</sup> J. Laurence Kulp, "Geological Time Scale," *Science*, 14 April 1961, vol. 133, No. 3459, p. 1108.
- <sup>12</sup> *The Seventh-day Adventist Bible Commentary*, vol. 1, p. 186. (Italics supplied.)
- <sup>13</sup> *Ibid.*, p. 195.

(End of Series)



## How Does Jesus Live in Our Family?

By Louise Meyer

DICK, can you tell me how many people are in our family?" asked mother.

"Of course I can," answered six-year-old Dick. "There are five people—you and daddy and Debbie and Susan and me. That makes five."

"Well," said mother, "I think there are six people in our family."

Dick looked puzzled. "Who is the other person?" he asked.

"Don't you remember the song that you sing about Someone who lives in the family?" asked mother.

"You mean, 'With Jesus in the Family'?"

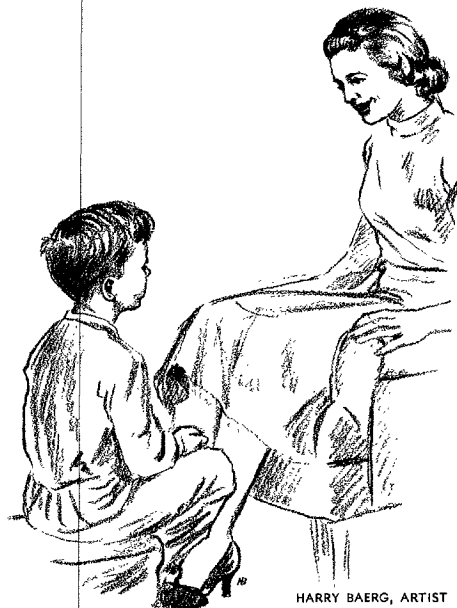
"Yes," said mother. "Sing it for me, will you?"

And Dicky sang:

"With Jesus in the family,  
Happy, happy home,  
Happy, happy home,  
Happy, happy home,  
With Jesus in the family,  
Happy, happy home,  
Happy, happy home."

"Well, Mother," said Dick, "if Jesus is part of our family, that *would* make six people. But I never see Jesus. I see you and daddy and Debbie and Susan. How do I know Jesus lives in our family when I never see Him?"

Mother began, "Sometimes we have visitors in our home. When we do, you know how careful you are to act properly and do the things I've asked you to do? Well, when we do the things that Jesus has asked us to do, we show that we be-



"Well," said mother, "I think there are six people in our family." Dick looked puzzled. "Who is the other person?" he asked.



lieve He lives in our family even though we cannot see Him."

"Oh!" exclaimed Dick, his eyes brightening.

Then mother continued, "One of the things that Jesus has asked us to do is to talk to Him in prayer. When we have family worship we talk to Him. When we thank Him for our food each time we eat we talk to Him. And when we pray before going to bed we talk to Him. This is one way that we know that Jesus lives in our family.

"Another thing that Jesus has asked us to do is to use our eyes to look at only good things. If we look at only good things we will not look at comic books, will we? And we will be very careful what we watch on television, for there are many things that we should not look at. When we look at only the things that we would look at if Jesus were by our side, we know that He lives in our family.

"And Jesus has asked us to use our lips to say kind words. He does not want us to quarrel or say cross words. The other day you could have used your lips to say cross words, but you used them to say kind words instead. It was when you were playing with Bobby and he shouted angrily, 'I'm going home. I'm not going to play with you any more!' But instead of saying something mean to him, you said, 'Don't go home, Bobby. Let's play together nicely.' You talked to Bobby just as if you could see Jesus watching you and listening to you. Jesus loves to live in homes where people talk courteously to others."

"Now I know how Jesus lives in our family, and I'm so glad," said Dick. "I always liked to sing the song 'With Jesus in the Family,' but I didn't know how He lived with us until you told me. I'm going to try even harder to act as though I see Jesus watching me, for I want Him to live in our home always."

## When Jesus Came

(Continued from page 1)

daily prayer is "Lord, what wilt Thou have me to do?" A new life of satisfying service and unselfish ministry opened before you when Jesus came. You discovered in Him the one great secret of life, joy, and hope.

"When Jesus comes the tempter's power is broken;

When Jesus comes the tears are wiped away.

He takes the gloom and fills the life with glory,

For all is changed when Jesus comes to stay."

The people are still coming from the north, the south, the east, the west. They seek Him. They know He has the secret of life. They are still searching for the peace and the hope that Christ alone has to offer. Today millions of bewildered and broken men and women and youth all over the



## Your Denominational IQ

By Idamae Melendy



This quiz deals with several General Conference sessions. In the right-hand column are listed items for which particular sessions were noted. Match the items with the sessions listed at the left. Answers on page 23.

- ( ) 1. 1901
- ( ) 2. 1888
- ( ) 3. 1909
- ( ) 4. 1913
- ( ) 5. 1874
- ( ) 6. 1918
- ( ) 7. 1866

- A. The last session at which Mrs. White was present.
- B. Session at which our first missionary was selected.
- C. Last session to which Mrs. White sent a direct message.
- D. Reorganization of the General Conference.
- E. Emphasis on righteousness by faith.
- F. Health reform emphasized.
- G. First General Conference without a direct message from Mrs. White.
- H. Emphasis on foreign missions.

earth look anxiously to the Christ of the Christian, and cry, "Is He able? Is He able to supply my need, to change my nature, to give me hope and peace?"

"When he saw the multitudes, he was moved with compassion on them" (Matt. 9:36). That compassionate Saviour stands before the multitudes today as He did 2,000 years ago. Above the din and the strife of this bewildered world we hear His voice, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). He calls us to Himself, not merely to His teachings, nor to a creed, nor to a church, nor to a better way of life, but to Himself. Be careful, friend, that in your search you seek a Person before you seek an experience. "We would see Jesus." His promise is sure: "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

The multitudes came to hear Him. They heard only one voice. Do other voices call you today? Is a tempest raging in your soul? Does the world—its pleasures, its companionships—beckon you? Is there some selfish ambition in your heart? Has sinful pleasure closed your ear to the voice of God? The people came "to hear him." Oh, my friend, can you hear His voice? Have you given God the chance in your life that He seeks? Why not take time now to be quiet before Him, and to heed His call to your soul? "Be still, and know that I am God."

The people received exactly what they came for. They came for healing, "and they were healed." That is our need too—to be healed. Too many come for lesser reasons. Their religious life is casual and impersonal.

They are nominal Christians, and they have little sense of their own personal need of the healing power of God through Jesus Christ. They have not come "to be healed." To them the church is more of a social institution than a place for the healing of the soul.

The woman with the chronic sickness, who touched the hem of His garment, was healed. She came to be healed. Her faith embraced Christ as her own personal Saviour, and she was healed. The wondering crowd around her felt no vital power, but when she touched Him she believed that she would be made whole, and she was.

"So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. . . . It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves."—*The Desire of Ages*, p. 347.

Dear friend, is this your need? What sore and shameful issue is draining you of strength and hope and peace? Shall we not come to Jesus with our chronic sin, our chronic sloth, our chronic unbelief and prayerlessness, and our chronic weakness against temptation? When by faith we touch the hem of His garment, we too shall be healed.

"The healing of His seamless dress

Is by our beds of pain;

We touch Him in life's throng and press,

And we are whole again."



# Your Child Wants Discipline!

By Pamela Wright

ON THE way to school one morning, four of my students began a discussion about discipline. They had noticed how badly two of the young men in the church behaved during religious services. Since these boys had gone to church school too, why did they act that way?

I had heard a lot about the church school that had been in operation more than five years before, and which had closed down when there were no more young people to attend. Since the former teacher was my predecessor, different church members had told me things about her now and then. It seems that she was a very kind woman, with more mercy than good judgment. Besides being too old to govern her students well, she did not have the disposition to undertake such a task. She was simply too easy-going.

"Well," I said to the children, "their teacher in church school let them get away with whatever they wanted. That's why the boys act the way they do now. Their teacher wasn't strict enough with them." I let the children mull this thought over in their minds for a moment, then I went on, "You remember Eli, don't you? What were his sons like?"

"They were *bad*!" was the unanimous answer.

"That's right. Eli wasn't strict enough with them. He thought they'd love him better if he let them have their own way."

"They didn't, though," one child observed. "They hated him."

"Yes, they thought he was a silly old man, and they didn't have any respect for him," I concluded.

Continuing the discussion, I said, "I had a teacher in high school who made me the teacher's pet. She never got after me for any of the things I did. If I was fooling around with someone else she scolded the other person instead of me. I never liked her much because of it."

The children understood very well what I meant. How they hate to be indulged and pampered, although it certainly doesn't seem that way!

"Now do you see why I clamp down on you so much?" I asked.

"Yes!" they answered. "You do it for our own good. You don't want us to grow up to be *bad*."

This little talk with the children came as somewhat of a surprise to me. I was surprised more by their enthusiasm and their frankness than by the truths they revealed. For years I have realized that children need discipline, even want it and expect it. Without it, they are truly lost.

Recognizing the truth about disci-

pline as adults, we are bound to be a bit taken aback to find out that children themselves realize it too, although not always as consciously as my four students did.

Nearly all teachers and parents become, through experience, very much aware of the role of discipline in the process of character building. Discipline is as essential to the child as is his nutritional diet or the other provisions his parents make for his physical needs. The mind and spirit plead for discipline. A child, incapable of self-discipline, seeks in one way or another a means by which his desires, his actions, and his behavior may be directed into the right channels. He is wholly dependent upon his parents in his earliest years for direction and restraint. He does not know what to do, how to act, what attitudes to have about life. He needs someone to discipline him, to help shape his character and mold his mind. If he does not find this "someone" he will in his development of character fall short of the heights to which he could attain. His whole being cries out for discipline.

It is hard for some parents and teachers to heed that call. Some are too harsh, while others are *afraid* they are harsh. Between the extremes of severity and sentimentality lies the good disciplinarian, whose philosophy is expressed in these words by Barbara Reed Seiferth, a former elementary-school teacher:

"I must not interfere with any child,  
I have been told,  
to bend his will to mine,  
or shape him through some mold  
of thought.  
Naturally as a flower,  
he must unfold.  
Yet flowers have the discipline  
of wind and rain,  
and though I know  
it gives the gardener much pain,  
I've seen him use his pruning shears  
to gain  
more strength and beauty  
for some blossom bright.  
And he would do whatever he  
thought right.  
I do not know—  
yet it does seem to me  
that only weeds  
unfold just  
naturally."

—Used by permission.



By Carolyn E. Keeler

LAST spring my husband and I were riding near Gold, Pennsylvania, when he showed me the farm where the Allegheny River begins, just a trickle of a little stream. As we drove along we could see where other little trickles joined it, and soon the stream was spanned by a bridge. More and more little streams joined it as we rode along. The Oswayo River that flows behind our home in Shinglehouse becomes part of the Allegheny near Portville, New York. The Allegheny takes a swing up into New York State, flows west, then starts south where at Pittsburgh it joins the Monongahela to form the beautiful Ohio.

I thought as we rode along, now and then glimpsing the ever-widening stream, of the many lives that enrich ours and have helped to make our lives more enjoyable—parents, teachers, friends. I thought of the books we read, the songs we sing, the music we hear, the beautiful things we see—all have made valuable contributions.

There are people whose lives are like a benediction. Invariably you go from their presence encouraged, full of new hope, feeling somehow blessed. There is such a peaceful atmosphere in their homes. I'd like my life to be like that. I'm sure if we live close to our Lord, linger in His presence, love His Word, and love His children, we too can be one of these gifted people.

Now it is September, made up of the last lovely days of summer. The gardens are still yielding their beauty. We unwillingly shared ours with four woodchucks for a while. How they did love our string beans and tender green lettuce. Perhaps I should say snap beans instead of string beans. We want them crisp, and fresh, and snappy. Fresh snap beans should be cooked in lightly salted water. Have the water boiling, add the beans, and put cover on the pan. You reduce the heat after the water resumes boiling and then count the cooking time. Do not overcook; 15 to 30 minutes is sufficient.

To give added flavor I sometimes add a bit of onion to the cooking water, or a little minced parsley or some green pepper. The U.S. Department of Agriculture suggests a dish called Spanish snap beans. Heat a tablespoonful of cooking oil, and brown a tablespoon of chopped onion and

$\frac{1}{3}$  cup chopped green pepper in this. Add a cup of cooked tomatoes and cook slowly about 15 minutes. Add  $1\frac{1}{2}$  cups cooked snap beans, and season. Pour into serving dish and top with toasted bread cubes. Serves 4.

Tender new cabbages are on the market in abundance. We cook cabbage in a small amount of salted water kept boiling briskly. It takes only a few minutes to cook cabbage. In a salad cabbage combines nicely with so many other vegetables. Mix 3 parts of shredded cabbage, to one each of shredded carrots and finely chopped celery. Serve this with a dressing made by mashing a 3-ounce package of cream cheese and stirring in some evaporated milk, then some mayonnaise to taste. Blend this dressing thoroughly with your chopped vegetables.

During the last of this month we will be going up to the Finger Lakes

section to pick our grapes. This year we should have several bushels in our new little vineyard. The apples are not as plentiful on our place this year as last, but there are many of the luscious little Seckel pears that make such good eating. Our little peach tree had quite a few peaches on it this year. This is a tree that just grew, and surprised us a year ago with one big beautiful sweet peach. The young black walnut trees along the driveway are beginning to bear now. It is wonderful to have a little place in the country.

We were happy to attend the first weekend at the New York Conference camp meeting held at Union Springs Academy, and then we had the privilege of attending most of the camp meeting in Somerset, Pennsylvania. Wonderful to hear the stirring sermons, and to talk over experiences with fellow believers.

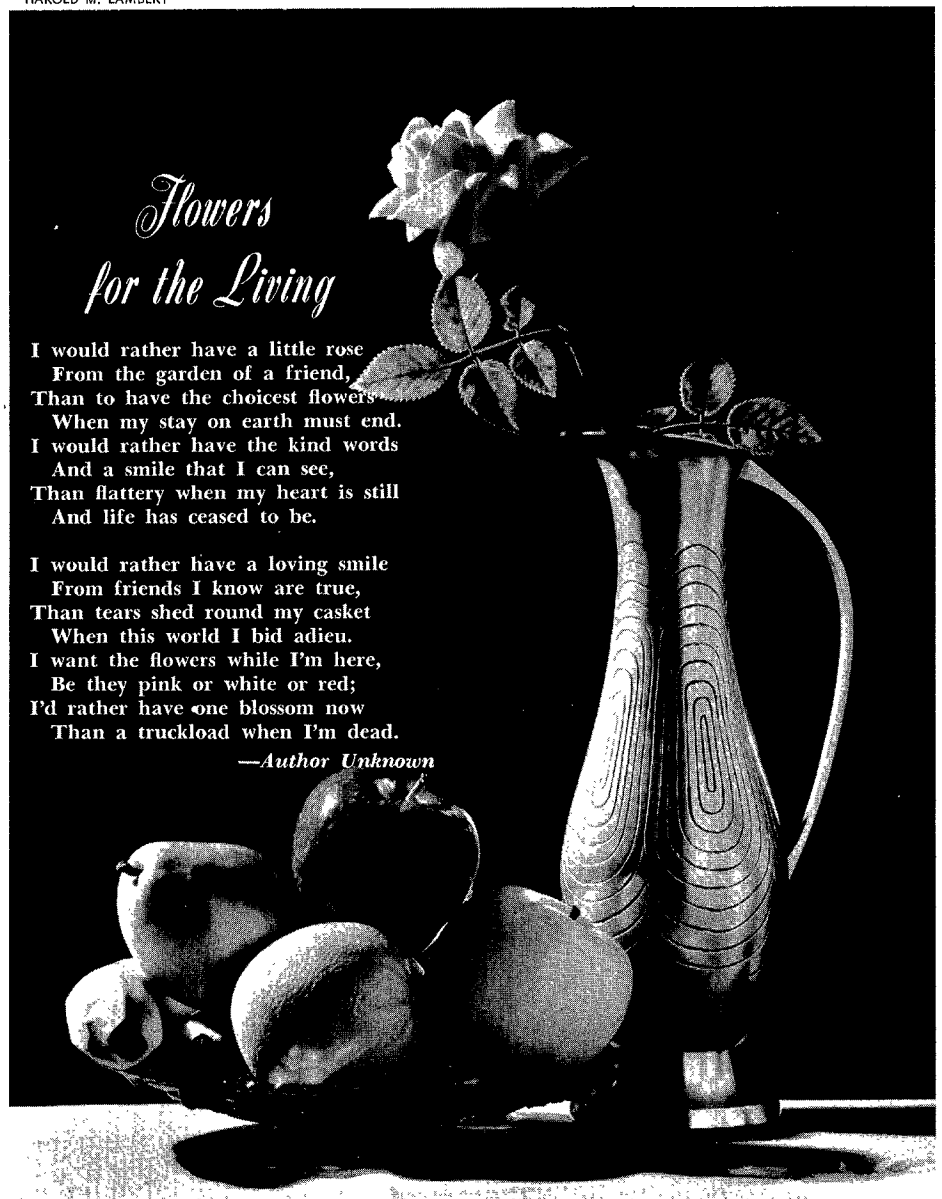
HAROLD M. LAMBERT

## Flowers for the Living

I would rather have a little rose  
From the garden of a friend,  
Than to have the choicest flowers  
When my stay on earth must end.  
I would rather have the kind words  
And a smile that I can see,  
Than flattery when my heart is still  
And life has ceased to be.

I would rather have a loving smile  
From friends I know are true,  
Than tears shed round my casket  
When this world I bid adieu.  
I want the flowers while I'm here,  
Be they pink or white or red;  
I'd rather have one blossom now  
Than a truckload when I'm dead.

—Author Unknown





## TV and Juvenile Crime

A seven-year-old boy told juvenile court officials that he rammed the jagged edge of a broken bottle into a five-year-old's abdomen because he saw cowboys do it on TV. A 13-year-old boy who stabbed a 50-year-old woman in her home admitted getting the idea from the same TV "shocker" movie the evening before that gave an adult murderer of three women an "urge to kill." A four-year-old boy dressed in cowboy hat, boots, and blue jeans picked up an old revolver he found lying back of the counter in a grocery store and shot a woman customer in the stomach, as he had seen it done repeatedly on TV—with fatal results.

When Abraham A. Ribicoff was Secretary of Health, Education, and Welfare, he advised parents to "get tough with themselves and their children" for sitting for hours "like a vegetable" watching TV violence. A Congregational minister in England has asked his congregation to "fast" one day a week from TV. We suggest that a seven-day fast each week would prove to be at least seven times more effective. Two years ago nine-year-old Gay Miller, of Princeton, New Jersey, wrote to President Kennedy: "I am only nine years old and may have the wrong idea about television. All I want to say is that some of the programs on TV are just awful. . . . If the programs don't start to get decent, mommy is going to make us stop watching TV. So I hope you will do something about it."

The President can't do anything about it, and the TV industry won't do anything about it. But SDA parents can do something about it—if they will. R. F. C.

*"I Am Not Ashamed"—2*

## Not a New Gospel

The apostles made no claim that they were preaching a *new* gospel, rather the contrary. Their "good news"—for let us not forget that that is the meaning of "gospel"—was the news that devout believers in God had waited to hear announced since the day that man first fell into sin. Paul protected himself against the charge so often hurled at him by his Jewish persecutors, that he was preaching a new, strange doctrine, by declaring that he preached "none other things than those which the prophets and Moses did say should come" (Acts 26:22).

And what did Moses and the prophets uniformly say should come? They declared that a Deliverer would come to lift men up from the bondage of sin, and prepare them for citizenship in a world wherein dwelleth righteousness. When Christ was first resurrected from the dead He walked along the road to Emmaus with two of the disciples and "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). Meanwhile He chided them for being "slow of heart to believe all that the prophets have spoken" (verse 25).

All through the history of poor fallen man, tormented with temptations, racked with pains, and finally consigned to the grave, serious questions have troubled men as to the very meaning of life. Before Christ's advent even the most devout sometimes found their faith waver-

ing as they contemplated the prophecies of Him who should come to deliver mankind.

Let us never forget that the advent of Christ, His death and His resurrection, were not new, strange events that no one had anticipated and which only the credulous could believe had happened. Rather, the life, the suffering, the death, and the resurrection of Christ were events that fulfilled the prophecies and the hopes of those who love their God. Let that fact never be forgotten. There have been religions founded by this and that speculative, contemplative mind, but they have no rootage, no background. They have as their only support the claims of the founder, who perhaps sitting on a mountaintop conceived new, strange ideas, formulated them, and began to proclaim them.

Christianity is different. It is a historical religion, whose roots go back to the Garden of Eden. Christianity is a religion that, if it had not been able to offer the promised Redeemer who releases the captives and lets the oppressed go free, would have undercut its own claims. Thus, when Christ did indeed come, in "the fulness of the time" (Gal. 4:4), as Paul declared, this great good news must be proclaimed to all men. The Christian church was founded to proclaim that news. In the last analysis, the one great reason for the existence of the church is to bring home to the hearts of men everywhere that the promised Deliverer has come. He it is who can save us from our sins, from the torments of our own evil selves, and give us new minds and new hearts.

We repeat, the apostles went forth, not to proclaim some new, speculative philosophy, but to bear witness to a great, historical event, the advent of the Son of God into this world, His death, His resurrection, and His continuing ministry for all who put their trust in Him. The apostles did not live in a mystical dream world. Indeed, they could not rightly be described as mystics. They were very real men, with a very real witness to bear to the world.

### Sure of Their Facts

Before all else they sought to make clear to all their hearers, not so much that they were sure of their theology, as that they were sure of their facts, historical facts. Repeatedly they affirmed of Christ, His life, death, and resurrection, that "we are his witnesses" (Acts 5:32). To make doubly emphatic, they sometimes spoke of themselves as "eyewitnesses." And to cap it all, John, the last of the apostles, declared in a letter to Christian believers regarding the preaching of the apostles, that they had declared to all men that which their eyes had seen, their ears heard, and their hands handled of the Word of life. See 1 John 1:1-3. And Peter states it this way. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Peter 1:16).

Thus was Christianity launched. Its claim was that it brought to a climax the prophecies of long ages, and the proof offered was the eyewitness testimony of our Lord's disciples. Now, did they testify simply that since His resurrection they had seen Him, heard Him, and laid their hands on Him? They went beyond that to relate at length the mighty works that Christ had done,

how He had healed the sick and raised the dead. In other words, He had fulfilled the prophecies of Holy Writ in bringing a very real kind of deliverance to men, the kind of deliverance that could be seen by all.

True, He came first of all to forgive men their sins and to restore them to fellowship with God. But how could an onlooker with even a small measure of skepticism make sure that Christ really did what He claimed He could do when He told a man that his sins were forgiven? That is why we have the narrative of the poor man sick of the palsy who was laid before Christ in the presence of a great company of people. Looking with compassion upon the man, Christ said, "Thy sins be forgiven thee." Immediately the scribes and the Pharisees and probably many others in the multitude began to question how Jesus could forgive sins, for only God can forgive. And indeed, only God can. Reading their minds, Christ inquired as to whether it was greater to say to a man, "Thy sins be forgiven thee," or to say, "Arise, and walk." Then with a note of authority He declared, "But that ye may know that the Son of man hath power . . . to forgive sins"—and His eyes suddenly fixed upon the palsied man—"arise, take up thy bed, and go unto thine house." And the man rose up and walked. See Matthew 9:2-7.

Yes, it was easy for any man, even the most arrant faker, to say to a sick man, "Your sins are forgiven." But no faker could cause a chronically sick man suddenly to rise up and walk.

Undoubtedly Christ performed many of His miracles not with the exclusive, or even primary, purpose of healing physical ills, but rather spiritual ills, and starting men out on a new life. Christ came to grapple with what is the very core of the tragedy of man, the evil heart of man. The "good news" that the apostles went out to proclaim was that through Jesus Christ the heart-changing "power of God unto salvation" was within the reach of all.

### A Relevant Question

But right here a questioner may interrupt, perhaps cynically, perhaps wistfully: "That sounds very fine for the times of the apostles, which were long ago, but where do we see that power in action today?" The question is a fair one, and the answer is in two parts. The first part is that we do see this power in action today, here, there, and elsewhere all over the world. Indeed, wherever the gospel story has been carried by Christian missionaries. All of us who have had the privilege of traveling to far corners of the earth, and amid the islands of the sea, can testify that there is a power that goes with the preaching of the gospel.

Speaking personally, we have seen this with our own eyes repeatedly. Down we come out of the sky onto the highlands of New Guinea, where live some of the most depraved of all human beings. We step out of the rattly little plane, into a battered war-surplus jeep and on to a native village. We look at the filth, look at the sunken, listless eyes, and ask ourselves whether humanity could drop any lower. Then we ride on to one of our Adventist villages. Let me here explain that when natives accept Christian teachings, including our distinctive teachings against the use of liquor, tobacco, and swine's flesh, we encourage them quite literally to pull up stakes—the four stakes or tree posts that are the framework of their home. They take the poles a distance of a few miles and place them again in the ground, put on once more a framework of thatch, and thus they have houses again in a new community. And what a contrast to pagan villages! Faces are clean, everything is clean.

Our missionaries did not force the native to use soap.

No police power accompanies true Christian preaching. They did not force them to do anything. They preached the gospel. They told them of the power of God unto salvation. They assured them that the God of heaven offered them power to live holy lives. And then, behold the change!

Every time we saw such a village there came immediately to our mind the words of Paul: The gospel "is the power of God unto salvation." Missionaries everywhere, through all the years, testify to how this power has taken hold of those who in faith accept God's offer.

F. D. N.

(To be continued)

## Moon Shot

The spectacular success of *Ranger 7* in photographing the moon has given scientists new confidence that an astronaut will set foot on lunar "soil" by 1970. Not only was vital information obtained about the moon's surface by the 4,316 frames of film returned to earth but the sophistication of *Ranger's* guidance system proved impressive indeed. To hit a spot inside a target area ten miles in diameter 240,000 miles away would be difficult enough if both the earth and the moon were stationary; but to accomplish this feat while the earth-platform for the rocket launching was turning at about 1,000 miles an hour and streaking through space, and the moon-target also was rotating and speeding through space, reveals a sharp advance in rocket science in recent years. If time lasts, sinful men will almost certainly land on the moon and examine its surface in person.

But far more sure is the prospect that the redeemed will travel from world to world after the final chapter has been written in the experiment of sin. In one of her visions Ellen G. White was taken to a world with seven moons. She was so enchanted by the beauty and glory of the place that she asked to remain. But her attending angel replied, "You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God."—*Early Writings*, p. 40.

Of those who are redeemed from this world, she wrote at another time: "Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. . . . With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity."—*The Great Controversy*, p. 677.

Evolutionary scientists explore the oceans, earth's crust, the atmosphere, and—they hope—the moon, merely to study natural processes. But the redeemed will add to this a much richer dimension—they will probe the mysteries of redemption. Wrote Sister White: "Many seem to have the idea that this world and the heavenly mansions constitute the universe of God. Not so. The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their minds. The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension."—*The SDA Bible Commentary*, vol. 7, p. 990.

Wonderfully bright prospects await the redeemed. Earnestly, then, let us make "our calling and election sure." We must share the experiences and sights "which God hath prepared for them that love him."

K. H. W.



# Reports From Far and Near

*A story of divine guidance  
and noteworthy success—*

## THE HEALTH FOOD WORK IN AUSTRALASIA

**T**HE health food work is God's gift to His people (see *Testimonies*, vol. 7, p. 128). Nowhere else has this gift so prospered or been so helpful as in the Australasian Division.

It was in 1895 that Ellen G. White, who lived here at the time, first urged a beginning in this line. She said that the work would progress if taken hold of in earnest. But the church was so small in those days and there were so many calls for money that the leaders did not have the heart to call for more.

Two years later, in 1897, a small beginning was made, when 20 cases of foods were imported from Battle Creek. But of course there was no demand for these except from the workers in the office, in the small publishing house, and from the few Adventist families who made up the church membership at the time.

The following year a small bakehouse was acquired in the city of Melbourne, and the brethren set out to make granola and caramel cereal. From a commercial point of view there was no justification for the venture. The proprietors had little or no money, about as much skill as money, and absolutely no market. Who could have believed that this was the beginning of one of the most exciting stories of institutional development the denomination has ever known, or that this was to be one of the most spectacular success

**By W. L. Kilroy, General Manager  
Sanitarium Health Food Company**

stories in the industrial history of Australia and New Zealand?

It did not take long for the struggling business to lose the money it started with. In an attempt to save something from the situation, the brethren talked the matter over with Sister White. She counseled that the health food factory should be moved to Avondale, in New South Wales, and established there in connection with the college. To some of the leaders this seemed like throwing good money after bad, but not for the first (or last) time was it proved that "thus saith the Lord" is the best counsel to follow.

For a few years the business did no better than it had done in Melbourne, and by 1904 a debt of \$20,000 had accumulated to the Sydney Sanitarium—a large sum for those days. Many committee meetings were held, and some of the leaders were in favor of closing down. They feared financial disaster if the business was continued. But others held on, believing that God would bring success to the work that He had told His people to begin.

Finally, it was agreed that the way to succeed was to educate the people to the value and use of health foods, and that

this should be done through the establishment of restaurants. What great faith was required to go ahead and expand a business that by all indications was a failure! It is of great interest to scan the minutes of committees responsible for the infant health food work in those early years, for there we find such names as W. C. White, A. G. Daniells, A. T. Robinson, N. D. Faulkhead, W. D. Salisbury, and G. W. Morse.

With almost unbelievable sacrifice and devotion the restaurant work was founded, and young men such as A. W. Cormack, E. B. Rudge, and G. S. Fisher gave their services, not regarding time or wages. It is not surprising that these men came in later years to carry great responsibility in the work of God. Someday a book may be written to record the many stories of men and events associated with the adventurous development of the Sanitarium Health Food Company, for there are remarkable experiences to tell and worthy names to honor.

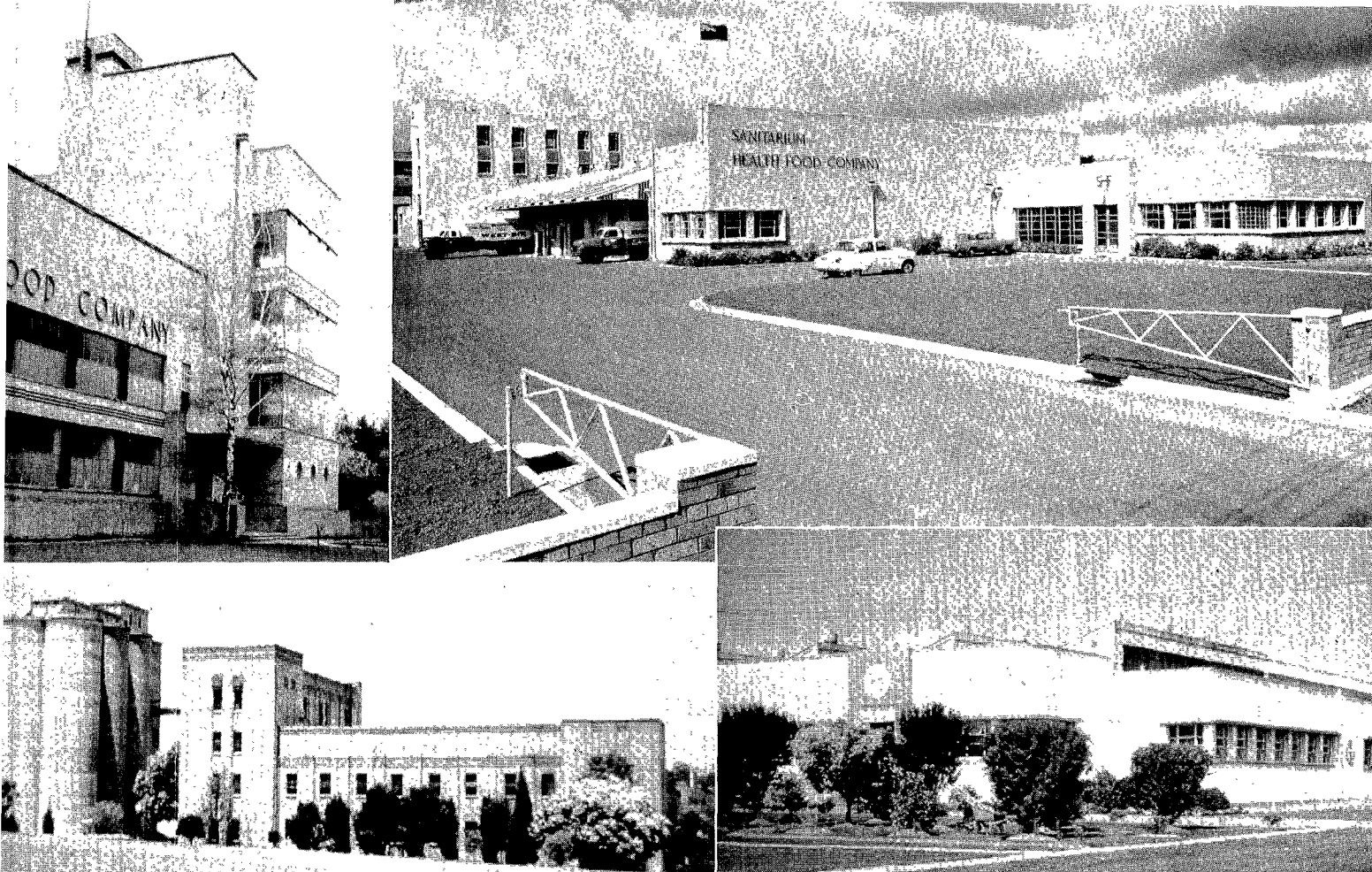
Slowly the tide turned as the Lord honored the faith and work of His people, and in 1906 an event of great significance occurred at the Sydney Cafe. A function was held to which the leaders of the Australian Union Conference were invited. To their surprise and pleasure the manager presented them with a model ship on which were printed the well-known words, "The isles shall wait for his law." The little vessel carried a cargo of gold coins that amounted, in the currency of those days, to \$100. This was the first contribution made by the health food work to help the mission fields.

### Health Education in Australia

A health education class was recently conducted in Wahroonga, Australia, by Mrs. Marie E. Sprengel. She was assisted by Dr. S. Kotz, medical secretary of the Australasian Division. Eighty attended and qualified for certificates.

**ELLA MAY STONEBURNER, R.N.**  
*Assistant Secretary  
GC Medical Department*





Four of the twelve factories operated by the Sanitarium Health Food Factory in Australia and New Zealand: at Warburton, Victoria (upper left), at Cooranbong (lower left), at Auckland, New Zealand (upper right), and at Palmerston North, New Zealand (lower right).

From that time until the present a constant and broadening stream of financial help has flowed through the division treasury to strengthen many different denominational activities. Debts were lifted from the sanitariums and the publishing house, and money for their expansion was provided. Educational institutions were supported, and many phases of island missions work received welcome help. In 1963 the company earned approximately \$1,300,000, of which \$525,000 went directly to the Australasian Division treasury. In addition to this, the business carried as an operating cost nearly half the general administrative expense of the division.

There is a great deal more to the health food work in Australia and New Zealand than the making of money, for the following primary objectives have been realized. Church members have had access to a wide range of foods consistent with denominational health principles. The community has had before it a constant witness to our health message, and in a striking way has adopted some of our foods, which have become household words and are found in practically every grocery and food store. Over the years thousands of Adventists have found employment in the many activities of what is now a large and complex business. The youth of the church have had opportunity to earn a college education by finding part-time employment in health food factories located near our colleges.

Today there are 12 factories, eight branches, and 34 retail outlets. There are 1,100 full-time employees. Gross busi-

ness is \$14 million each year, and the business represents an investment of \$12 million.

Today we are in a period of intense competition from powerful interests seeking to take from us the business we have built up over the years. We have to contend with worldly enterprises at every phase of manufacturing, marketing, and advertising. Those who care for this great and interesting organization believe that God, who gave it as a gift to His people and who so signally honored the work of its pioneers, will guide it through these difficult days.

## Middle East College Graduation

By Richard Lee Fenn

Addressing the 26 college and secondary graduates of Middle East College in Beirut, Lebanon, Leslie Hardinge, chairman of the department of religion of Columbia Union College, compared them to old Egyptian grain vessels, called *apostoloi*, commissioned to carry grain. "You are modern *apostoloi*, commissioned to carry the bread of life," he said. Dr. Hardinge has been teaching at Newbold College in Bracknell, England, as visiting professor of religion for four years. The class aim was "To Anchor in Heaven," and its motto, "Sail On!"

Pointing to the flag of the Republic of Lebanon, Dr. Hardinge said: "The cedars of Lebanon have contributed to the civilization of the world perhaps as much as

any other material thing, for they made the ships that brought trade and culture to the eastern Mediterranean, Africa, and Europe. . . . Winds of change are blowing today. We would be worse than fools if we would be deflected from our course by these winds. You have your compass, your fixed points, your guiding lights. What will you do with what you have?"

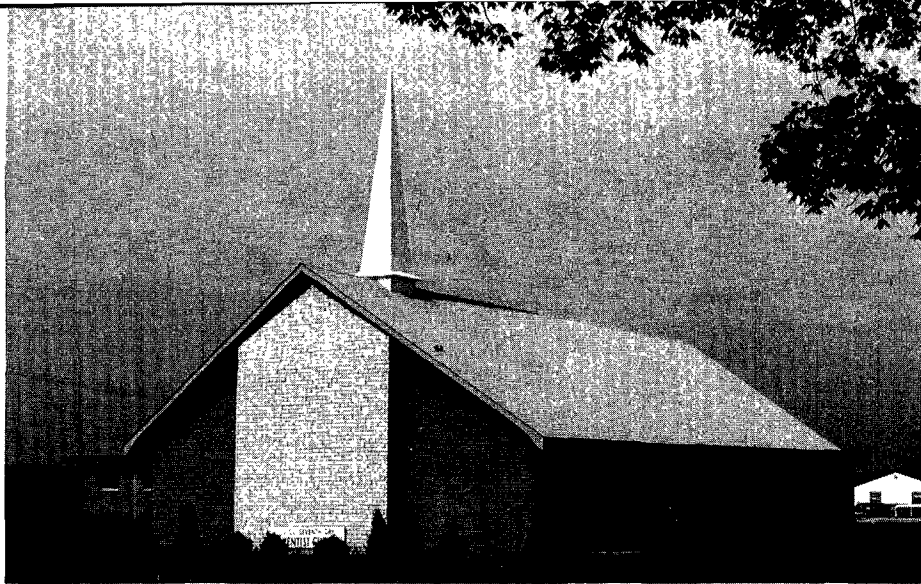
Participating in the commencement exercises were Middle East College president G. Arthur Keough; secondary school principal Ernest W. Waring; Dr. Bernard Brandstater, professor and chairman of the department of anesthesiology of the School of Medicine of the American University of Beirut, a leading layman in the College Park Seventh-day Adventist church here; and Toufic Shartooni, instructor in Arabic.

Bachelor of Arts degrees were conferred on nine students, professional diplomas were given to three, 11 received college preparatory diplomas, and three, general secondary certificates. The graduating class included students from Lebanon, Egypt, Iran, Iraq, and Syria.

## Lapeer, Michigan Church Dedication

By Don Hawley  
Departmental Secretary  
Michigan Conference

The dedication of a new church building in Lapeer, Michigan, June 20, culminated more than 100 years of progress. It was on May 4, 1862, that 38 earnest Chris-



The new church dedicated June 20 in Lapeer, Michigan.

tians met to organize an Adventist church at Lapeer. The following year the church sent William Higley as a delegate to a General Conference session in Battle Creek. Upon his return he reported on the proposed plan of systematic benevolence to provide for the support of the ministry.

That year plans were laid for the erection of a meetinghouse. Brother Higley was to furnish all the materials and build a church 38 by 56 feet at a cost of \$1,100. It was finished in 1864.

In 1867 the Sabbath school was introduced, and it was voted to hold a weekly prayer meeting and a weekly singing school. Church Member Rodney Stringer and his wife were called in 1894 to serve as missionaries to Pitcairn Island.

Early members traveled by horse-drawn carriage or walked for miles to be present on Sabbath and at business meetings, which they were expected to attend the first Sunday of each month. They were called to account for absences, and for failing to bear their share of church expenses. If a member was not present for communion service, he was expected to write a letter bearing his testimony.

For almost 100 years the old church building served its members well. On May 5, 1962, the Lapeer group celebrated its centennial, and the next day ground was broken for a new church home. Within three months the congregation was meeting in its new building, on a spacious corner lot at the edge of the city.

On June 20 this year the present pastor, M. E. Munger, welcomed members and guests to all-day dedication services for this attractive sanctuary. N. C. Wilson, president of the Michigan Conference, spoke at the morning worship service, and the union conference president, Jere D. Smith, presented the dedicatory sermon in the afternoon. The Act of Dedication was read by Elder Munger, and the consecration prayer was offered by Elder Wilson. A high light of the service was the burning of the mortgage, by Dr. Cornell Greavu, first elder of the church. Elgin Lucas read the church history.

Not content with its rich history and earlier accomplishments, the Lapeer group looks forward to an even more vigorous future.



Miss Rose Patience M. Crump left New York City on July 21, returning to West Africa after furlough. She will continue as a church school teacher in Ile-Ife, West Nigeria.

Mr. and Mrs. Gerald Wm. Shavlik and daughter, of Loma Linda, California, sailed on the S.S. *Hoegh Drake*, from New York City, July 30, en route to Ethiopia. Brother Shavlik is to serve as a teacher in the Kuyera school, Arussi Province.

Elder and Mrs. Paul H. Eldridge left New York City on July 30, returning to Singapore after furlough. Brother Eldridge is ministerial and radio-TV secretary for the Far Eastern Division.

Mr. and Mrs. Donald E. Crane and son, of Mississippi City, Mississippi, left Laredo, Texas, by automobile on July 31, for Nicaragua. Brother Crane has accepted appointment as a pastor-evangelist in Nicaragua.

Miss Dorothy M. Kuester, of Los Angeles, California, left New York City on August 2, for West Africa. Miss Kuester is to be director of nursing education in the Adventist Hospital, Ile-Ife, West Nigeria.

Miss D. Lois Burnett, of Los Angeles, California, left on August 2 from Los Angeles for Thailand. Miss Burnett is to serve for a short term as coordinator of nursing service and education in the Bangkok Sanitarium and Hospital.

Miss L. Barbara Holland, of Chattanooga, Tennessee, left Los Angeles, California, August 3, for Tokyo, Japan. Miss Holland has responded to a call to serve as an elementary teacher in the Japan Union Mission.

W. P. BRADLEY

## Adventists Star in Australia Bible Contest

By Ernest H. J. Steed  
Departmental Secretary  
Australasian Division

Seventh-day Adventists scooped the National Bible Contest held July 26 in Sydney, Australia. Graham Mitchell, an accountant with the Sanitarium Health Food Company at Wahroonga, the state winner for New South Wales, emerged as Australia's most knowledgeable Bible student. Second was Mrs. B. V. Cook, church press and radio secretary of the Too-woomba church in Queensland, and also state winner for Queensland. Also participating in the national finals was A. M. Peterson, public relations director for the Tasmanian Conference, winner of the contest for Tasmania.

Three of the six state finalists were Adventists and two of the three won first and second placing in the national finals. The third-place winner was J. F. Gale, member of another Protestant denomination and the winner from Victoria. His award was *The Bible Story* set by Uncle Arthur. Graham Mitchell represents Australia at the International Bible Contest to be held in Jerusalem in September.

Behind the scenes our division public



Seventh-day Adventist finalists in the Australian National Bible Contest.

relations bureau and each conference public relations director have fostered the project and encouraged our members to enter as participants. It was my privilege to be a member of the national committee, a member of the executive committee for New South Wales, and a member of the public relations committee. Pastor Peterson was also a member of the Tasmanian committee. Each state final was extensively covered by press, radio, and TV. The national final was telecast by the Australian Broadcasting Commission over its national network, coast to coast.

## Ordination Services

### Upper Columbia

Three young men of the Upper Columbia Conference were ordained during the annual camp meeting (left to right): W. E. Wasenmiller, Don L. Bauer, and Warren Heintz. Participating in the service (from the left) were C. A. Scriven, president of the North Pacific Union Conference, R. C. Remboldt, president of the Upper Columbia Conference, and L. M. Nelson, associate secretary of the General Conference MV Department.

**R. C. REMBOLDT, President**  
*Upper Columbia Conference*

### Southern New England

Merle L. Mills, president of the Southern New England Conference, welcomes three men who were ordained to the gospel ministry at the Southern New England camp meeting on June 27: Bruce G. Chittenden, pastor of the Middletown, Connecticut, district, William E. Richardson, Bible teacher at South Lancaster Academy, and George C. Peterson, publishing secretary of the conference.

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

### Washington

Two newly ordained ministers were added to the working force of the Washington Conference on Sabbath, July 18, in a service conducted at the Washington Conference camp meeting. Ordained were Bill Robinson (second left, with Mrs. Robinson), pastor of the Enumclaw church; and Leonard Harbeson (third right, with Mrs. Harbeson), pastor of the Nordland and Port Townsend churches. Participating in the service were: N. R. Dower, president of the Washington Conference (left); V. T. Armstrong, retired field secretary of the General Conference (second right); and C. A. Scriven, president of the North Pacific Union Conference.

**WAYNE A. SCRIVEN**  
*Departmental Secretary*  
*Washington Conference*





## An Argentine Physician Finds Christ

By Justo J. Vallejos, *Chaplain  
River Plate Sanitarium*

After consulting medical colleagues in Resistencia, Buenos Aires, Rosario, and other cities, Doctor Quintín Sotelo came to our Adventist River Plate Sanitarium. The medical director, Dr. Marcelo Hammerly, attended him and gave him a thorough examination. A proper diagnosis was made, and effective treatment assured his prompt recovery. Being a physician himself, Dr. Sotelo had been seriously concerned about his condition, but when the solution was found he had only words of appreciation and praise.

In the moments of his greatest anxiety Dr. Hammerly tactfully oriented his distinguished patient toward God and His Holy Word. An interest was awakened, and soon doctors, nurses, employees, the Bible instructor, and the chaplain were being quizzed on different religious subjects. As the days went by and his health notably improved, his spiritual life also strengthened into a vigorous faith.

Upon completing his stay in the sanitarium, Dr. Sotelo was placed in contact with our conference headquarters in Argentina's northern mission and with the local evangelist, Hearley Roscher, who followed up with Bible studies. The president of the mission, Humberto Cairus, invited him to attend a church dedication in Villa Angela, which greatly helped him to a decision. Later, Antonio Arteaga, now associate union evangelist, held a public effort in Resistencia, and Dr. Sotelo and his wife were baptized.

We rejoice with the Sotelo family and praise the Most High for the marvelous power of His Holy Word.

## Lupita and the Flying Doctors

By Wallace J. Lighthall  
*Director of Development  
Loma Linda University*

New trails to blaze, new worlds to conquer, new challenges to meet and overcome—these are the objectives of the group of dedicated men and women composing LIGA, a volunteer peace corps made up chiefly of alumni of the Loma Linda University schools of medicine and dentistry. Many are also staff members of the White Memorial Medical Center. LIGA is formally known as the Mexican Pan-American Medical Education League. LIGA members give medical aid where it is needed in Mexico and Pan-American countries, flying into almost inaccessible areas by small plane and risking their lives to be of service to their fellow men.

Dr. Arthur Gray, of Inglewood, California, was the leader on a recent trip to an isolated valley in the foothills of the Sierras near Tesopaco in Sonora, Mexico. With a population of less than 5,000, and many miles from any large cities, Tesopaco has only a small hospital and clinic served by a government physician who visits the town as often as he can.

While examining various patients and treating them, Dr. Gray noticed a three-and-a-half-year-old girl with severe corneal ulcers on both eyes. Realizing the possibility that this condition would result in blindness, Dr. Gray and his LIGA associates made arrangements for Guadalupe Robles—"Lupita"—and her mother to come to the White Memorial Medical Center in Los Angeles for examination and treatment.

After a long wait the day finally came when Dr. Robert Shearer, of the Medical Center staff, decided that everything was right to perform a corneal transplant on the left eye, which was most severely damaged. Several weeks have passed since the operation, and Lupita and her mother are staying in the home of a former Medical Center employee, Magdalena Gatlin, and her husband. Lupita is checked by the physicians in the eye clinic periodically,

and everyone is praying for the success of the operation. Mother and daughter attend the Spanish SDA church with Mrs. Gatlin.

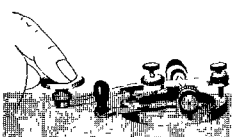
A friend of one of the "flying doctors," an executive with a movie studio, heard about Lupita and arranged to have the story incorporated in a new television series to be released this fall. Films have been made of the operation and Lupita's recovery, all featuring the work of the Medical Center and the "flying doctors."

Ernest Escalante, an employee of the Medical Center who works in surgery, has been given a leave of absence by the Medical Center to go to Tesopaco to work in the hospital and clinic as a chaplain and medical assistant under the sponsorship of LIGA.

There are still new worlds to conquer, and the White Memorial Medical Center is out to conquer them.



Three-and-a-half-year-old Lupita sits in her hospital bed after the corneal-transplant operation on her left eye. Surgery was performed by Dr. Robert Shearer of the Loma Linda University medical staff.



## Brief News OF MEN AND EVENTS



### Canadian Union

Reported by  
Evelyn M. Bowles

► Pastor and Mrs. Kenneth Lacey and their four children have arrived in Canada from Scotland. Pastor Lacey begins evangelistic meetings in Vancouver, British Columbia, this month.

► An estimated 3,000 attended the meetings at Hope, British Columbia, on the first weekend of camp meeting. Some of the special speakers during the opening days included J. W. Bothe, Canadian Union Conference president; J. O. Gibson,

from the Temperance Department of the General Conference; R. A. Wilcox, president of the Middle East Division, home on furlough; D. A. Delafield, associate secretary of the Ellen G. White Estate; also, Miss Geneva Bowman, director of nurses at Branson Hospital; T. J. Bradley, administrator of Rest Haven Hospital; the Voice of Prophecy Group A; and Mrs. Dorothea Jones, of the International Nutrition Research Foundation.

► Alex Aab and family have recently returned to Canada from Glendale, California. Brother Aab has joined the staff of the North York Branson Hospital as the new administrative dietitian, and will teach dietetics at the school of nursing.





### South Brazil Union Departmental Council

A recent departmental council brought the home missionary and Sabbath school secretaries of the South Brazil Union to São Paulo. These men, under the leadership of S. F. Monnier, make up an inspiring team. In spite of their different origins, they work together in a marvelous spirit of companionship. Their goal for 1964 is Every church member a trained soul winner. The South Brazil Union has already conducted 12 lay instructors' courses with a Vacation Bible School for each district, and two welfare centers in each local field. More than 100 laymen and 75 workers participated. Our laity from South Brazil are working hard to reach the Brazilian super goal of 100,000 Adventists before the next General Conference session in 1966.

Pictured are R. L. Chase, of the Goiano-Mineira Mission; J. B. R. Passos, of the Rio Grande do Sul Conference; R. C. Bottsford, of the Mato Grosso Mission; S. F. Monnier, of the South Brazil Union Conference; Duilio Parotti, of the São Paulo Conference; Antonio Nogueira, Jr., of the Paraná Conference; and G. E. Stacey, Jr., of the Santa Catarina Conference.

**R. R. AZEVEDO, Departmental Secretary  
South Brazil Union**

► An interesting feature on Sunday afternoon at the British Columbia camp meeting was a civil defense demonstration where an emergency feeding unit fed 1,100 people with sandwiches and a drink in about two hours. This unit is capable of serving 400 meals an hour. It carries 12 stretchers on the side of the van and in emergencies can accommodate 16 stretcher cases. Among other things it is equipped with an oxygen tank, surgical supplies, sterilizer, and obstetric equipment. The province has four of these units and expects to have two more soon.



### Columbia Union

Reported by  
**Don A. Roth**

► Kenneth O'Guin is the new publishing secretary of the Potomac Conference. He takes the place of Paul Bernet, who is now secretary of the publishing department of the Pennsylvania Conference.

► The new pastor of the Washington and Uniontown churches in the Pennsylvania Conference is Gordon Creighton. He replaces H. Ned Bresee, who is to do evangelism in dark counties in the State of Pennsylvania.

► The new manager of the Home Health Education Service of the Columbia Union Conference is Herbert Morgan, formerly assistant publishing secretary of the Pennsylvania Conference. He takes the place of J. C. Kinder, who is going to Omaha to be manager of the Pacific Press branch office.

► John Kelchner is the new pastor of the Grasonville and Cambridge churches in the Chesapeake Conference, replacing Paul Smith, who is now conference Sabbath school and home missionary secretary. Robert Burrow is the pastor of the Glen Burnie and Annapolis churches. John Cameron will be pastor of the Harrington and Federalsburg churches, and John Clarkson will be the leader of the Wilmington district. Gale Gabbert is the new public relations and stewardship secretary of the conference and Wilbur Atwood will be pastor of the Hagerstown district.

► Walter E. Haase is the new pastor of the Harrisburg and Hershey churches in the Pennsylvania Conference. He comes from the Ohio Conference, where he has been a pastor for seven years.

► The Perth Amboy church conducted a successful stewardship program, the members committing themselves to

\$7,000 over their goal. Follow-up reports show that the members have been faithful in their commitments.

► Dedication services were held for the C. F. Richards Junior Academy auditorium in Staunton, Virginia, and for the new Highland church in McDowell, Virginia. E. L. Malcolm is pastor of the district.

► Literature evangelists in the Columbia Union delivered \$120,104.37 worth of literature during June. Ten baptisms resulted from contacts made by these workers.

► Akron, Ohio, opened a new health and welfare center on June 7. Attorney James Walter from the mayor's office gave the address.

► William L. Woodruff, recently of Jamestown, New York, has been appointed new pastor of the Pittsburgh Shadyside church in the Pennsylvania Conference.

► Twenty-four persons graduated from the Training Light Bearers class at the Ethnan Temple church in Dayton, Ohio.



### Lake Union

Reported by  
**Mrs. Mildred Wade**

► Four ministers were ordained at the Michigan camp meeting in a service on Sabbath, August 1: Arthur L. Covell, Erwin R. Gane, Albert R. Parker, and Cecil W. Pomeroy. Jere D. Smith, from the Lake Union, gave the sermon; R. S. Watts, of the General Conference, presented the ordination charge; and N. C. Wilson, president of the Michigan Conference, gave the address of welcome.

► Recently 13 persons completed the layman's course in the Village church at Berrien Springs, Michigan. On July 11, certificates were given by the pastor and instructor, George Coffen. More than half the group are already giving Bible studies, and the others are awaiting the opportunity to study with interested persons.

► A new central-service building was completed on the campus of Andrews University during the latter part of July. This building gives the custodian department 17,500 square feet of space, including three large storage rooms, a number of smaller rooms, and three enclosed loading areas for trucks and smaller vehicles. Near the main lobby are private offices for the head custodian, Arthur Davis, and his assistant, Lloyd Ringer.



### North Pacific Union

Reported by  
**Mrs. Ione Morgan**

► In the month of May the members of the Grangeville, Idaho, church mailed the book *Time Running Out* to every person in the town of Grangeville, or a total of 1,376 books.

► A spring Bible-marking series of meet-

ings in the Sandy, Oregon, church, was climaxed recently with the baptism of six people. This group included an entire family of five. R. C. Schwartz led out in the Bible-study plan the first three weeks of the series, and Ira D. Follett, pastor of the church, followed up the interest with Wednesday night meetings and a pastor's Sabbath school class, as well as personal Bible studies. The Sandy church has grown in the past 18 months by more than 100. It has more than 275 members at present.

► The Upper Columbia Conference evangelistic team, made up of Don and Joan Reiber, Herman and Janice Bauman, Lorie and Doris Purdey, have held three crusades since October 26, 1963. The first was in Wenatchee, Washington, for eight weeks. Two more seven-week crusades were conducted: in Cashmere, beginning January 25, and in Leavenworth, beginning April 4. Thus far 40

souls have united with the church in Wenatchee, and the pastor, R. L. Badgley, and the church members are working with nearly 300 families who attended the Bible Crusade. Don Bauer is busily working in Cashmere and Leavenworth with the interests there, and already 13 have been baptized.



## Northern Union

Reported by  
L. H. Netteburg

► The Lehr, North Dakota, church celebrated its fiftieth anniversary on the weekend of June 5-7. The church was organized March 28, 1914. The work in Lehr began in 1905 when Frederick Reile, who was present for the service, came as a colporteur. Of the 28 charter members, five are living. Three were present for the weekend.

► A baptism was conducted by R. G. Mote on June 13 in the Detroit Lakes, Minnesota, church, when six young people were added to the church, five joining the Wadena church and one the Eagle Bend church. Pastors V. W. Emmerson and J. E. Curry were present.

► A new welfare center was opened at Fort Madison, Iowa, on June 28. It is in a fine, representative location where supplies can be stocked and aid dispensed.

► The Northern Union held a three-day literature evangelists' rally at the North Star Camp at Brainerd, Minnesota, beginning July 5. W. L. Crofton, union publishing secretary, led out in sales instructions. Paul Turpel, Pacific Press publishing representative, brought information on new books that will be coming off the press in the near future. Inspirational messages were given by J. L. Dittberner, G. C. Williamson, Ben Trout, and A. L. Ingram.

► Four young people were baptized by S. C. Zollbrecht, Anoka, Minnesota, on July 11. They were first interested by an Ingathering solicitor, Mrs. Beverly Lane, of Anoka. The family purchased a number of our books and received Bible studies from Pastor Zollbrecht. Attending Junior Camp also influenced these young people to accept all the teachings of the church.

► During May and June seven people were baptized by A. C. Woods, of Watertown, South Dakota.

► As a result of meetings conducted in the Fairfield, Iowa, church by A. R. Klein seven people were baptized on May 30.



## Rare Artifacts Presented to Andrews University

Andrews University recently received three specimens of Ancient Roman pottery dating back to the time of Christ. A former student and now a Navy chaplain, Lt. Comdr. Davis A. Thomas, was the donor. Richard Hammill, president of the University (left), watches as Siegfried Horn, University archeologist, discusses the artifacts with Chaplain Thomas.

The three amphorae, measuring between seven and eight inches in height, have a capacity of from six to eight ounces each. They have been dated by Dr. Gus VanBeek, archeologist at the Smithsonian Institution in Washington, D.C., as coming from a time between the first century B.C. and the first century A.D. The amphorae were originally used for the storage and shipment of expensive oils and perfume. All three are intact and unbroken.

The three vessels were found in 1960 by Chaplain Thomas when he was serving as senior chaplain to the Second Marine Division Battalion Landing Team on duty with the Sixth Fleet in the Mediterranean. He made the discovery while scuba diving near the wreckage of an ancient Roman cargo ship. The three amphorae presented to the University will be on display in Seminary Hall.

DONALD LEE, PR Director  
Andrews University



## Pacific Union

Reported by  
Mrs. Margaret Follett

► New teachers joining the staff of Loma Linda Union Academy for the 1964-1965 school year are Mrs. Eloise Hixcox, formerly registrar at San Gabriel Academy, to teach typing; Kenneth Juhl, Bible teacher at La Sierra Academy, to teach Bible; Sonia Lewison, 1964 graduate of Andrews University, to teach stringed instruments; Arta Lynn Martinson, of La Sierra College, to teach home economics; Mrs. Judith Gray Newmann, 1964 graduate of Atlantic Union College, to teach English; and Francis Williams, of the El Cajon elementary school, to teach agriculture and care for the grounds.

► G. E. Smith, principal of Thunderbird Academy in Arizona for the past eight years, has been appointed principal of the new boarding academy to be built near Prescott, Arizona. Elder Smith will be overseeing construction of the academy, which will be completed by September 1966. Replacing him as principal of Thunderbird Academy is C. B. Harris, who has been vice-principal since 1958 and connected with the school since 1955.

► J. W. Bassham, a graduate of Union College, is the new pastor of the Flagstaff and Winslow churches in Arizona. Elder Bassham has served as associate



## Four Octogenarian Mothers

These four mothers of staff members of Atlantic Union College are all more than 80 years old. From left to right they are: Flora Gibson, 88 years old, who has been a Seventh-day Adventist for 82 years and a reader of the *Review* for more than 60 years. She is the mother of nine children, all of whom are in the message.

Minnie Roberts, 81 years old, who has read the *Review* for 71 years. She is the mother of three children, all of whom are in the message, and one is in denominational work.

Jeanette Hartman, 82 years of age and 76 years in the message. For 76 years she has been a reader of the *Review*. All four of her children are in the message, and two are in denominational work.

Clara Maas, 89 years old, who has been an Adventist for 71 years and a reader of the *Review* for the same length of time. Her three children are in the message, and one is in denominational work.

The success of these mothers in Israel in rearing children, all of whom have remained loyal to their childhood training and the fact that they have had the *Review* in their homes for an average of 70 years apiece strongly suggest that our church paper played an important part in this remarkable accomplishment.

H. H. MATTISON, *Pastor*  
*South Lancaster*

pastor of the College View church; pastor of the North Side, Seward, and York district in Nebraska; as dean of boys at Maplewood Academy; and dean of men at Southwestern Union College.

► Lodi Academy has announced additions to their staff as follows: G. E. Rhoads, Bible teacher; Edwin Stewart, science, mathematics, and history instructor; Mary Alice Sherman, home economics teacher; Roberta Frank, teaching English and secretarial science; Stanley Whitehouse, German instructor; and Don Allemand, production foreman for the academy press.

► On the first Sabbath afternoon of the Arizona camp meeting, three young men were ordained to the gospel ministry:

James Davidson, pastor of the Buckeye church; Robert Hirst, associated with Robert M. Whitsett in evangelism; and George Carambot, pastor of the Springfield church.

► David A. Neufeld, who has been associated with the Religious Liberty Department of the General Conference, has recently been elected to serve as religious liberty secretary and field secretary of the Southern California Conference Association.

► Gerald Smith is the new pastor of the Salt Lake City church. Elder Smith is a graduate of Atlantic Union College and the Seminary and has pastored churches in the Ohio, West Virginia, and New Jersey conferences.



## Southern Union

Reported by  
Mrs. Mark Nivison

► Don W. Welch, administrator of Florida Sanitarium, has recently become medical secretary for the Southern Union in addition to his present duties. He will serve on hospital boards and executive committees, and aid physicians and dentists in locating in this union.

► Duane A. Higgins has recently been appointed purchasing agent for the Florida Sanitarium. Mr. Higgins replaces Herman C. Cook, who has been appointed to the position of administrative assistant for the Florida Sanitarium.

► The Coming Crisis series opened in Birmingham, Alabama, recently with Richard Coston and Robert Schwebel, senior ministerial students at SMC, leading out.

► Twenty-four student colporteurs had good success working toward scholarships this summer in the Carolina Conference.

► C. L. Beason and family have now located in Columbia, South Carolina. He previously pastored churches in Arkansas, Texas, Iowa, and Alabama.

► A camp for underprivileged boys was sponsored by the Carolina Conference at the close of its regular camps for SDA youth. Jesus became very real to many of these boys. The spiritual emphasis at this camp was strong.

► Eight ministerial students from SMC have been participating in a program of summer evangelism in Florida. Tui Pitman, Ron Smith, David Osborne, John Strickland, Joe Lopez, Max Rojas, C. V. Jones, and Kingsley Whitsett have been assigned to various churches in Florida.

► Mrs. Nell Sterne is moving to Miami Springs to assist A. D. Burch as Bible instructor. She has served in this role in St. Petersburg for three years.

► Miss Mary Lebedoff, a Bible instructor from Southern New England, has moved to Florida and is assisting S. L. Dombrosky in the Orlando Central church.

## Oregon Ministers' Chorus

Featured music at the Oregon camp meeting was the ministers' chorus directed by H. R. Turner, chairman of the music committee. H. L. Rudy, president of the Oregon Conference, gave

the keynote address on the theme "Hold Fast Till I Come." SHIRLEY BURTON, *Director of Public Relations*  
*Oregon Conference*



► Elder O. M. Fillman, of Los Angeles, has been appointed pastor of the Tallahassee, Florida, church. He is a brother of Glenn Fillman, pastor of Miami Temple church. R. A. Kurth is the new pastor of Ft. Lauderdale, Florida, church. Elder Kurth comes to Florida from Carolina.



## Southwestern Union

Reported by  
H. W. Klaser

► The Beeville, Texas, Memorial Hospital has received State recognition to offer a training school for vocational nurses leading to the LVN certificate.

► Soletta Smith, of Pacific Union College, has been appointed dean of women at Southwestern Union College. Miss Smith has already entered upon her duties.

► One hundred and twenty-eight students were enrolled at Southwestern Union College for the summer session. This is the largest summer session enrollment reported by the school.

► One hundred and ninety-five students

were employed at the various industries at Keene, Texas, this summer, accumulating credit for their school expenses.

► Fourteen students from Southwestern Union College devoted their time this summer to literature evangelism. During June they reported sales and deliveries of nearly \$5,000.

► D. M. Corwin, of the Oregon Conference, is bringing to a close his evangelistic meetings that were held at Wagoner, Oklahoma. Ten persons have been baptized, and others are preparing for this sacred rite.

► A woman who stopped overnight at a motel in Oklahoma City read *Your Bible and You*, which the church had placed in the room. She was so impressed with the book that when she returned home she telephoned the Oklahoma Book and Bible House and ordered 30 copies to give to new members in her church. A man who stated that he had read *Your Bible and You* while staying in a motel in Oklahoma City ordered 15 copies for members in his Sunday school class. More than 400 copies of the book have been replaced in motels in the Oklahoma City area as people have responded to an an-

## North New Zealand Completes Hawera Church

Twenty-two churches of the North New Zealand Conference were represented by visitors at the opening of the new Hawera church, located in a town of some 8,000 population. Some traveled more than 300 miles to be present. The main sanctuary seats 250. Adjoining it are a large social hall, a welfare unit, and the children's Sabbath school rooms. All church activities are amply housed.

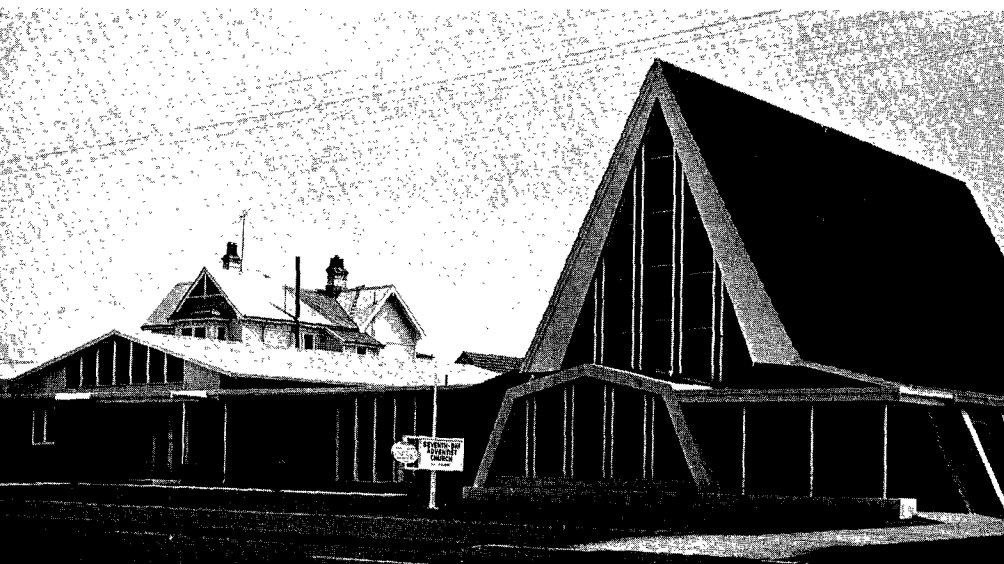
The pastor, L. Gilmore, and his loyal congregation of 70 members are to be congratulated on the completion of this major project within two years' time. Only one man was employed full time, and all the rest of the work was performed by voluntary labor. The project stirred up interest in Seventh-day Adventists as nothing had done before. Throughout the construction period the mayor was a constant visitor, and the zeal of the membership created a climate of good will.

Where the money came from to meet all the bills will forever remain a mystery to us in the conference. The small group of members must have sacrificed beyond our imagination. Some men left their farms in the care of others and worked solidly for two years. Others turned in sums that seemed beyond their ability. In spite of the thousands of hours of donated labor, the members still had to find nearly £20,000 (U.S. \$56,000) in cash for materials purchased.

The civic opening took place on a Thursday evening. Present were the mayor and a few councilors, together with the local Member of Parliament. One non-Adventist friend remarked as he left the foyer, "Truly God is in this place." "In all my life," said another, "I have never felt the presence of the Holy Spirit in this way."

We thank God for the witness of His people in Hawera, and rejoice over that which their love and devotion has made possible.

F. L. STOKES, President  
North New Zealand Conference



nouncement in the book mentioning how it could be purchased. This has been a special project of certain lay members in the church.

### Correction

The name of the author of the feature, "Why I Joined the Seventh-day Adventist Church," in the August 6 *Review*, was inadvertently separated from the article during the process of publication. We regret this. The author, who told her personal experience in the article, is Mrs. Stannie Weems, of Escondido, California.

### ANSWERS TO

## Your Denominational IQ

Answers: 1-d; 2-e; 3-a, h; 4-c; 5-b; 6-g; 7-f.

## Church Calendar

Missions Extension Day and Offering	September 12
<i>Review</i> and <i>Herald</i> Campaign	Sept. 12-Oct. 10
MV Pathfinder Day	September 19
Thirteenth Sabbath Offering	
(Far East)	September 26
Neighborhood Evangelism	October 3
Church Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Sabbath School Visitors' Day	October 10
Community Relations Day	October 17
Temperance Day	October 24
Church Missionary Offering	November 7
Week of Prayer	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign	Nov. 21-Jan. 2
Ingathering	December 5
Church Missionary Offering	December 5
Thirteenth Sabbath Offering	
(Northern Europe)	December 19

## REVIEW and HERALD

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

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

Address all editorial correspondence to: Editor, *Review and Herald*, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

**Subscriptions:** United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

**TO OUR CONTRIBUTORS:** Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

REVIEW AND HERALD, September 10, 1964

# RENEWAL TIME OFFERS SPECIAL LOW PRICE

"DEAR  
OLD  
REVIEW"



ON THE CHURCH PAPER

AT ONLY  
**\$4.75!**

SAVE MONEY ON OTHER

COMBINATIONS ALSO

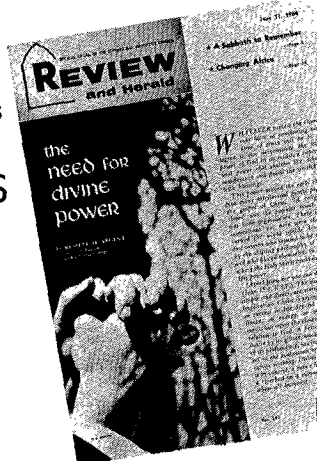
Let the blessings of the  
"good old REVIEW" be yours

CAMPAIGN BEGINS

SEPTEMBER 12

and ends

OCTOBER 10, 1964



**CAMPAIGN  
SPECIAL  
\$4.75**

**Find the combination  
special for your home!**

Beginning with the REVIEW, which should be in every SDA home, make up a money-saving combination of periodicals to fit the special needs in your home. Include THE YOUTH'S INSTRUCTOR and GUIDE for the family, according to their age. For those who are officers in the church THE SABBATH SCHOOL WORKER and GO will be of special help. Every home will benefit from the help

## SPECIAL MONEY-SAVER ORDER FORM

Local church missionary secretary or \_\_\_\_\_ Book  
and Bible House.

Please enter my subscription as checked below.

	<input type="checkbox"/> New	<input type="checkbox"/> Renewal	Regular Price	Campaign Price
<input type="checkbox"/> Review			\$ 6.95	\$ 4.75
<input type="checkbox"/> Instructor			6.50	5.75
<input type="checkbox"/> Guide			6.25	5.65
<input type="checkbox"/> Life and Health (SDA rate, 1 yr. \$3.50)			5.50	2.75
<input type="checkbox"/> Worker			3.75	3.25
<input type="checkbox"/> GO			2.25	2.00
<input type="checkbox"/> Liberty			1.25	1.00
<input type="checkbox"/> Review and Instructor			13.45	10.50
<input type="checkbox"/> THE GEM TRIO (Review, Instructor, Life and Health)			18.95	11.75
<input type="checkbox"/> THE GEM TRIO with Guide			25.20	16.75
<input type="checkbox"/> THE GEM TRIO with Worker			22.70	14.50
<input type="checkbox"/> THE GEM TRIO with GO			21.20	13.65
<input type="checkbox"/> Review, Instructor, Guide			19.70	15.00
<input type="checkbox"/> Big Four (Review, Life and Health, Liberty, GO)			15.95	9.00
<input type="checkbox"/> Big Four with Guide			22.20	14.00
<input type="checkbox"/> Family Group (Review, Instructor, Life and Health, Liberty, GO, Worker)			26.20	16.75
<input type="checkbox"/> Family Group and Guide			32.45	21.75



U.S.A.—Prices Slightly Higher in Canada \*

\* Postage is added to these prices where papers go to other countries. Add sales tax where necessary.

Order at once while campaign prices hold.

Enclosed \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Mail coupon today

in LIFE AND HEALTH, and the LIBERTY magazine will keep you abreast of developments in one of the great issues of national, as well as church, interest. You may find the ideal combination in the Gem Trio with some one of the other periodicals. You will receive the greatest value when you order the Family Group.

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**



# News of Note

## Maritime Conference Biennial Session

The thirty-first biennial session of the Maritime Conference was held at camp meeting on August 2. Re-elected for another two-year term were D. E. Tinkler, president, and William Nepjuk, secretary-treasurer. The newly elected medical department secretary is R. C. Valdez, M.D. Albert Grabo is the publishing department secretary. Other departmental responsibilities were assigned to the conference officers as previously listed.

DESMOND E. TINKLER

## Record Literature Sales in Michigan

George Taggart, manager of the Michigan Conference Book and Bible House, reports a sale of \$58,599 worth of literature at the recent camp meeting. He also sends word that J. D. Spiva, publishing department secretary of the conference, and his literature evangelists passed the \$400,000 mark in literature deliveries for the period January 1 to August 22. During the recent Student Big Week, literature sales exceeded \$22,000.

These outstanding accomplishments indicate that Michigan will surpass their record-breaking report of more than \$500,000 in literature deliveries for 1963. This will be a great new breakthrough for literature sales in a local conference.

D. A. McADAMS

## Report From the Congo

Once more, in recent weeks, the Congo has been much in the news. Outbreaks of violence are reported daily in the world press, but, through it all the Lord has had a care over His work and workers. Our overseas missionaries are all safe. We have moved some families to safer areas, but hope that soon most of these workers will be back at their regular stations.

The recent purchase of a plane for the Congo Union will be a great blessing to the work there. It will not only contribute to the safety of the workers but will facilitate travel where transport problems are now legion.

Despite the trouble, the work moves forward with no slackened tempo. H. W. Stevenson, president of the union, writes that in Katanga, scene of much of the recent turmoil, 43 evangelistic efforts have been conducted thus far in 1964. More than 300 have taken their stand for the message as the result of these meetings, and 181 backsliders have been reclaimed.

Publishing department sales were nearly as high for the month of June this year as for the whole of 1963. In six months of 1964, Congo literature evangelists sold more than three times their total sales for 1963. Ingathering is likewise showing an encouraging gain, despite a big ad-

justment in the exchange rate at the turn of the year.

Trouble? Yes. Frustrations? Plenty of them. The work closing up in the Congo? Never—not while we have courageous men and women who push the work forward despite trouble!

ROBERT H. PIERSON

## Death of K. H. Wood, Sr.

Elder K. H. Wood died unexpectedly, August 24, in San Jose, California, having given nearly half a century of faithful service to the church prior to his retirement in 1957. From 1912 to 1941 he and Mrs. Wood were missionaries to China, where he was president of various provincial missions and of the East China and Manchurian Union missions. Elder K. H. Wood was the father of Kenneth H. Wood, Jr., an associate editor of the REVIEW. To those who mourn, our sympathy, and the blessed hope of the resurrection. A life sketch will appear later.



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

WASHINGTON, D.C.—By eliminating aid to all schools, public and private, from the administration's anti-poverty legislation, the House Education and Labor Committee avoided a looming controversy involving aid to parochial schools under the President's program.

MOSCOW—A call for more determined efforts by the Soviet Army's political officers to uproot religion among the troops was sounded in an article published in Red Star, organ of the Ministry of Defense. The article charged that political officers had been falling down on the job, especially in their work with officers and soldiers and their families in garrisons far removed from Moscow. "It is no secret," it said, "that there are political officers who not only do not take part in the atheistic instruction of soldiers under their command, but do not interfere with the religious and sectarian activities of their own relatives at home."

BERLIN—The first book to be published jointly in both East and West Germany since the erection of the Communist Wall and the subsequent enclosure of East Germany will go to print this fall. It is Germany's new *Complete Protestant Bible*. A revised version of Martin Luther's translation of the Old Testament, begun in 1958, it replaces one issued more than 60 years ago.

## Health Lectures on Tonga

Approximately 2,300 miles south of the Hawaiian Islands and 300 miles east of Fiji is a group of islands known as Tonga, formerly the Friendly Islands, of which Tongatabu is the main island. This is one of the more progressive island groups of the South Pacific. Education and culture are advanced, and the people are friendly.

In mid-July Pastor R. R. Frame, secretary of the Australasian Division, and Dr. Siegfried Kotz, medical secretary of that division field, visited the Tonga Island group.

In connection with a Voice of Youth evangelistic effort by two of the young national evangelists, Dr. Kotz was requested to lecture on the subject of health. In addition to the Adventist congregation, several hundred of their neighbors were present. The three lectures were enthusiastically attended by overflow crowds.

When word came to the Queen of Tonga on the practical nature of these health messages, she requested that these lectures be provided her on tape, for broadcasting over the local radio station.

Plans are being developed for a wider use of our excellent health counsels among these peoples of the South Seas.

T. R. FLAIZ, M.D.

CINCINNATI, OHIO.—A new Roman Catholic hymnal, *The People's Mass Book*, published here contains a modern English version of Martin Luther's famous hymn, "A Mighty Fortress Is Our God." The Catholic version of the hymn makes a number of changes in words and phraseology, but retains intact the first two lines: "A mighty fortress is our God, A bulwark never failing."

WASHINGTON, D.C.—The "cigarette scare" appears to be all but over. For the first time this year sales are appreciably above the corresponding month of 1963, according to a report issued by the Internal Revenue Service. June's sales are 8.5 per cent higher than for the corresponding period last year.

NEW YORK—The Sudan has deported nearly all of the 300 Christian missionaries in southern Sudan. Of the total, 272 are Roman Catholic and 28 Protestant. Ten of the Protestants represent the United Presbyterian Church.

CALCUTTA — Protestant Church groups have undertaken the resettlement of 8,000 refugee-squatters in Calcutta's Sealdah railway station, a situation that has been described as the worst refugee problem in the world.

FRANKFURT, GERMANY.—A World Council of Churches leader called here for an intensification of talks between the Roman Catholic Church and Protestant, Anglican, and Orthodox bodies. Dr. W. A. Visser 't Hooft, general secretary of the WCC, attending the nineteenth general council of the World Presbyterian Alliance, said that "fruitful theological dialogue" in the future depends in large measure on the decisions on ecumenism made by the forthcoming session of the Second Vatican Council.