

# REVIEW

## and Herald



### *An Appeal From a Literature Evangelist*

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HARRY ANDERSON, ARTIST

AM a literature evangelist—one of an army of more than 6,000. Day after day we knock on doors, striving to enter and win hearts for the Master.

The canvassing work is the Lord's work. It has been ordained by Him as a means of sowing seed that will result in a great harvest for His kingdom.

We literature evangelists love this work. We find it challenging and stimulating. It draws us closer to the Lord because we are so dependent upon Him.

But there are times when our spirits sag a bit. I was telling one woman in the church how much I enjoy colporteur work and she said, "Yes, but you don't have to do it for a living." She's right; my husband is a minister, so we don't have to depend on what I make. I do part-time canvassing because I believe it is one way the Lord wants me to work for others.

Then she began telling me about a full-time woman literature evangelist who must depend on it for a living. She went on to say that this woman doesn't make enough and perhaps should be encouraged to take up some other line of work.

True, the canvassing work does not make anyone rich—in dollars and cents, that is. But it does make one rich in experience; and the example of thousands shows that an

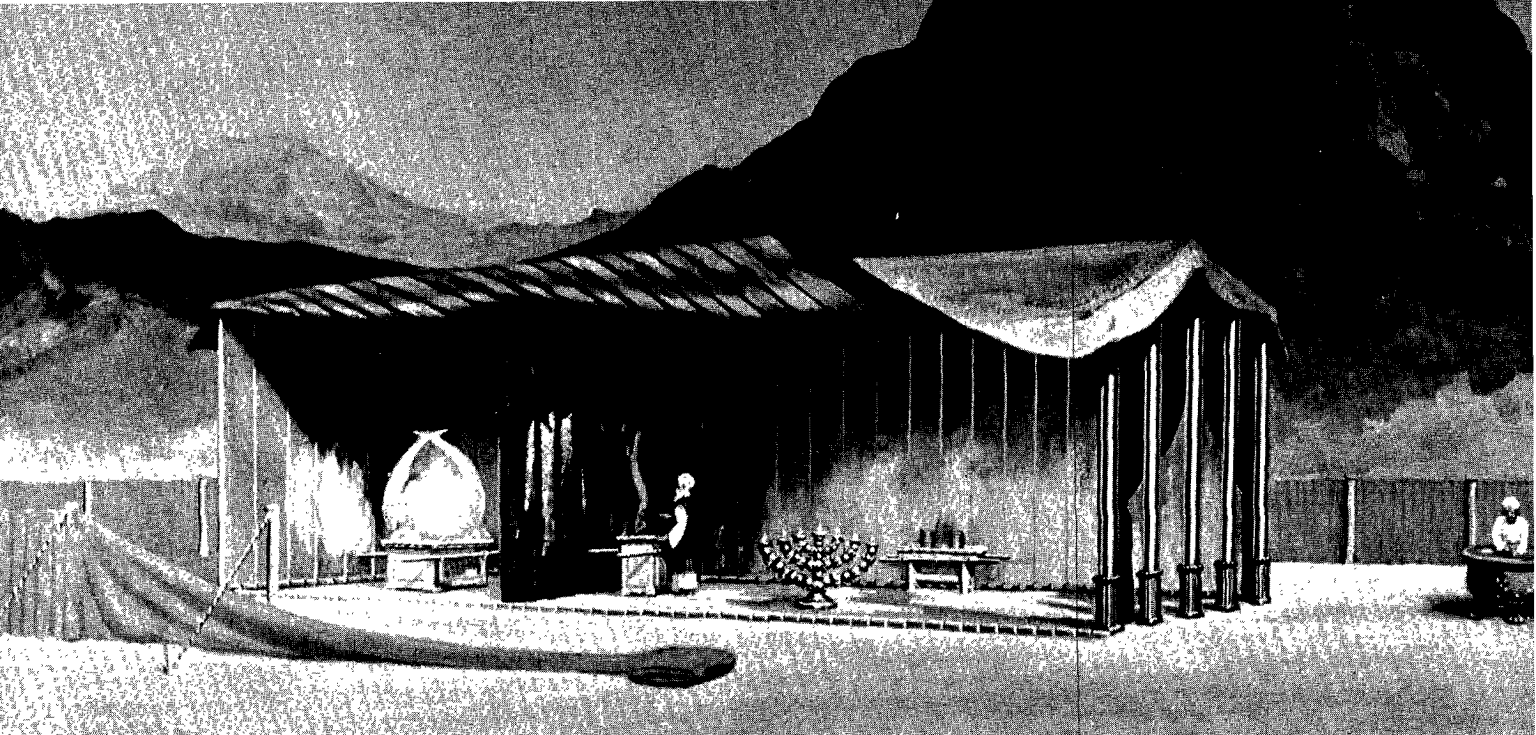
adequate living can be made if a person works faithfully.

Some church members object, "Our books are too expensive" or "I don't mind giving people literature, but I could never ask them to buy," et cetera. Ordinarily we literature evangelists don't let statements such as these bother us, but there are times when our courage is at a low ebb. At such times these negative ideas about the work crowd in on us. Then we begin to question and to feel that perhaps we aren't cut out for this work. But with one look at Jesus, we want to redouble our efforts.

The biggest battle many of us have is not with the public—though their prejudice and indifference are not easy to forget. Our biggest battle is conquering the doubts that have been put in our minds by some of our own dear church people.

So I appeal to you: Back us with your prayers. Speak to us words that will give hope and courage as we seek to carry out this work that God has called us to do. As in a family, if the husband and wife are united in their efforts, they can take anything—so in our "family." If we know you are one with us, we can face anything from the "outside." The Lord will bless you for your support, and together we will win many souls for Him.

EILEEN G. MANZANO



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Before the cross the composite moral and ceremonial form of "the law" not only impressed upon man his moral disease, it also set forth the divine remedy. Through the ceremonies of the sanctuary the saving power of Christ's shed blood and perfect life were foreshadowed.

#### Paul's Epistle to the Galatians—4

**T**HE first business of an interpreter is to let his author say what he does say, instead of attributing to him what we think he ought to say." So said the great John Calvin in his Preface to the Romans.

No one can carry out this excellent principle unless he first allows an author to give his own meaning to the words he uses. This is of special importance in connection with the key word of the letter to the Galatians. What does the apostle mean by "the law"? What would the Galatian Christians have understood him to mean? This question is of major importance. The answer is found in the way Paul uses the word.

#### Paul's Concept of the Law

In Galatians 5:14-21 Paul evidently refers to the entire revealed will of God as given in the Torah, but particularly to the laws of moral conduct, whose principles he includes in the law of brotherly love (as he does in Romans 13:9). Then, as now, Torah, "the law," was the usual term by which the Jews referred to the Pentateuch, or the five books attributed to Moses (Luke 24:44; 10:26, 27).

In Galatians 4:8-11 he seems to be thinking of the ceremonial laws and makes definite reference to festival days designated in the Jewish calendar of worship.

In Galatians 3:17-25 he sets forth the entire "law" given at Sinai and in

no way singles out either the moral or the ceremonial enactments. In discussing this crucial passage Ellen G. White says, "I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments." —*The SDA Bible Commentary*, Comments on Gal. 3:24, p. 1109. To a Jew, "the law" given at Sinai was an indivisible unit. This "law" constituted the basis of the Jewish religious system.

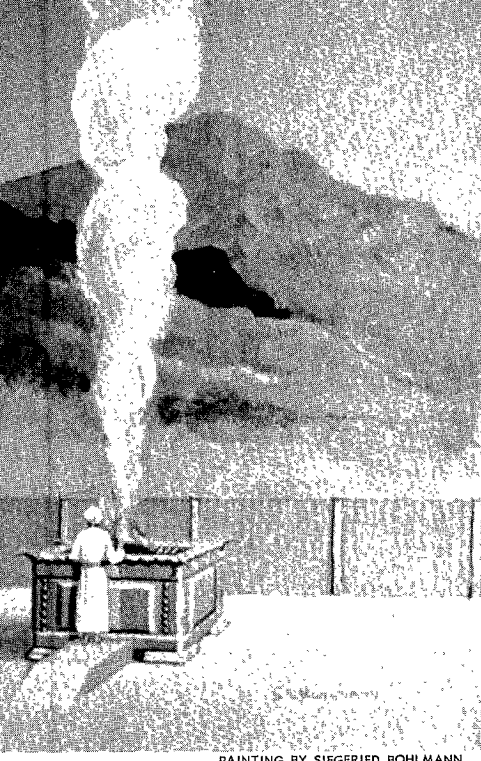
In Galatians 4:21-23, 28-30. Paul refers to Abraham's misguided attempt to fulfill the covenant promise

through Hagar as illustrating the "works" of "the law" under which the false reformers at work in Galatia desired to bring the believers.

Ancient Jewish scholars counted 613 precepts of all kinds in the writings of Moses, and to these they added the detailed application of these laws as taught by the scribes. Thus they included in "law" more than 3,000 rules supposedly given to Moses for oral transmission in response to the request of Israel after the proclamation of the Ten Commandments (Ex. 20:19, N. H. Snaith, *The Jews From Cyrus to Herod*, p. 159). In all prob-

## The Meaning of "THE LAW" in Galatians

By E. W. MARTER



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ability Paul had these additional and burdensome minutiae in mind in Galatians 5:3 when he solemnly warned the Galatian believers that circumcision would pledge them to the observance of "the whole law."

It may be perfectly proper to speak of different kinds of law—moral, ritual, civil, traditional—distinguished from one another by theologians of later times. These are valid distinctions and are useful in our own thinking as Christian believers. But we must permit Paul, when he so desires, to use the term broadly as referring to the whole Jewish system of religion or to any part of it. (For a more complete explanation see the *SDA Bible Dictionary*, article "Law"). We do likewise at times, when for example we speak of "law" versus grace.

#### Not What Section but What Function

Our chief concern as we endeavor to understand Paul's letter to the Galatians is not that we know absolutely what (part of) "the law" Paul has in mind, but that we are clear as to what *function* of the law he is writing about. On this there need be no doubt. From the beginning the apostle makes it clear that he is opposed to those who would present the law as a gospel (Gal. 1:9), considering it as a means of justification (Gal. 2:16), and as a substitute for the grace of Christ (Gal. 5:4)—in a word, making "law" a way of salvation.

This is precisely what not only the would-be reformers in Galatia were doing but what Judaism itself had done to the law. The influential leaders of Jewish religious thought, the

scribes and the Pharisees, had reacted so sharply to that careless disregard of law typical of Israel throughout Old Testament times that they had come to believe and teach that only through strict observance of all the requirements of "law" could one be rendered blameless before God and so be assured of salvation. This false view the Jewish convert to Christianity found hard to relinquish. Paul's own deliverance from it is suggested in Philippians 3:3-9. In writing to the Galatians he reveals his determination to preserve the Gentile converts from it. For this we have reason to be grateful.

The specific problem of the Galatian letter disappeared within a generation or two. There is no Christian sect, denomination, or school of thought that would want Christians today to observe the Jewish customs and festivals and submit their whole mode of life to the regulations observed by the Jews who, in some instances, still follow the law in the way that was current in the time of Paul. But similar dangers exist, and it is still possible for would-be reformers to apply the current fractional views of the law, or other codes they derive from inspired writings, in such a way as to constitute a new substitute for gospel truth.

There are those who would exalt the sacraments into a means of salvation. There are those who would present the Ten Commandments as the way to heaven. There are those who require conformity to New Testament customs as a mark of righteousness. There are those who set up other tests from the inspired writings. But whether ritualist or moralist, puritan or perfectionist, all who seek by these means to earn the favor of God, to prove themselves worthy of redemption, to pass the final test of character, or by any other means to gain salvation are identified and condemned by this letter as legalists. They are earnestly warned that thus Christ is made "of no effect" and "shall profit you nothing."

#### The Use of the Law

Unfortunately, the apostle's unequivocal statements (in Galatians 3:7-4:7, reviewed in the previous article)—to the effect that the law brings a curse, not a blessing, and contributes only negatively to the salvation of men by driving them into the faith relationship with Christ, and thereafter has no part in maintaining this saving relationship—have often been misunderstood. Some Christians have concluded that the moral law should never be referred to once a person has accepted Christ.

Paul is misunderstood in this connection because so many fail to take into account that the apostle is not giving a comprehensive treatise on the place of the moral law in Christian life. He deals only with the function of law in the process of attaining acceptance with God. To conclude that Paul has no place in his theological system for the moral law is to do him great injustice. One needs only to read the remainder of his letter to the Galatians to see that he still holds the moral requirements of the law as the standard of Christian conduct (Gal. 5:13-21).

But the point is, as Paul saw so clearly, "the law" was only a "schoolmaster," not a savior. It never had the power either to make them children of God or to keep them faithful. No man, by obedience to any law, ever can make himself worthy of being adopted as a child of God, nor can any child of God by obedience make himself worthy of the final inheritance.

In its composite moral and ceremonial form "the law" has ceased to have the purpose it had before the cross. Before Calvary it impressed on man his moral disease, true; but it did more—it set forth the divine remedy in the ceremonies of the sanctuary service. At the cross the ceremonial regulations about blood and incense, meal and water, clean and unclean, that pointed to the perfection and power of the Saviour, ended, and only the moral requirements remain to show us God's ideal for our conduct. What the Ten Commandments have to say about false gods, false worship, false ideals of life and love, and false dealings with our neighbor are just as valid today as ever. Indeed, they come with added stature, force, and incentive to us as Christians, for our Lord Jesus suffered the penalty for our false-nesses to win us back to loyalty to His wise and just requirements (Rom. 8:3, 4).

In summary, let us acknowledge that even the Ten Commandments are unable to save us. It is to the power of the Spirit we must look to do for us what the Judaizers thought the law could do for them. It is the Spirit that takes the things of Christ and shows them to us the way the ceremonial requirements once did (John 16:14). And it is the Spirit alone that effectively impresses the moral standards of the law upon the heart of the new covenant believer (Heb. 8:10; 2 Cor. 3:3). The moral law can show us right and wrong, but only the Spirit can enable us to do the right and shun the wrong. It is to the power of the Spirit that the apostle turns our attention as he completes his letter to the Galatians.

# Do the Rocks Prove Evolution True?

By the Editor

**I**T IS an evident fact of nature—a fact that evolutionists ought to be able to see as well as the rest of us—that there is a *vast* difference between man and animals. We take the position that that great difference was a creative act of God, set up at the beginning of the way. Let the evolutionist sweat his way through, if he can, to a reasonable explanation of how a tail-swinging, apelike creature, playing and gibbering in the treetops in past ages, could evolve into that marvelous being called man. We would ask of those evolutionists who declare themselves Christians, when was the “image of God” stamped upon this allegedly evolving being? We have heard the explanations, we have read them time and again. Each time we wonder anew: Do the evolutionists themselves quite believe their own explanations?

Talk about Bible-believing Adventists being blind to certain evidences of nature! What about those who are unable to see the force of

that most evident fact of nature, that there is a great gulf fixed between man and the beasts, a gulf so great as to be impassable by even the most plausible logic that has ever been presented by an evolutionist. Or, let us state it even more forcefully: When we consider man’s spiritual nature, we find between man and the highest animals a gulf a thousand-fold wider and deeper than anyone has ever found between any of the classifications of animals who stand below man. To the force of this fact, we say, evolutionists seem to be quite blind.

That they *are* blind to it is most clearly evident by the fact that while in their evolutionary chronology they allow uncounted millions of years for the evolution of life from the slimy

algae in the pond to the swinging simian in the treetops, they allow a relatively short space of time for the highest forms of four-footed animal life to span the vast and impressive gulf between them and man. There is only one of two conclusions we can reach, either that evolutionists vastly overestimate the simians or that they distressingly underestimate man.

To say the least, we think their timing is implausible. We are simply not credulous enough to be good evolutionists and thus to believe that a time so relatively short is sufficient to explain the vast differences between man and any other living creature. Let us never forget that time is of the essence in the evolutionary explanation for all the facts and phenomena of nature. Time is the substitute for the miraculous. We find it much easier to believe the miracles of the Bible than to believe the kind of “miracles” that the evolutionary theory demands.

Without making any pretense of

presenting the Adventist reply to all the standard arguments for evolution (that would make this series far too long) we come to the argument that is considered the crowning proof in behalf of evolution. Remember the essence of the evolutionist position is that first there were very simple forms of life on the earth, and then, in higher strata, forms a little more complex, and so on, up to the highest forms of mammals, with millions of years separating the different categories and strata. The so-called crowning proof, evolutionists declare, is found in geology and paleontology, that is, the study of life on this earth long ago.

We agree that the lower strata were laid down before the upper ones, but whether a year, or a million years before is not evident from the mere fact of the sequence. We agree that the fossil remains of different creatures are embedded in the strata—we can see fossils as readily as they. We also agree that fossils of the higher forms of life appear to be restricted to the upper strata. But we do not feel, therefore, that we must conclude that different forms of life lived at different periods of the past, millions of years apart. That might be one explanation of the facts, but it is certainly not the only one that might reasonably be given.

When we ask for proof that a certain stratum is many ages older than the stratum above it, we are informed that the so-called “index fossils” in that stratum belong to a much earlier age of the world—they are less complex. But when we inquire as to why we should conclude that those less complex forms flourished millions of years earlier, in contrast to the creatures whose fossil remains are in the stratum above, we are informed that less complex forms lived long before more complex forms, or words to that effect. Able evolutionists have labored hard to prove that this is not an exhibit of circular reasoning, that is, assuming as true what is to be proved. But we have never been persuaded by their arguments. A person who looks at the strata without having any previous prejudice of mind in favor of the evolutionary theory would safely reach only two conclusions: (1) that the lower strata were laid down first, and (2) that in many instances the higher forms of life are absent from these strata. How much earlier were the lower strata laid? This is a question that at once introduces certain presuppositions.

If we are already sure that evolution is true, that the lower forms of



life come first, and that it takes millions of years to move from a lower form to a higher form, then the case is clear. But if we are sure of that already, why trouble to go to the rocks to prove the case?

### A Counter Explanation

But let us look again. Even though we should find strata piled one upon another to a very great depth, with sequence rather steadily from lower forms up to the great mammals, does that necessarily prove that that is the time order in which they lived on the earth? We think not. There are other explanations just as plausible—we think even more so. Assuming a great flood, as Genesis declares, is it unreasonable to think that the lower forms of life, particularly marine forms, would most quickly be covered with sediment, and that higher forms of life, fleeing disaster, would be inundated at higher water levels? Why not?

Alternate sequences of marine and land fossil-bearing deposits pose a problem for both evolutionists and creationists. These sequences may be the result of volcanic action along with wind and water—it is an interesting fact that the Genesis flood record specifically speaks of the action of wind.

But that is not all. Perhaps the greatest weakness in the argument for evolution in the area of geology is one that challenged and perplexed its earliest champions. If the evolution theory is true, that there is a steady progression upward, then we ought to find in the fossil remains the various transitional forms from one well-defined kind of life to another. The facts are that even the evolutionists admit that they can find few so-called transitional forms. As we move upward in the order of life—from species to phyla—evolutionists admit that the presumed transitional forms rapidly, and soon, completely disappear. The earlier leaders in the evolutionary fight softened the force of this blow against the theory by arguing that much of the earth was still unexplored, and that such transitional forms would yet be found in other groups of strata.

By the early decades of the twentieth century the earth had been rather well surveyed by geologists, yet the transitional forms were still missing. This fact constitutes, we believe, one of the heaviest indictments of the evolutionary theory. There are some evolutionists who admit as much, though they would not for a moment admit that the evolutionary theory is not true.

This, briefly, illustrates the Adventist response to the argument that

the book of nature proves conclusively that evolution is true. The evolutionary argument is full of dilemmas and unanswered questions. It is far from persuasive. It is simply one explanation of the phenomena of the natural world. We think that another explanation, that of Creation, is a better one—in fact, the correct one.

We readily confess that the believer in the literal record of Genesis does not have ready answers for all the phenomena of nature. Far from it. There are some facts of nature that will never quite be fitted into the limited revelation given us, for the Bible prophets did not give us a book on geology, though we firmly believe that what they did give us in the record is *not* bad geology.

### A Frank Confession

If the evidence for evolution is so equivocal as we contend, someone may ask: Why have not some honest, forthright evolutionists admitted it? The answer is that some of them *have*. True, not too many have. After all, they have a scientific reputation to maintain with their colleagues. But take the following sweeping statement that was made by a high-grade scientist in 1925. And remember, by that year all the best proofs for evolution had been marshaled, and according to the evolutionists in general the

case for the evolutionary theory was firmly established. We know of no primary discovery made since 1925 that materially changes the picture unless it be in the highly experimental area of radioactive time clocks, of which we shall speak later. In 1925 Louis Trenchard More, dean of the Graduate School, University of Cincinnati, delivered a series of lectures at Princeton University. The lectures were shortly published under the title *The Dogma of Evolution*.<sup>\*</sup> He comes to this general conclusion as to the weight of the evidence for evolution:

"The more one studies palaeontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion. The changes that are noted as time progresses show no orderly and no consecutive evolutionary chain and, above all, they give us no clue whatever as to the cause of variations. Evolutionists would have us believe that they have photographed the succession of fauna and flora, and have arranged them on a vast moving picture film. Its slow unrolling takes millions of years. A few pictures, mostly vague, defaced and tattered, occasionally attract our attention. Between these memorials of the past are enormous lengths of films containing no pictures at all. And we cannot tell whether these parts are blanks or whether the impression has faded from sight. Is the scenario a continuous changing show or is it a succession of static events? The evidence from palaeontology is for discontinuity; only by faith and imagination is there continuity of variation."—Pages 160, 161.

We do not believe that if More were alive today he would have any occasion to change that withering comment. However, we recall that when we interviewed him in Cincinnati in 1925 he very firmly told us that he could not accept creationism. In his lectures he made the declaration: "I accept the general doctrine of the evolution of organisms as a deductive theory."—*Ibid.*, p. 163. Quite evidently he did not lack faith, on which, he confessed, "evolution is based." He simply exercised his faith in behalf of that theory instead of creationism.

[NOTE: In the interests of brevity and simplicity we have confined ourselves to the main outline of facts regarding the age and dating of strata. For example, we have not commented on a tendency in some geological quarters to determine strata relationships and identities by rock formations (lithology) rather than by index fossils—a trend deplored by other geologists.]

F. D. N

(To be continued)

<sup>\*</sup> Louis Trenchard More, *The Dogma of Evolution* (Princeton, N.J.: Princeton University Press, 1925).

## A Precious Treasure

By THAIS COLE

I found a precious treasure  
which was hidden from my view.  
It made my heart so happy I  
would share it now with you.

It isn't gold or silver—though  
it shines like gold to me—  
It isn't pearls or money, but  
it's worth far more, you'll see.

You cannot buy this treasure,  
for it's neither bought nor sold.  
You lose it if you hoard it—  
as I said, it isn't gold.

And yet it isn't secret—  
I wish everyone would hear  
Exactly where to find it, for  
it's grown so very dear.

My treasure's in my Bible,  
where I find declared to men  
The time of Christ's first coming  
and that He'll come again.

Yet countless other treasures  
I have watched this Book unfold—  
The ways of God, the ways of men;  
are all so truly told.

Let's not delay our seeking,  
it is there for all to find:  
The treasure of our Saviour,  
when we search with heart and mind.

# Religious Liberty

**L**IBERTY is one of the most significant topics considered at the Vatican Council II. Many see it as the fundamental task of the council to proclaim religious liberty within and without the Roman Church. A good number of council fathers, led by members of the American hierarchy, are determined to push a liberal statement on religious liberty through the council. Other prelates are just as determined to use the council and curia machinery to block such a declaration.

What ecumenism is to the Germans and Dutch, collegiality to the French and Belgians, orthodoxy to the Spaniards and Holy Office, papal supremacy to the Italians and curia, and social justice to the Latin Americans, religious liberty is to the North Americans. Richard Cardinal Cushing went so far as to predict that the "council would fall on its face" if it failed to approve a statement favorable to religious liberty.

The traditional view held by the non-Catholic camp is that the Papacy is the enemy of freedom. To the non-Catholic onlooker it seems clear that authority has been abused, exterior freedom curtailed, and interior freedom inhibited in Catholicism. Even many Roman Catholics consider their church to be a sort of "holy tyrant." In the days of the Reformation the immorality of the scarlet woman of

Revelation 17 was given great emphasis.

Today, after further centuries of papal evolution in the direction of an increasingly totalitarian institution, the number one accusation often is that Rome is a centralized, authoritarian, so-called infallible and imperial system of religious absolutism that crushes liberty within its own ranks and restricts, or at least constitutes an ever-present threat to, the liberty of nonmembers. To meet these accusations, well enough substantiated by historical and current evidence, the forward-looking members of the hierarchy insist that the council come out strongly in favor of religious liberty.

In response to this pressure the secretariat for the promotion of Christian Unity has prepared a statement. Opposition to it has been very strong. The production of the religious liberty declaration has been like childbirth. In fact, at the present writing we cannot affirm that a living and healthy "child" will be born. The suffocating forces opposed to religious liberty may yet cause the statement to be stillborn.

## A Look Within the Church

In considering the question of religious liberty let us first take a rapid look at the situation within the ranks of the Roman Catholic Church itself.

Here two kinds of religious freedom, interior and exterior, come in question. The personal, internal freedom of a good conscience is essential for true Christian maturity, which allows for the fullest free response to God's love. This interior religious liberty must be supported by an exterior freedom from fear, from "spiritual" blackmail and clerical pressure.

It was a Roman Catholic writer who stated recently that while there is evidence of "human magnificence" among individual Catholics, it is a "known fact that Catholicism confines and enslaves the human spirit" (ROSEMARY HAUGHTON, *Objections to Roman Catholicism*, London: Constable & Co., 1964, p. 113). The same author adds that "the coercion of consciences is not exceptional" and "the only notion of obedience . . . acquired from a Catholic education is one of sheep-like submission to authority."—Page 135, 138.

On the other hand, it can safely be said that a goodly number of converts to Catholicism join this church because they want consciously or unconsciously to be relieved of the responsibility of interior freedom, for they are almost terrified by the concept of the primacy of the individual conscience. They are willing to abdicate personal commitment and interior freedom in favor of assent and obedience to the authoritarian but

United States bishops' press panel and a number of the accredited journalists. Standing, at left, facing the journalists, is Mr. Work, executive director of the National Association of Catholic Men. Front row, facing panel, second from right: REVIEW correspondent B. B. Beach.

GIORDANI



comforting power of priest and church.

The exterior religious liberty of the "faithful" seems pressed into a standard matrix of routine obedience and unexamined belief. Censorship on the diocesan as well as Papal level certainly is part and parcel of the authoritarian power exercised by the Catholic Church over its members. The Index of Prohibited Books was last published in 1948. Some books have been banned simply because they are "offensive to pious ears," and as a Roman Catholic historian says, "The ears of the pious are sometimes of asinine length."—H. P. R. FINBERG, *Objections to Roman Catholicism*, p. 95. As one looks at the names of authors whose works have been prohibited, the list reads like a historical, philosophical, literary, or scientific hall of fame. Catholics who read any of these literary masterpieces run great spiritual danger, for those who knowingly read a condemned book incur the severe penalty of automatic excommunication.

The Holy Office is the modern inquisition. Its hair-raising procedures of secrecy and arbitrariness greatly restrict the freedom of Catholic intellectuals, writers, and theologians. Its impenetrable secrecy (its criteria for judging are not known outside the congregation) make it appear "as the most arbitrary tribunal in the civilized world." Even many Catholics acknowledge that Rome smothers freedom of action and initiative within her own ranks.

Scientific as well as theological thinking has been stifled and internal criticism silenced. Just think of Galileo, and in more recent times Teilhard de Chardin, whose writings were not allowed to be published during his lifetime, and who as a result, of course, has the martyr's aura surrounding his religio-scientific writings. "There are bishops who will not permit the most distinguished theologians to give lectures in their diocese. And there are religious orders which do not scruple to silence their numbers."—*Ibid.*, p. 102.

The evidence for these restrictions of external religious liberty within Roman Catholic ranks is overwhelming. Repressive machinery has been used and the "dissonant voice silenced" (and this is a well-known Catholic layman speaking) "by means of excommunications, sanctions, secret delations, clerical oaths, and circulated lists of suspect persons" (JOHN M. TODD, *Objections to Roman Catholicism*, p. 43, 44). St. Ignatius of Antioch, who launched monarchical and authoritarian episcopacy on its way in the second cen-

tury, said that if the church told him that what seemed fully white was actually black, he would go ahead and pronounce it black. Obviously, this is not religious liberty. It is blind and servile toeing of the religious party line.

The miserable treatment accorded priests who have left the priesthood is only one small, but often distressing, aspect of an authoritarian closed-shop attitude that excludes merciful treatment of these ex-priests and points to a very diluted form of religious liberty inside the intellectual and spiritual prison house of the Papacy.

What we have said about religious liberty inside the structure of the Roman Catholic Church may sound harsh, but it is hardly exaggerated, and all the statements we have quoted are by leading Roman Catholic laymen, who somehow hope to see the chains denying freedom of thought and action to the Catholic laity broken by Vatican II. It is possible that some of these chains will be removed, but not all will be broken, for this would mean breaking Catholi-

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#### Vatican Council II, Third Session—5

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cism itself. In passing, we might say that this is exactly what the Catholic opponents of religious liberty are afraid of.

#### The Traditional View

Now, the traditional Catholic doctrine regarding religious liberty has been that while truth has rights, error has none. A kind of intellectual duplicity, which the present schema on religious liberty is trying to avoid, was promoted through the well-known theory of thesis (no religious liberty for heretics) and hypothesis (religious liberty for heretics where the common good makes it advisable). Thesis has been usually applied where Catholics have a solid majority, while hypothesis has been permitted where Catholics are in the minority and lack the temporal power to prosecute their religious opponents.

This two-faced theory puts a considerable strain on Catholic theologians and apologists, for it requires them to operate in two separate worlds, so to speak—the often abstract world of thesis, principle, and theory, and the concrete world of hypothesis, practicality, exemptions, and application. It is specifically in order to get out of this two-world situation and with the desire to be cleared of the accusation of insincerity in its attitude toward religious liberty (favor-

ing it when in the minority and opposing it when in the majority) that the council progressives want a relatively bold (by Catholic standards) religious liberty statement adopted in this third session.

The importance of the religious liberty declaration is shown by the fact that on the first day of its debate in this session only cardinals, with the exception of one bishop, were allowed to speak. Thus it was the heavy artillery on both sides of the council that opened up the barrage. The speeches made during the three days of debate point up an old psychological law—repression is born of fear. It is quite obvious that those bishops who favor religious liberty (e.g., U.S. and Germany) have little if any fear. On the other hand, the Spanish hierarchy, which took the lead in opposing full religious liberty, gives the impression of being terrified at what might happen in Spain if the small Protestant minority were given freedom.

As one studies available extracts and summaries of the declaration on religious liberty, the question arises, Has the Catholic Church had a change of heart or is this present statement favoring religious liberty for the individual mere opportunism? Is Rome simply swimming with the tide, awaiting the time when she will appear as her true self and assert her oppressive power again? One thing is certain—the Catholic Church is adopting a new look.

Taken at face value, the text points to quite a contradiction between the old Catholic doctrine on religious liberty and the new doctrine as presently formulated but not yet adopted. The traditional position affirmed that *error has no rights*. At best it could be treated with tolerance if demanded by the common good. The new view states that the *individual has rights*.

The foundation of religious belief is the duty of man to respond to the will of God according to the dictates of his conscience. The text allows, however, for two different bases for religious belief, one for mankind in general and the other for the Catholic Church. The ground for religious liberty for non-Catholics is human dignity and civil freedom, but for the Church of Rome the basis is divine law, because, according to Catholic teaching, she is the one true church.

The declaration, which is no longer a chapter in the Ecumenism schema but a separate appendix to this schema, goes on to affirm that all men should be able to practice privately and publicly their own religion, and

this means that religious liberty in society must be recognized and respected by all and everywhere. In sincere obedience to conscience man implicitly obeys God. However, man has the obligation to acquire diligently the knowledge of God's will and law. The exercise of the right to religious liberty can be subject to legitimate restrictions, but only when it is in grave conflict with the "end of society." Any violent oppression of religion itself or of the religion of determined religious groups is in opposition to the divine will and human rights.

### No Contradiction Claimed

The council supporters of religious liberty claim there is no contradiction between the present and former doctrine. In the nineteenth century, and more recently, Catholics were required to repudiate as subversive the idea that every man is free to embrace and profess the religion he considers to be the true one. Pope Pius IX himself in *Quanta Cura* (1864) condemned, as had Gregory XVI before him, as false and absurd, even "raving," the notion that every individual should have the right of freedom of conscience, and that this was a "most contagious of errors." Today freedom of conscience is solemnly affirmed, but the council majority sees no contradiction. This is really typical of Catholicism, where nothing once proclaimed is repudiated; it is simply put aside and forgotten.

We are told that the Catholic Church today is not dealing with the same reality as in the nineteenth century. The state and the significance of the common good (now worldwide instead of state-wide) have changed. A century ago the Catholic Church saw the dangers of the objective aspects of liberalism; today it sees the rights of man existing concretely. The different aspects of a new concrete situation have given rise to a new doctrinal synthesis, not a new doctrine.

On the other hand, those bishops opposed to the religious liberty declaration claim that there is a contradiction between today's statement and the past magisterium and practice of Rome. They say that in the past the Catholic Church saw the foundation of religious liberty in divine law and the nature of truth, not in the nature of man's calling. In contrast to yesterday, the dictates of conscience, a subjective norm, are put above the objective and constitutive norms regarding truth. Now, they argue, the text prefers *the rights of man* instead of *the rights of God*, as Rome taught in the past. They see

religious liberty now rising from below, when its real source, they feel, is from above.

A number of highly placed council fathers would like to see the council proclaim freedom of conscience or freedom of worship, instead of religious liberty. However, religious liberty is a broader concept than freedom of worship. It includes freedom of worship, but it also includes freedom not to worship. Freedom of conscience also is too narrow. The corporate freedom of churches is not included in freedom of conscience. Freedom of outward expression and witnessing is only indirectly included, if at all, and perhaps open to considerable restriction in the minds of many council fathers. Freedom of conscience is the kernel or core of religious liberty, but not the whole nut or fruit.

The religious liberty statement declares the incompetence of the state to judge religious truth. However, prelates like Cardinals Ottaviani and Ruffini have stated on the council floor that it is not true that the state is incompetent to choose a religion and that state officials cannot be forbidden to accept as proper to their state a religion they believe to be true. They feel that any limitation of this right would require the rejection of most concordats made by the Holy See with certain nations. On the other hand, Father John Courtney Murray, S.J., a Catholic expert on church-state relations, claims that there is no contradiction between the religious liberty draft and "ancient

historical ties between a state and religious group."

No matter what the council statement says, we are quite certain that it will be interpreted in a way to allow for concordats, union of church and state, and a certain amount of state support in countries of predominantly Catholic tradition. Inevitably there will be provision for defense of the religious status quo with at least some inhibition of the activities of smaller minority churches.

Seventh-day Adventists believe that the state is an institution ordained by God, with positive functions for the welfare of society. There certainly can be evil governments, but government as such is not the work of the devil. The duty of the state is to ensure the peaceful exercise of the religious activities of all its citizens and churches, not to protect the religious views of some citizens and assault the religious liberty of others. The state has no right to interfere in the religious life of the churches. The role of the state should be impartial and detached in religious questions. Its task is to promote the temporal welfare of the citizenry, not their eternal salvation.

Now, while the state has no right to interfere with the right of the individual to decide for himself his religious beliefs, religious activities are at times connected or mixed with other rights regulated by civil law (e.g., right of assembly, freedom of the press, education) and the state has the proper function of requiring, in the words of the 1948 Amsterdam

## A Christmas Tree

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize.

Christmas is coming. May they all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . . In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, "evergreen," suggest the holy work of God and His beneficence to us; and the loving heart-work will be to save other souls who are in darkness. Let your works be in accordance with your faith. . . .

Every tree in Satan's garden hangs laden with the fruits of vanity, pride, self-importance, evil desire, extravagance—all poisoned fruit, but very gratifying to the carnal heart. Let the several churches present to God Christmas trees in every church; and then let them hang thereon the fruits of beneficence and gratitude—offerings coming from willing hearts and hands, fruits that God will accept as an expression of our faith and our great love to Him for the gift of His Son, Jesus Christ. Let the evergreen be laden with fruit, rich and pure, and of holy, acceptable to God. Shall we not have such a Christmas as Heaven can approve?

ELLEN G. WHITE



declaration on religious liberty, "obedience to non-discriminatory laws passed in the interest of public order and well-being." In other words, the basis for regulating or limiting religious liberty is really "external to the essence of religious freedom itself" (A. F. CARRILLO DE ALBORNOZ, *The Basis of Religious Liberty*, p. 140), and has to do with the nonreligious elements of mixed freedoms.

### Weak Points

While there are certainly many positive aspects to the religious liberty draft statement, there are a number of weak points. A religious liberty declaration should not discriminate between various religious confessions, but this statement presents the Roman Catholic Church in a privileged position. In fact, it makes clear that the Catholic Church has received a divine mandate to disseminate the Word of God, as if other churches do not have this mandate to preach and diffuse the gospel.

There is a phrase in the text to which non-Catholic churches could easily take offense. Here the declaration states that the religious communities, while they have the right to propagate with honest means their religion, must abstain from dishonest methods. It does not appear from the context that the Roman Catholic Church is included among these religious communities of which this paragraph speaks. On the other hand, Catholicism certainly has had its share of dishonest propagation.

We see a danger here. Honesty or dishonesty can be interpreted elastically and stretched until religious liberty breaks. Non-Catholic proselytism or evangelism could be interfered with or even stopped by Catholic political authority on trumped-up charges of the use of dishonest means. Should a true case of the use of dishonest propaganda by an individual be found, this could be used as an excuse to impede the public evangelism of a whole church.

It cannot be denied that in this document Rome has made considerable theoretical progress away from its persecuting past, but the declaration still seems to allow for the confessional state with all its inevitable and unpleasant consequences. Rome still expects a privileged position. Around October 13, there was quite a religious liberty crisis in the council. A brazen effort was made to scuttle the schema by taking it out of the control of the Unity Secretariat and by appointing several cardinals opposed to it to a commission to restudy the schema.

It is hard to rightly assess the quan-

tity of opposition in the council to religious liberty, because it is an unpopular thing to be against religious liberty (it is a little like being against motherhood!). Father George Tavard of the Unity Secretariat stated at a press conference that many opposers wrote much stronger letters to the secretariat than their speeches. It seems that they did not have the courage of their "convictions" and preferred to express their opposition in more secretive ways. Knowing that there is many a slip between episco-

pal proposals and final papal promulgation, we must await the final council action to see what the outcome of these back-room efforts will be.

Liberty is one of the most prized possessions of mankind. In the first Vatican Council (1870) emphasis was on the primacy of the pope. During the current assizes the accent seems to be on the primacy of the episcopacy. What we would like to see would be the underlining of the primacy of conscience and liberty.

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

### The Same Opinion Still

*by Miriam Hood*

**P**OLITICAL campaigns seem to bring out the argumentative side of everyone's nature. In some cases this "side" is about as large as the Empire State building; in others, it's only "one story" tall, or perhaps not even that. I'm not going to discuss politics—both disinclination and cowardice would preclude that topic. I mentioned politics merely because the recent campaigns in the United States and Britain have convinced me that a large number of people actually like to *argue*. They like to be embroiled in long, fruitless, strident arguments full of epithets—the "Yes, he is" and "Well, he's another!" variety. Arguments that go on and on, interminably, like a maze, ending nowhere.

I'm not, of course, referring to discussions. My idea of a discussion is a conversation between two people, or among a group of people, conducted in an atmosphere of complete civility and gentility. No one resorts to name-calling or to vituperation. Points are made and acknowledged by both sides, resulting in a probable alteration of viewpoint by one side or the other. If not, there are no hard feelings.

But a rousing argument, where either or both parties seem to enjoy being unpleasant, is something quite different. The next time you hear one of these regrettable dialogs, try to analyze it carefully. Is anything worth while being accomplished? Tempers are fraying at the edges, friendships are being jeopardized, people are talking themselves into all sorts of untenable positions from which they'll need to be extricated by a verbal hook and ladder. And all for nothing!

The point is, there *is* no point to an argument! You may disagree with my assertion that people who indulge in them have such rabid, unalterable opinions that no amount of logic or

persuasion could possibly change them. This sort of person usually is "thinking" with his emotions instead of his brain, and how can you possibly appeal to reason under these circumstances?

Formal debates used to be quite popular; many schools still have debating teams. Here we're in a completely different subject area, since there are rules and stipulations that govern the activity. Even a formal debate, though, can become regrettably personal, if the team members lose sight of the issues, and resort to personalities. But that's for the club sponsor to attend to.

The working hours of my day are spent among people who are keenly interested in current issues. They have opinions, strong opinions. They'd like to right wrongs; they'd like to make their influence felt. Some of them discuss; a few of them argue. One young man full of personality and charm, who was exceedingly popular before the U.S. political campaign began isn't so popular now. You know the reason, of course. He argued, argued, argued, for his candidate, cornering helpless victims right and left, and pounding away at them. He'd be a bit crestfallen I think if he'd heard a group discussing him, in unflattering terms, particularly since it came to light that his perpetual arguing had *lost* votes for his favorite.

Boring, tasteless, boorish arguments seem made for the old adage: "A man convinced against his will is of the same opinion still." Personally, I refuse to be drawn into these verbal battles. I'll discuss anything worth while. But I won't argue.

Nothing to argue about in that attitude, is there?



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



*In spite of her mother's command not to leave the yard, little Beth hurried down the street to make*

## A VISIT TO DADDY

By Elizabeth Spalding McFadden

**N**O, NO, BETH!" called mother as the toddling three-year-old reached for the latch on the front gate. Tiny fingers drew back, as the child's brown eyes turned toward her mother on the porch a few feet away. Then cautiously she again slipped one hand up toward the latch.

"No, no, Beth." The voice was firm but gentle.

Might as well give up. She could never open that gate so long as there was a voice to call "No, no" each time she almost made it. She turned to other things—the yellow jonquil dancing beside the gate, the woolly worm crawling along the path. Happily she played inside the yard for a few minutes. Then she wandered back toward the tempting gate latch.

This time mother had gone inside to punch down her bread and place it in the warm sun streaming through the kitchen window. Beth reached upward for the gate latch. Her tiny fingers closed over it, pulled down—she stood in a new world!

The sidewalk stretched invitingly along the once-white picket fence where little tufts of grass grew high at its base. Somewhere down that long sidewalk daddy went to work every morning. Wouldn't it be fun to see him? Tiny legs began to run uncertainly down the walk, then stumbled over a rise in the cement. Picking herself up and brushing off the dirt and smearing her face with the smudge from the sidewalk as she brushed her hair out of her eyes, Beth ambled on in her baby way in her search for daddy.

But the way was long and strewn with obstacles. There was a street to cross, and horse and buggies rushed this way and that. A kind boy, sensing her need, took her hand just as she set her small foot down into the

street. He guided her safely across. "Where are you going, little girl?" he asked.

"To see my daddy," she lisped.

"Do you know how to get there?"

She nodded her head in the affirmative, and headed down the street. When she came to the big Southern Publishing Association building where daddy worked, she recognized it at once. She had been there many times with mother. She tried to push the door open, but it was too heavy. Just at that moment a man came rushing through. He gasped in surprise at finding the tiny girl with the smudgy face standing there. He recognized her at once, however.

"How did you get here?" he asked. "Where's your mother?" Glancing down the street he could see that no adult was with little Beth.

"Come with me, darling," he told

her kindly. "I'll take you to your daddy." Inside the cool building he opened the elevator door, and the elevator operator took them up, up, up. The man led Beth down the hall to her father's office.

"Does this belong to you, Arthur?" he asked, smiling.

"Chickie!" Daddy spoke her pet name. "Where is mother?"

"Home. I tumbled to see you, Daddy!"

"Yes, but who came with you?"

"Nobody."

"Well, how did you get here?"

"I walked."

"Across that busy street? Oh, my! Mother surely doesn't know you're here! Come, I'll wash your face and then we'll go home."

"Don't want to go home, Daddy," she answered.

"But we must. Mother will be worried."

He was right. There was no telephone at home, so he could not call, but as he approached the yard carrying Beth in his arms, mother ran forward to greet them.

"Where have you been?" she gasped, reaching for her baby.

"To visit daddy!" answered the child in glee.

"But, darling, don't you remember? I told you not to touch the latch on that gate!" Little Beth hung her head in shame.

"I'm glad you're home, dear," said mother, "but you had me worried."

"Yes," added daddy, "and you caused daddy to miss some work, so you must never do that again." Beth looked unhappy.

"Now, to help you remember, dear, mother will have to treat you like Lady over there." She pointed to the collie dog chained under the shade tree. "I'll have to tie you up to a tree so you won't run away!"



HAROLD M. LAMBERT

Little Beth looked up as the man took her by the hand, saying, "I'll take you to daddy."

"That will be fun," laughed Beth, "to be tied up like Lady."

"We shall see," said mother solemnly, and brought the rope. She tied it around Beth's waist, high up under her arms, then threw the free end over a low branch of the tree, fastening it securely. For about five minutes Beth ran around gleefully under the tree, but she soon tired of that. She sat down on the grass to rest, but two minutes of that was enough. Impatiently, she stood up and walked the full length of the rope again, pulling at the end of it with her hands. In about ten minutes the fun was over, and she called to mother, "Come untie me. I'm tired of this rope."

"Oh, but darling, you must stay there for half an hour, for that's how long you were gone out of the yard. All that time mother was hunting everywhere for you, and worrying so!"

### Repentance

Beth sat down again. Softly she began to cry. Mother felt sorry for her, but she could not relent now. She came over and kissed the little girl to let her know she was loved, but she said she could not untie the rope yet.

"I'm sorry, Mother," the brown eyes swam with tears.

"And I'm sorry too; very sorry that my little girl did not mind me," mother answered.

After what seemed a very long time to Beth, mother said the half hour was up and untied the rope. She gave Beth a glass of cool lemonade and sat down beside her on the steps, drinking a glass of lemonade herself.

"You see, dear," she said, pulling the little girl close with one arm, "it always pays to obey mother. Just because I wasn't right there to tell you 'No, no,' didn't mean you could run away. Jesus sees us wherever we go and whatever we do. If we will listen, He will tell us 'No, no,' when we begin to do something wrong."

"Can I see Him, Mother?"

"No, but you will hear Him whisper inside of you, 'You must not open the gate. Mother said "No, no." Do not open the gate.' And Jesus loves you and doesn't want you to get hurt or lost."

"Jesus will forgive me, Mother?"

"Yes, dear, He will, if you ask Him." She bowed her head as Beth slipped to her knees on the steps. The sweet childish prayer mounted to heaven on the soft April breeze. And one little girl, small though she was, never forgot that Jesus is always present to say "No, no," when God's children are tempted to do wrong.

## On Keeping House

IN DECEMBER



By Carolyn E. Keeler

**D**OWN from celestial glory, from the adoration of angels, down to this earth to become the Son of man and our Saviour, "unto you is born this day" Jesus, who is Christ the Lord. Such a humble birthplace, the stable of an inn; such a rough cradle, a straw-filled manger. But this Baby's coming was announced by an angel chorus to a band of shepherds. I would like to have heard that song, seen the angels singing joyfully of the birth of the Baby; but there is another coming of Jesus when He will be accompanied by all the angels of heaven, and what a sight that will be! Will we hail it joyfully?

This is the giving time of year, a joyful time. Happily we plan surprises that will gladden others. But in all our giving let us plan to give liberally to spread the glad tidings of the gospel. When we have opportunity on the thirteenth Sabbath let us give generously for that leprosarium in Sierra Leone, and that men's dormitory and girls' dormitory in Western Africa. Surely on this particular thirteenth Sabbath, near Christmas time, we should make an extra effort to make it at least double-dollar day. Let us not give what we have left after all our Christmas spending; let's plan for the gift long before the actual day so we may come prepared to give.

### Prayer

By NELLIE L. DODGE

(At the time she wrote this poem the author was 95 years of age.)

"Prayer is the soul's sincere desire  
Unuttered or expressed."  
It brings sweet consolation  
To hearts with grief oppressed.

When cares and trials multiply,  
Seeming more than we can bear,  
We gain new strength and courage  
When we lift our hearts in prayer.

In the rosy tint of morning  
Or when falls the twilight hour,  
A little talk with Jesus  
Will impart new life and power.

Let us then forget our worries  
In the purifying air  
Of the richest of all blessings—  
The privilege of prayer.

Cranberries are on the market in abundance. I understand that in early times the Indians used this red berry as a food and also as a remedy for wounds made by poisoned arrows. British sailors ate limes to prevent scurvy, and early American sailors ate cranberries for the same reason.

Here is a recipe for cranberry walnut relish, prepared by the United States Department of Agriculture. Wash 1 pound of fresh cranberries and drain. Place berries in a shallow pan and stir in  $2\frac{1}{2}$  cups sugar. Cover pan tightly with aluminum foil, or a tight-fitting lid. Bake in  $350^{\circ}$  F. oven for 1 hour. Add 1 cup coarsely broken, toasted walnuts (to toast, spread walnuts in separate shallow pan and toast in oven until light golden brown, about 12 minutes), 1 cup orange marmalade, and the juice of 1 lemon or lime. Stir to blend uniformly and then chill. Use to garnish the entree platter or serve in an attractive relish dish.

Here is the U.S.D.A. recipe for cranberry-orange relish. For a quart of relish, put 4 cups fresh cranberries and 2 seeded and quartered oranges through a food chopper, add 2 cups sugar, and mix well. Chill in the refrigerator at least 2 hours before serving.

They suggest that we use this relish for many purposes, such as spooning it over apples before we place the top crust on an apple pie, or use it to fill the centers of cored apples before baking; that we blend it with whipped cottage cheese or cream cheese thinned with cream for a fruit salad dressing, or to fill the centers of chilled, canned pear halves.

Here is a recipe they supply for rice-raisin stuffed apples. This would make a good breakfast or supper dish. Core 6 tart apples down the stem end, but not through the blossom end, and place in a buttered casserole. Combine  $\frac{3}{4}$  cup cooked rice with  $\frac{1}{4}$  cup washed and drained seedless raisins. Fill the apples with this mixture. Pour  $1\frac{1}{2}$  cups warm maple syrup over apples. Cover dish and bake in a  $400^{\circ}$  F. oven for 30 minutes. Remove cover and baste apples with additional warm maple syrup if necessary. Continue baking until apples are tender—about 30 minutes. Serve apples warm or cold, with or without cream as desired. Serves 6.

This Christmas let us remember some of the forgotten old people in nursing homes and other places. If you don't have a grandmother in your home, perhaps you can "adopt" one for the Christmas season. Make somebody happy and you will be happy too.

## The Jesus Book

By Fannie A. Smith

**T**HERE comes the mailman, Mary Lou. He's holding up a package and waving at you." "I'll run and meet him," said Mary Lou. "I think it's a package from mommy."

As grandma helped her open it, Mary Lou exclaimed, "Oh, look, it's a beautiful book with stories and pictures. Now you can read to me when I want a bedtime story."

"Yes," replied grandma, "we will read some tonight."

Mary Lou was visiting Grandma and Grandpa Stewart for a few weeks.

She had had such a good time with her little playmates, but now she was eager to go home, for daddy had telephoned yesterday that there was a new baby sister waiting for her. She could hardly wait to go home and see her.

In the evening after supper Mary Lou was skipping about, making quite a little noise. Grandpa said, "Why don't you sit down and look at your new book until we're ready for worship? Then grandma will read you a story."

That kept her quiet for a while, and soon grandma came in, untying her apron. She had just finished her kitchen work. As she sat down in her easy chair she said, "If you'll bring the Bible and *Quarterly* and your *Little Friend* we'll read now."

"Yes, Grandma," said Mary Lou, "and don't forget a story or two from my new book."

After the lessons they all knelt to pray. Grandpa had the Bible in his hand. He put his arm around Mary Lou as she knelt by his chair, and without thinking laid the Bible on the floor.

"Oh, no, Grandpa!" said Mary Lou. "You must never lay the Bible on the floor. It's a 'Jesus Book.'"

"You're right, dear," answered grandpa. "I'm sorry. I didn't think. I'll try never to do it again."

After prayer they all talked about it, and grandma said it was nice that Mary Lou's mommy had taught her to love the Jesus Book and always to be careful with it, as it was a special and sacred book.

They found two nice stories to read, and then Mary Lou was ready

for bed. "Good night, Grandma and Grandpa, and thank you for the nice stories. I liked my lesson about the baby Moses and I'm glad they don't have to put my baby sister in the bushes by the river. Mommy and I will take good care of her ourselves."

"We'll always remember about the Jesus Book, Mary Lou, and hope you do too," said grandma.

She laid her new book on the little bookcase and the Bible on the top. "Good night, good night," she waved at grandpa as she went smiling off to bed with grandma holding her hand.

## A Story FOR THE YOUNGER SET

### Why Abdul Got Well

By Enid Sparks

**A**BDUL lived with his uncle in a mud village in Pakistan. The people in this village were very poor. Most of Abdul's friends wore ragged clothing, and some had on their bodies only a few pieces of jewelry made of bright stones.

In spite of this poverty Abdul had fun with his friends. Their favorite game was one much like our American tag. Playing this game, however, led to trouble for Abdul.

Because the streets and alleys in the village were usually crowded with many people, the children liked to play on the flat roofs of the mud houses. Abdul had been warned by his uncle not to do this, but one day he allowed his friend, Kulut, to persuade him to disobey his uncle.

"Come on," Kulut urged. "Your uncle is in the fields. He'll never know we played on the roof."

Abdul hesitated for a while. Then he nodded. "All right, just this once," he told Kulut, and touched the boy's arm. "Catch me, if you can!"

Away the boys ran, Kulut in hot pursuit of Abdul. Once Abdul was almost caught, but he leaped to another roof, then another. Then as Kulut followed and Abdul made another leap, he missed.

Down, down, down he came hurtling to the hard ground. He lay very still. There seemed to be no breath left in his body.

Kulut started to scream, then clapped his hand over his mouth. No one must know that they had been playing on the roofs. Trembling with fright, he hurried to kneel beside Abdul.

It seemed hours before Abdul opened his eyes. "I'll be all right," he reassured Kulut weakly. "Help me home and don't tell my uncle what happened."

But before long Abdul had to tell his uncle. He was in much pain, and his right arm was swollen twice its normal size. His uncle did not know what to do, so he called in his next-door neighbor.

The man looked at Abdul's arm and suggested that he be taken to the Adventist mission hospital in the nearby city of Karachi.

"Never!" screamed the boy's uncle. "I don't like missionaries!"

"Do you want Abdul to die?" asked the man.

Abdul's uncle began to feel frightened, so he agreed to take Abdul to the hospital right away.

At the hospital Abdul was given some medicine to ease his pain, then he was put to bed between clean white sheets. It was the first time the boy had ever slept in a bed. How wonderful it felt!

In a few days Abdul was almost well. He liked the doctors and nurses at the hospital, and he liked best of all for them to talk to him about Jesus. They told him that Jesus had helped them build the hospital and that Jesus had helped make him well.

One day the doctors told Abdul he could go home, but he did not want to go. "I want to stay here and learn more about Jesus," he insisted.

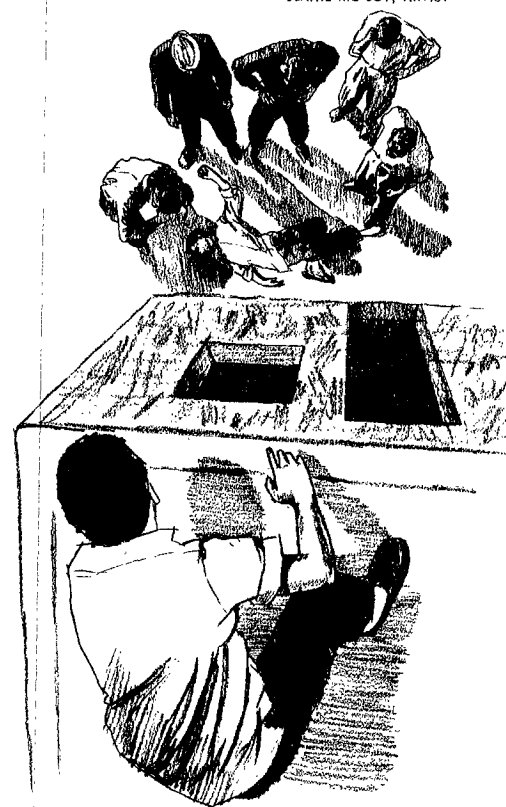
The doctors then told Abdul that he could go to their mission school. This pleased the boy very much. All the way to the school he thought about what he would tell the principal.

Abdul's dark eyes sparkled with joy as he recited the words that he had practiced speaking in his heart. "I want to learn more about Jesus," he announced. "Because He has made me well, I want to live for Him."

And Abdul always has. Today he is studying to become a minister and plans to return to the little village where he once lived, to tell others of our wonderful Saviour.

Down, down, down hurtled Abdul to the hard ground. From the rooftop Kulut noted that he lay very still. There seemed to be no breath left in his body.

JEANIE MC COY, ARTIST



# From the Editors



## "My Brother's Keeper"

In September we invited reader comments on the subject of conserving our church membership. The fact that considerably more than one third of those who are baptized each year drift away and are lost to the church is a matter of grave concern, not alone because souls are lost but also because it delays the completion of our appointed task as a people, and thus the return of our Lord. We have been heartened to learn—from the many replies that have come—how many loyal Adventists feel a deep personal concern over the matter. May God give us the wisdom and grace to translate this concern into effective action. This week we wish to share with the Advent family a number of practical suggestions made by REVIEW readers, together with a few of our own.

### "Care One for Another"

A majority of the letters deplore what is apparently a widespread lack of concern on the part of the church for its members—a lack of personal interest in them as brothers and sisters in Christ, as fellow sinners struggling against the world, the flesh, and the devil, and as candidates for eternal life. "We all long for a warm handshake," comments one writer, a handshake that expresses genuine interest, concern, and fellowship. Paul wrote of his earnest desire "that the members should have the same care one for another" (1 Cor. 12:25). It is the business of every loyal Christian to be his brother's keeper; none can shirk this responsibility without endangering his own soul.

There are many practical ways in which to express one's care and concern, in addition to the empathy of a warm handclasp. New members in particular need the same heartfelt welcome the prodigal son received upon his return home. Some churches appoint a sponsor for each new member, whether received by baptism or transfer of letter, for a year. The sponsor takes a continuing personal interest in the one entrusted to his care, helping him to become acquainted with other church members and to enter fully into the life and activities of the church. Where necessary, he provides for continuing Bible study, fosters the application of Bible principles to personal living, and nurtures Christian home life. In all of this he works closely with the pastor, to establish the new member as a pillar in the church.

### "Practice Hospitality"

Closely related to care and concern for fellow members is the matter of plain, old-fashioned hospitality. Peter admonished his fellow Christians to "practice hospitality." One of the most formidable enemies of hospitality is the clique, with its tight circle that ignores others and leaves them to feel that no one cares. Social contacts and activities are especially important to young people. Every church should have a social committee to plan for such things as fellowship dinners and group recreational activities.

With a glow in his words, one correspondent tells about the warmhearted fellowship with which the members of one church in the great Northwest welcomed him to their midst. It was impossible, he said, for any stranger to attend church for four successive weeks without receiving an invitation home for dinner. One Sabbath he

received five such invitations. He recalls one family in particular whose members "devoted all their time to keeping people in the church." He went on to comment that "hundreds of young people are Adventists today because a home was always open to us." One absence from church brought a "missed-you" card in the next mail, and two weeks' absence a personal visit. Once when he was absent for three weeks, five different sets of visitors called!

Contrast this with the experience of an elderly sister with high blood pressure whose doctor advised her to remain at home for several weeks. "Only Jesus knows how badly I dislike staying away from Sabbath school and church," she writes. "But do you know? Not one member has called to see why. Not one phone call. Not one get-well card." A few weeks ago she sent word asking that someone call for her tithe and offerings, but at the time she wrote no one had come. Yet she lives only two blocks from the church! Her husband, who is not a church member, has noticed this lack of concern, and it is not encouraging him to join the church. This faithful sister is still a loyal Adventist, and she is not complaining. Could it be that she is a member of *your* church?

### "To Every Man His Work"

It is important to involve every church member in some form of service within the church, or in its ministry to the community. There are many important tasks in addition to those of elective office. Active members are not likely to grow cold. To the contrary, their deeds of loving concern warm not only the hearts of those to whom they minister but their own hearts, as well. Furthermore, their example inspires others to go and do likewise.

### A New Year's Resolve for Pastors and Church Officers

Pastors, newly elected church officers, fellow Seventh-day Adventists, shall we not resolve before God to take the personal interest in each member and visitor during 1965 that Christ would have us take? Then, in all our churches, let adequate plans be laid to translate this resolve into reality. The board of elders in each church might take this on as its special project, perhaps with the assistance of the deacons and deaconesses. Perhaps a membership committee should be appointed to review the membership list at least once each quarter, and to see that help and encouragement—spiritual, social, material, whatever it be—are provided wherever there is need. Let every member be assigned to a Sabbath school class, even those who do not attend, and let each Sabbath school teacher stand as a faithful under-shepherd of the flock entrusted to his care. Enlist the class members present each week to assist in this task. The welcome-wagon project of the Orlando, Florida, church (reported in the REVIEW for July 16) is another idea that deserves consideration by other churches. Doubtless there are other things that can be done to express our care and concern, and thus to conserve our membership. Of this we shall have more to say at a later time.

During 1965 let us work, one and all, as those who must give account for the souls entrusted to our care. As individuals and as churches, let us resolve to be our "brother's keeper."

R. F. C.



# Reports From Far and Near

"The Desert Shall Rejoice"

## Training Christian Workers in Pakistan

By E. R. Reynolds, Jr., *Instructor*  
*Pakistan Union School*

THERE was probably little to recommend the site for the Chuharkana Mission Station in 1914 except its proximity to a growing market and its potential as a center for medical and district work in Pakistan. The paved highway running in front of the property today was then little more than a sand trail. The great trees and fine orchards that help to mark this oasis were then undreamed of. The hand of Providence led us to the highest plot of land in a relatively flat and arid region where several devastating floods within the past decade and a half have inundated the surrounding land.

Pakistan Union School opened as a school for boys in 1923, under the principalship of O. O. Mattison. Prior to that, E. R. Reynolds had conducted a training course for village workers. In 1937 the girls' school at Chichoki Malian was moved to Chuharkana, and the two schools were combined.

The physical plant has undergone marked changes during the years. The most recent major addition is the new administration and library building which was begun under the direction of Robert K. Hamilton, and completed under the present principal, Edwin R.

Hutchinson. With the building went new landscaping to provide brick-lined driveways and walks, extensive lawns around the main buildings, and a variety of trees for shade and beauty that are a relief to the tired eyes of many visitors. Currently, the young men's dormitory is being remodeled to make it more commodious and comfortable.

Throughout the years all the leading national workers presently carrying heavy responsibilities in West Pakistan, along with several in East Pakistan, have had a portion of their training in this school.

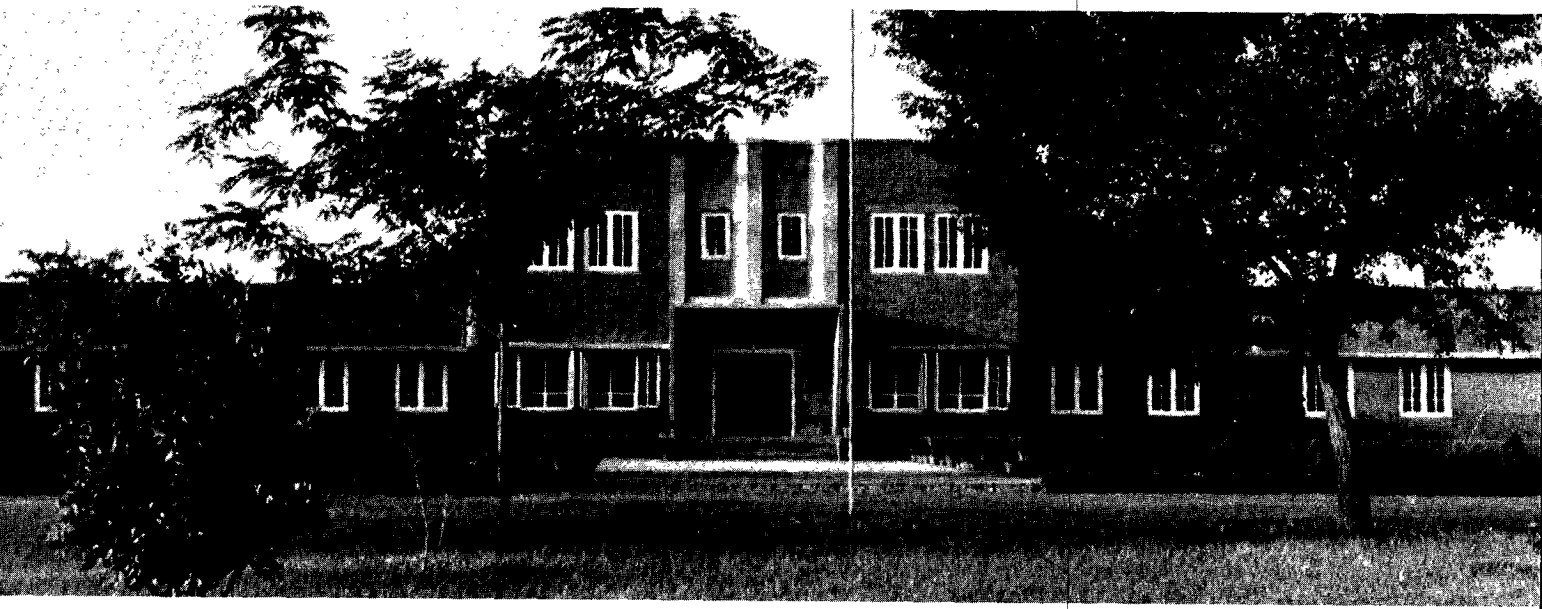
Fifteen years ago a group of workers were brought in for additional training under Pastor Noel Bolst. In 1957 a collegiate training program for ministers and teachers was started as a two-year curriculum, but three years later circumstances made it necessary to discontinue this project.

Beginning with the summer of 1964 a similar training program has been re-inaugurated. It is not possible at present to offer academic credit, but the fruitage of the preceding ventures, in workers of promise, coupled with present problems of passports and visas for those students needing advanced education at Spicer

Memorial College in India, warrants another attempt in the same direction.

With the exception of two who are now completing additional training—one in India and the other in the United States—all who were in the training program from 1957 to 1960 are currently active in the cause of God. One is a local mission officer, one a regular colporteur, and seven are teachers in the academies of the union.

At present seven young men are enrolled in the training school. Two of these have come from non-Christian backgrounds, and two others have had all their previous training in non-Adventist schools. One of the other students, I. M. Bhatti, is a mission worker from the Punjab Section. When he first heard of Seventh-day Adventists as a boy, his hatred was so stimulated that he vowed he would kill the first Adventist he met. Years later, while in military service, he came home one day to discover a fellow serviceman conducting a Bible study with his wife and some of her friends—right in his own home! He asked the airman to identify himself, and Inayat Bhatti was introduced to H. M. Williams—that first Seventh-day Adventist. Mr. Bhatti ordered Brother Williams out of his home, but



The administration, classroom, and library building of the Pakistan Union School in Chuharkana Mandi, West Pakistan.



Above: M. P. Justin, a former student in the training school and now a faculty member (left), working with a student.

Below: Five former students at Chuharkana who are now members of the faculty (left to right): S. A. Ditta, Lazarus Mall, Mrs. Mall, Melvin P. Justin, and J. C. Dass.



that did not stop the Bible studies. After his wife was baptized, Brother Bhatti saw the change in her life, and he too yielded to the Spirit's influence.

While he studies to make himself a more effective worker for God, his wife is teaching in a nearby church school. Brother Williams is presently director of the Voice of Prophecy Bible Correspondence School in the Pakistan Union.

It is a pleasure to be associated with men and women such as these dedicated young people as the cause of God advances triumphantly in the Pakistan Union.

## A Prison Inmate Converted in Germany

By O. Bremer, Treasurer  
Central European Division

In a state penitentiary in southern Germany lives a young man 31 years of age whose mother is a Seventh-day Adventist church member in Hamburg. Many are the tears she has wept for her son! When he was 21 he took part in a robbery and shot a policeman, for which he was sentenced for life. But the prayers of his mother did not cease, and she tried al-

ways to get her son to read the Bible. In time his interest in religious things began to grow.

One day our Bible correspondence school received his address and sent him the first lessons, which he studied thoroughly. The leader of the school took a personal interest in him, and the pastor of the church in that town tried to secure permission to visit him. In this he was successful. After the young man had finished the lessons he began to take Bible studies. The best the pastor could do was to come each week for six weeks for a half-hour Bible study.

The Spirit of God worked mightily, and last year this young man asked for baptism. After 12 years in the penitentiary God had taken over his life, and he surrendered entirely to the Lord. The pastor applied to the Minister of Justice for permission to conduct a baptismal service in the penitentiary. Permission was granted and the baptism took place.

But there was a heavy burden on this young man's soul. What could he do about the fact that he had murdered a husband and father? How could he get in touch with this man's widow? He longed for a word of forgiveness from this woman, and asked the pastor to write a letter to her. The letter was written, but

no answer came. But the second letter did bring an answer. It was a real Christian letter. It reads as follows:

"DEAR MR. PASTOR:

"Thank you for your two letters which I received. These letters reminded me vividly of my happiness that faded away. My wounds broke up and bled anew. In fact, I had difficulty composing myself again. I think over and over again how our Saviour taught us to pray, 'And forgive us our debts, as we forgive our debtors.' And I was reminded of Christ, hanging on the cross and praying for His enemies who were taking His life: 'Father, forgive them, for they know not what they do.' Thus, if I confess to be a Christian, I have to forgive the one who destroyed my happy family life. You may tell Mr. X that I forgive him, and if he really repents his deed, he also will find forgiveness and peace of heart from the Lord God."

This experience shows that even the heart of a murderer can be changed by the Spirit and power of God. This man is now waiting with us for the soon coming of our Lord, in assurance that God has forgiven him.

## My Call to Mission Service

By B. A. Larsen, Retired Missionary

[Elder Larsen served in the South American Division for 34 years.—EDITORS.]

I had been working hard all morning. It was my first day of canvassing in a new town. I had faithfully visited house after house, but without success. This was my last town to work before returning to school after a summer in the colporteur work in my native Denmark. I had enjoyed the summer, and God had blessed me with good success. And now everything seemed to be going wrong, every presentation a failure, every door and heart closed to me. Why? Was God not with me that day? I thought, and then wondered—could it be? Yes, I knew. Down deep in my heart I knew.

That morning when I paid my bill at the hotel the manager had not charged me for my evening meal. He had charged me only for the room and for my breakfast, but had forgotten the supper. "Oh, well," I thought, "the good innkeeper is just being kind to me." But a still small voice told me that I should pay for my supper. I realized that God could not bless me if I was not honest, and I decided to return to the hotel and pay my debt. It took courage to do this.

When I saw the innkeeper sitting in the dining room talking with a distinguished gentleman a voice seemed to say: "Don't go in now and bother him. Wait till some more appropriate time." I was about to turn away when another voice said, "No, go in and talk to him—now."

The distinguished gentleman listened with interest as I explained that I had come back to pay for the meal that had been omitted by mistake from my bill. "Young man," he asked, "what are you doing here in town?" There was some-

thing encouraging in his manner and voice.

I explained that I had volunteered my summer vacation for a worthy cause. I pulled out my prospectus and gave the two men a full explanation of my book. "I would like to have that book," said the visitor. "I will pay you now, and you can have the book sent to my address in Copenhagen." He wrote his name on the list of subscribers, the first for that town, and the innkeeper, who that morning had shown no interest at all in the book, also signed up for one.

How happy I was as I walked down the street again, with two good orders! The distinguished gentleman proved to be the senator for that province, and with his name at the top of the list, I had the best sale of books I had experienced all through the summer. "It certainly pays to be honest," I thought. "What if I had not listened to that still small voice?"

The following Sabbath afternoon I sat in my room reading the Ingathering magazine with its reports and stories from the mission field. My young heart was so impressed that I could hardly read for the tears that came. I knelt down and thanked God for what I had read about the mission fields. A great joy filled my heart for the privilege of belonging to God's people. I dedicated myself anew and fully to God and His service. When I rose from my knees I knew that God had called me to become a foreign missionary.

## East Congo Camp Meetings

By **D. R. L. Astleford**  
*Departmental Secretary, East African Union*

During July it was my privilege to assist at ten camp meetings in the Congo. It was an inspiration to see the courage, loyalty, and Christian service of our people there. It greatly strengthened my own faith. They live under deplorable conditions, but are moving forward on the high road that leads to eternal life.

I was the first missionary to visit camp meetings in this field since the Congo was granted independence in 1960. The people listened eagerly to the preaching of the Word. Many were new converts who had never seen a missionary, and all of them were deeply interested in the messages presented. Multitudes present made their first decision to unite with the remnant church, and many others were baptized.

The East Congo Field is under the leadership of Jonas Mbyirukira. He and his more than 100 workers are doing a valiant task in leading the people of this section of the country to the Lord.

Our people in the Congo are greatly in need of the prayers of their fellow believers. There are many bandits. Most types of goods are unobtainable. Salaries are very low. The Congo is a beautiful country, however, and certainly God is calling His people out of the mountains, hills, valleys, and plains.

Each Sabbath morning our people be-



Top: The Goma church.

Center: Pastor Jonas Mbyirukira, who recently spent three weeks in prison, with a group of members at Buhavu. The haircuts indicate that the young women are not married.

Bottom: A typical camp meeting group at Kibabi, East Congo.

gin Sabbath school atop a high hill by singing, and continue for about two hours. This singing can be heard for miles up and down the valleys and across the smaller hills. This attracts the people in the vicinity, and they begin coming from all directions. This is a harbinger of the great gathering of souls for the kingdom now going forward here in the heart of Africa.

## Condensed News

### Personnel Changes at Ile-Ife

Dorothy Kuester, who for the past four years has been teaching at the Loma Linda University School of Nursing, arrived here August 10 to take charge of the Ile-Ife School of Nursing. She succeeds Beryl M. Turtill, who is taking lighter duties because of ill-health. Miss Kuester has already won her way into the hearts of the students. She comes from Los Angeles, California.

J. M. Thorvaldsson, who for the past year has served as pastor in Freetown, Sierra Leone, arrived at Ile-Ife, August 14, to take charge of the Ile-Ife church. He succeeds S. A. Nagel, who has been transferred to East Nigeria. Elder Thorvaldsson was born in Denmark, but holds Icelandic citizenship as well. His first pastorate was in Denmark.

BERYL M. TURTILL  
Press Secretary

### Sligo Laymen Witness for Christ

On Sabbath, October 10, more than 2,000 attended a laymen's emphasis program at the Sligo church in Takoma Park, Maryland. At the close of the public meeting, at which Emilio Knechtel related his thrilling story of becoming a Seventh-day Adventist, the laymen were invited to join in the "Learn to Witness" program. More than 850 responded. Sligo laymen are uniting in a simple but effective program of prayer and witness for the salvation of many souls. Each member is asked to select one person or family to win to Christ, and to begin praying for and making friends with them. The laymen meet each Wednesday evening to report on progress and to discuss problems that arise in witnessing. No classes are conducted and no equipment or gadgets are used.

WILLIAM LOVELESS, Pastor

### Enterprise Academy Field Day

On October 6 every faculty member and student of Enterprise Academy participated in the annual Ingathering field day. Twenty-six automobiles and the academy bus, loaded with young people, converged upon the cities and country area of north central Kansas, where students distributed thousands of pieces of literature and visited hundreds of homes. A grand total of \$1,330 and some prod-

uce was received, which was nearly twice as much as ever before. Special recognition for this success goes to Don Weatherall, the principal, and Lewis Brand, the Bible instructor.

BERNARD J. FURST  
Departmental Secretary  
Kansas Conference

### A Vacation Bible School in Brazil

Last summer a Vacation Bible School was conducted in Taquara, Rio Grande do Sul, Brazil. Despite strong religious propaganda against the project, more than 40 children attended the first day. On the second day more came, and each succeeding day the attendance increased. At the close, 70 children received their certificates. It was a moving experience to hear little lips pledge loyalty to the Bible.

One mother who lived several miles away brought her children every day. On the last day the father accompanied them. Some have told us that they met groups of children singing our songs while walk-



### Enjoying Life at 96

Rosalie Bohannon, a resident at the Adventist Home, in Livingston, New York, recently celebrated her ninety-sixth birthday. She took her nurse's training in Michigan, and for 40 years nursed in Michigan, Connecticut, Pennsylvania, and New York.

Sister Bohannon came to the Adventist Home in 1956. She enjoys the many social activities and attends all the services of the church. She cannot hear well, but enjoys the spirit of the services and reads notes on the sermon written for her by Mrs. Cleora Webster, who is 90 years old. Sister Bohannon reads the REVIEW, and her Spirit of Prophecy books are well marked. She loves the Bible, and her greatest joy is to sit and talk about the Bible and Jesus' soon return.

HOWARD A. MUNSON  
Superintendent  
Adventist Home, Inc.

ing along the street. One child asked us for a copy of the songbook we used, that she might teach her friends to sing the songs also.

Many of the children are attending various branch Sabbath schools conducted by students from our nearby college, and some are now regular Sabbath school members.

APARECIDA MACEDO

### Motel Sells Adventist Books

Three young couples of the Tyler, Texas, church have placed copies of *Your Bible and You* in the La Villa Motel as a personal project. They purchased the books and placed them in the 22 rooms of the motel. Six weeks later 33 books had been purchased by motel guests.

One woman from Harrisburg, Arkansas, ordered eight books and gave one to a friend who in turn ordered six more for her friends. Another woman from Memphis, Tennessee, ordered five, and still another asked that a book be sent to each of her sons.

Those who sponsor the books bear only the initial cost of getting started. Each book sold pays for its replacement. These couples have placed 20 more books in another motel in Tyler.

W. A. POTTER, Pastor  
Tyler-Longview District

### The Literature Work in Japan

During the past few years the Japan Publishing House has been a leader in launching new types and designs of literature. Today four-color offset covers are replacing the old style of gold embossing. Last year more than 30 million pages of literature were distributed by our literature evangelists of the Japan Union. On Okinawa and neighboring islands more than a dozen well-trained men and women are at work. On the mainland of Japan, more than 200 colporteurs are at work for a total of more than 250,000 hours each year. Free literature was given to 203,752 persons last year. Bible course enrollments rose to 6,556. Prayer was offered in at least 22,521 homes.

V. L. BRETSCH  
Departmental Secretary  
Japan Union Mission

### Youth Congresses in Mato Grosso

The Mato Grosso Mission has conducted youth congresses in Campo Grande, Corumbá, Três Lagoas, Aquidauana, Cuiabá, Dourados, Vila Brasil, and Ponta Porã, the principal towns in which we have established work. After each congress our youth have launched out systematically in Share Your Faith projects. We have completed one voice of youth evangelistic series from which we expect to baptize ten before the end of the year. In the area where this series of meetings was held we expect soon to build a church and a school.

RONALD C. BOTTSFORD  
Departmental Secretary  
Mato Grosso Mission





### **Seminar on Counseling Alcoholics and Smokers**

Eighty Southeastern California Conference pastors and Bible instructors attended a week-long seminar on counseling alcoholics and smokers at Loma Linda, California, September 13 to 18. Directed by Winton Beaven, for Andrews University extension

division, the program provided background scientific information on the twin problems, but primary emphasis was on counseling.

**MELVIN V. JACOBSON**, *Departmental Secretary*  
*Southeastern California Conference*



### **Hinsdale Sanitarium Caps Thirty-eight**

Thirty-eight nursing students of the class of 1966 received their caps in ceremonies at Hinsdale Sanitarium and Hospital, October 18. Following the capping Miriam Harold, an instructor, costumed to represent Florence Nightingale, presented each with a candle, and the class repeated the Nightingale Pledge. Edward Heppenstall, professor of theology at Andrews University Seminary, addressed the class. "One can be a nurse only by being willing to be a servant," he said. Valrie Rudge, school of nurs-

ing director, presented the class, and administrator Mardian Blair welcomed the class. The consecration prayer was presented by Chaplain Willis Graves.

Most of those who received their caps took their first year of the nursing program at Andrews University. They may return to Andrews University to work toward a baccalaureate degree in nursing.

**C. ELWYN PLATNER**, *PR Director*

### **"Way of Life" Crusade in Vancouver, British Columbia**

Approximately 1,600 people listened to Kenneth Lacey's opening evangelistic sermon in the Queen Elizabeth Theater of Vancouver, British Columbia, on October 18. He was assisted by a robed choir of 116 voices.

**G. O. ADAMS**, *President, British Columbia Conference*





## Courage in the Face of Death

By Anees A. Haddad  
Departmental Secretary  
Middle East Division

"My Master taught me to be kind, to be loving, to be considerate. But my Master never taught me to be afraid!" This was the expression of courage that a young principal of one of our mountain schools uttered in the face of death threats from some of the villagers.

The chairman of the committee asked, "Are you willing under present conditions in the village to return to your post and open up the school?"

There was not one moment of hesitation. "When they threatened to beat me and kill me," the principal said, "I was away from the village helping in the MV summer training camp. The plan was for me to take my vacation right after the close of the camp and go to the north of our country to my relatives and friends, to the cedars and fir trees, to the vineyards and orchards. But instead I took my vacation and went straight back to the village and made myself available for their beating and their killing. I spent all my vacation in their midst. And I am very much alive."

"And now?" asked the committee chairman.

"You pray for me. I am returning tonight to my post of duty. All I want is to serve the people of the village, to love them, and to show them the way of Christ."

The committee was unanimous in their support of the courageous principal. A most earnest prayer was offered asking God to protect him and to give him the necessary grace and wisdom. Handshakes and patings on the back over, he headed back into the lion's den, alone, but preceded by an angel. The devil failed to close our school, and the Master won another victory.

## "The Angel of the Lord Encampeth"

By Dunbar W. Smith, M.D.  
Departmental Secretary  
Greater New York Conference

During a time of political unrest in India some years ago we were to travel several hundred miles from the mission hospital to a meeting at the union headquarters in Bangalore. The driver, with several hospital employees, took us some 30 miles to the railroad station. Upon arrival we were concerned to observe a large, obviously agitated group of people milling about.

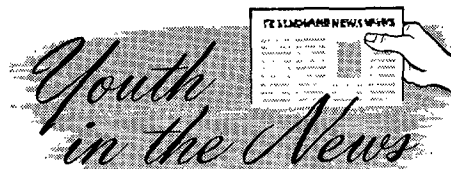
The Madras mail train pulled in, and we entered a compartment containing a group of university professors from Calcutta on their way to Madras to attend an educational council. The doors and windows were securely locked. The train had barely started when it came to a grinding halt. Upon hearing the continued and increasing din we opened the blinds and saw that we were surrounded by a seething, shouting mob. The train

did not proceed. Soon word came that the engine had been uncoupled and the steam had been let out of the boilers. It was not long until the mob began to beat on our compartment door, shouting for us to open. Our traveling companions braced the doors, hoping that we would be secure. The violence increased. In a short time a door was forced open, and in they came. Strangely, they did not molest us, but unbolted and left by the opposite door, followed by a continuous stream of their fellows.

We were keenly aware of the danger to which foreigners are exposed during political strife, and we anticipated bodily harm, but were amazed that no one seemed to notice us; they went through the compartment as if it were empty. Fortunately, someone we knew came by. We asked him to get in touch with our mission car driver. He did, and we were taken to the next city; there we boarded another train and went on, uneventfully, to Bangalore.

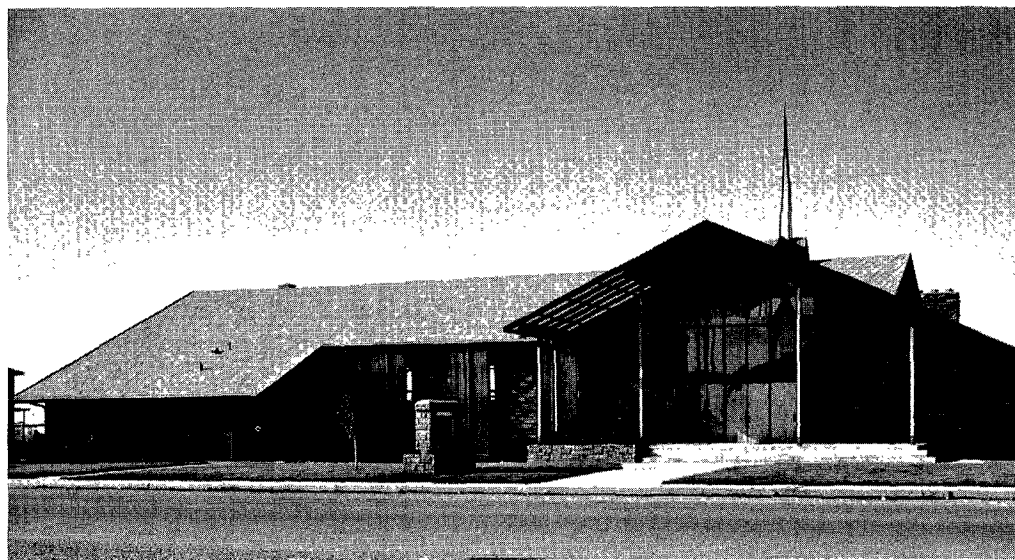
The mob violence increased and spread throughout the region. Before it had ended many were killed, some burned to death, and much valuable property was destroyed. Days passed before the situation settled down so that trains could operate on schedule and we could safely return home.

At the time an unseen presence seemed to be with us in that car. I am sure that angels were there in response to the promises of God's protective care to which we laid claim. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7).



► Oregon pastors manning a conference booth at the Oregon State Fair in Salem were assisted three days by students from three academies. Laurelwood Academy: Byron Roberts, Linda Fristad, and Kenneth Goodridge. Milo Academy: "Chick" Shipley, Marilyn Fellows, David Jessel, and Gary Wilson. Portland Union Academy: Cheryl Hanson, Elaine Haley, Steve Chinn, and Larry Rieker. The booth featured the educational work of the conference at the schools, in the classroom, on the job, and through television.

► MV's of Pacific Union College are sponsoring a Share Your Faith program in the city of Vallejo. Six major projects are being conducted simultaneously, to be followed next spring by a six-week evangelistic series: (1) An MV service group to assist in community projects, in better living conditions for the needy, and in presenting programs to raise funds for worthy causes. (2) A temperance club to conduct a Five-Day Stop Smoking Clinic in the local junior college auditorium. (3) A radio group to tape short devotionals and Share Your Faith topics for broadcast in Vallejo. (4) Music Evangelism, with Sabbath afternoon singing bands to visit shut-ins and the rehabilitation center. (5) A group to give Bible studies. (6) A Story Hour group.



## Missoula, Montana, Dedication

The Missoula, Montana, church, occupied since June, 1960, was dedicated October 10. Participating in the dedicatory service were L. W. Crooker, secretary-treasurer of the North Pacific Union Conference; A. J. Gordon and J. O. Emmerson, president and secretary-treasurer, respectively, of the Montana Conference; Frank T. Munsey, pastor at the time the building program began; and the present pastor, Don Hiatt Spillman. The mortgage was burned by Delbert Clark, Dr. J. W. Knight, and Jack Lanham.

The sanctuary has a seating capacity of 500, including the balcony and choir loft. Benjamin F. McAdoo, of Seattle, was the architect, and James Crawford, of Chico, California, the building supervisor. One member donated a total of 166 hours in one month. The Missoula church was organized February 8, 1896. The present membership is 303.

MRS. JUNE HARBY

# Two Pioneer Colporteurs

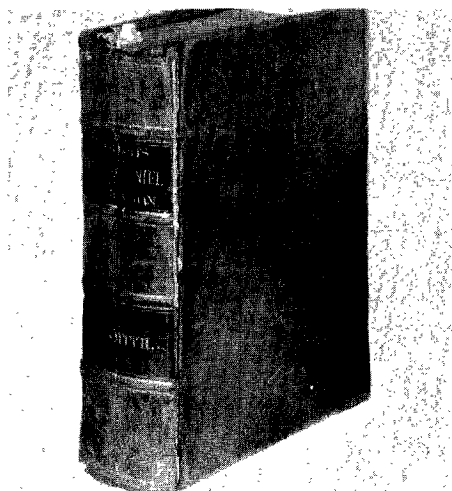
By Roy F. Cottrell  
Retired Minister

It was my privilege to know two of our early Adventist colporteurs, George A. King and William Arnold. The former was Canadian by birth. About the time he embraced the message of Christ's return, the *Health Reformer* (later *Good Health*) began its mission as a monthly magazine. He appreciated its contents, shared its wholesome instruction with neighbors and friends, and ere long went forth as the first (self-appointed) Seventh-day Adventist colporteur-evangelist, to take annual subscriptions to this journal. This venture was highly successful.

During the early years of our denominational work the various publications were given to non-Adventists without charge, this distribution being a feature of our missionary endeavor. But in 1879 Ellen G. White began advocating the production of subscription books and their sale by consecrated colporteurs.

Brother King became most enthusiastic, and at the General Conference of 1881 in Battle Creek he could be seen with two small books—*Thoughts on Daniel* and *Thoughts on the Revelation*—in his hands, eagerly talking to various delegates and explaining how if the two books were attractively bound as one volume we would have a fine subscription book. The idea prevailed, and the circulation of the book met with marked success. This was followed soon afterwards by the publication, in like form, of *The Great Controversy*, *Bible Readings*, and a number of other books. These message-filled books, distributed by the hundreds of thousands,

have exerted a mighty influence in winning souls. Brother King, rejoicing in the prosperity that crowned the efforts of faithful bookmen, devoted the remainder of his active life to the colporteur ministry. This fine Christian gentleman thoroughly enjoyed his work; his enthusiasm was con-



tagious, and when relating some of his colorful exploits in frontier settlements he would sometimes add: "You know, I am a King-fisher, a fisher of men."

During the 1882 General Conference session in Rome, New York, Brother King gave instruction in Christian salesmanship. Among those who attended his classes was William Arnold, a prosperous farmer of Ellicottville, New York. He became so deeply interested that he abandoned farming and dedicated his life to the distribution of Adventist books. For a time he labored in the area near his home with success. Later with his family he moved to Battle Creek, Michigan, where his daughters might have a Christian education.

About this time several workers, including S. N. Haskell, were being selected to enter the Australian field, and Brother Arnold offered himself as a self-supporting member of the troupe. With the others, he sailed from San Francisco in May of 1885. For the first few weeks in Australia he failed to secure a single order. One day, instead of eating dinner, he spent the noon hour in prayer, and astonishing success followed! As the work progressed, it was thought advisable that most of the literature needed be published in Australia. When a small printing plant was estab-

lished Brother Arnold gave his entire earnings of nearly a year—\$1,300—to purchase that first flat-bed power press for the little publishing house.

In Australia, New Zealand, and Tasmania, Brother Arnold placed many thousands of dollars' worth of books in the homes of the people. As the colporteur work became well established in that field, Brother Arnold was invited to foster the pioneer book work in England, where he spent two short periods in service. During the following ten years he made five trips into the West Indies, and was abundantly successful in leaving the silent messengers of truth in the hands of untold thousands, many of whom found a new joy in living and witnessing for Christ.

Returning from the West Indies, Brother Arnold continued his literature ministry in Canada, covering a large portion of the province of Ontario. From there he went to numerous cities of the south, to Colorado, and then to the Pacific Coast, leaving behind him an ever-lengthening trail of blessing.

But old age has a way of creeping insidiously up on a man. After 37 wonderful years of self-sacrificing ministry for Christ, Brother Arnold sought retirement in southern California. Three years later he passed to his richly earned rest, and his works will follow him, even into the great beyond.

What a debt of gratitude we owe to those stalwart and courageous pioneers, George A. King and William Arnold. Their boundless ambition was to circulate message-filled literature that would win the hearts of men and women to the everlasting gospel. Today our great army of colporteurs presses on to victory in almost every land beneath the shining sun. May they—and may we all—be actuated by the same devoted spirit that possessed our noble trail blazers of the printed page.

"Our workers should now be encouraged to give their first attention to books that deal with the evidences of our faith . . . We are to encourage them to scatter . . . books the teachings of which will prepare a people to stand, having their loins



Pioneer colporteurs George King (left) and William Arnold. Above is the original colporteur edition of *Thoughts on Daniel and the Revelation* by Uriah Smith.

girded with truth, and their lamps burning."—*Colporteur Evangelist*, p. 100.

"God has ordained the colporteur work. . . This is the very work the Lord would have His people do at this time."—*Ibid.*, p. 5.

"As long as probation continues, there will be opportunity for the canvasser to work."—*Ibid.*, p. 99.

## Far Eastern Island Mission Session

By H. E. McClure  
Departmental Secretary  
Far Eastern Division

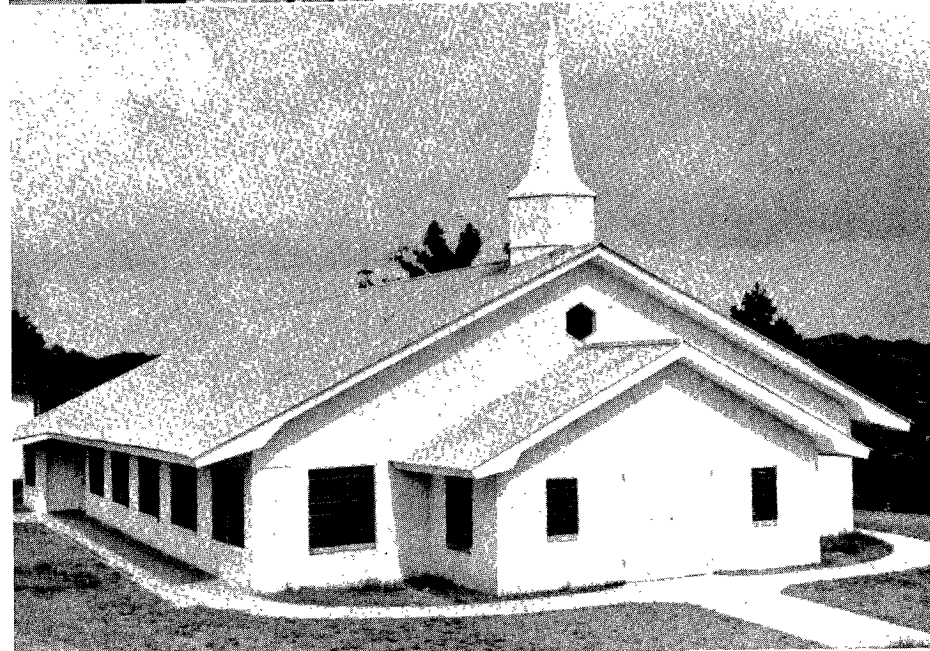
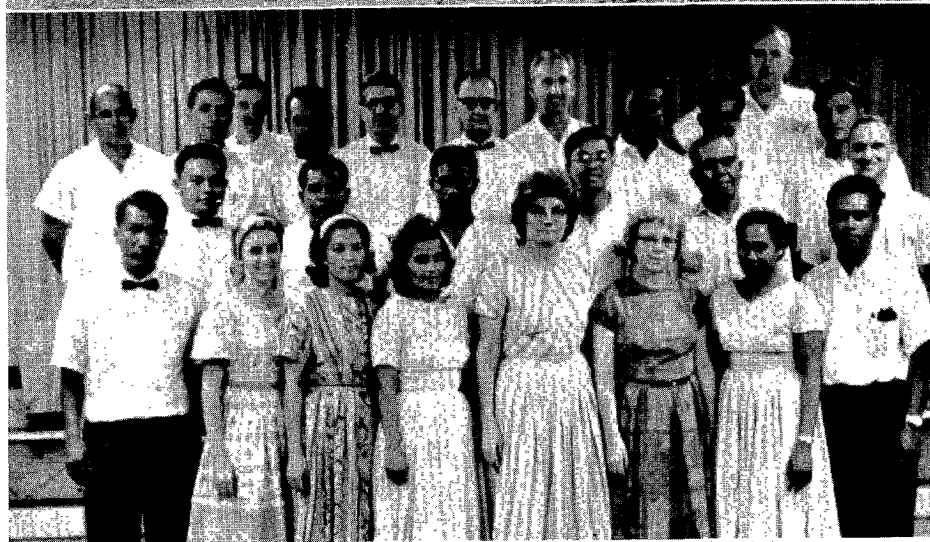
Covering an area of approximately three million square miles—roughly as large as continental United States—the Far Eastern Island Mission is one of the large mission fields of the world. It is made up, however, of small islands in the mid-Pacific with a total land area of only 1,000 square miles and approximately 65,000 inhabitants. There are about 96 island units and more than 2,000 islands. Our work is confined largely to Guam and the Palau Islands. This is a most interesting area, and prospects for enlarging our work in the near future are very bright.

Early in August 32 delegates convened for the biennial mission session. Reports indicate that the church membership now stands at 450, and that of the Sabbath school at 669. During the past biennium 50 members have joined the church by baptism and profession of faith. Plans have been laid for greatly stepping up the evangelistic program of the mission, and we expect soon to enter a new island group. There is a fine interest in the Ponape area of the eastern Caroline Islands. We have many Voice of Prophecy graduates there who are calling for meetings. The mission plans to send a worker there shortly, and it is believed that a group of at least 40 can be organized in the near future.

The mission operates two academies. The one on the island of Guam occupies a new building completed only a few days before the beginning of the current school session. Approximately 100 students are enrolled in that school. On the island of Koror in the Palau Islands the enrollment is nearly 200.

The mission also operates a clinic that enjoys an excellent patronage and is prospering financially. Present plans call for expanding this clinic, with the possibility that it will eventually develop into a hospital.

Attending the mission session from the Far Eastern Division were H. B. Ludden, auditor, and H. E. McClure, home missionary and Sabbath school secretary. Following the mission session H. E. McClure accompanied G. A. Haas, president of the mission, on a one-week visit to Koror in the Palau group, where we have a fine new church capable of seating three or four hundred. Much of the material and labor for this building was donated. They also visited Peleliu Island, where we have a church under construction. It is planned to organize a new company there in the near future. Pray for the work in the Far Eastern Island Mission.



Top: The newly occupied Far Eastern Island Mission academy on Guam. Center: Some of the delegates to the Far Eastern Island Mission session. Bottom: The new Koror church in the Palau Islands.

*From Home Base  
to Front Line*

Elder and Mrs. C. P. Sorensen, returning to Singapore after furlough, left Los Angeles, California, November 10. The maiden name of Sister Sorensen was Della Minnie Jensen. Brother Sorensen will

continue his responsibilities as president of the Far Eastern Division.

Elder and Mrs. Harry D. Johnson and two children left Portland, Oregon, November 10, returning after furlough to Singapore. Sister Johnson's name prior to marriage was Evelyn Merle Kinney. Brother Johnson serves as treasurer of the Far Eastern Division.

Elder and Mrs. Lewis A. Shipowick, of Calgary, Alberta, Canada, left Seattle, Washington, November 10, en route to Singapore. Before marriage, Sister Shipowick

wick's name was Muriel Faith McGee. Brother Shipowick has accepted a call to be home missionary secretary of the Far Eastern Division.

Mr. and Mrs. Ruben D. Brinckhaus, of Andrews University, Berrien Springs, Michigan, left New York City on November 11, returning to Santiago, Chile. Brother Brinckhaus has accepted a call to serve as a pastor in the Central North Chile Conference.

Miss Glenda Shirley Rolfe left San Francisco, California, November 12, for Taiwan. She has been on furlough, and is now returning to resume her work as director of nursing service in the Taiwan Sanitarium and Hospital.

Philip S. Nelson, M.D., who has recently been on furlough, left San Francisco, California, November 15, returning to India. Dr. Nelson is medical secretary of the Southern Asia Division.

N. W. DUNN

## Faithful Pioneers at Gentry, Arkansas

By J. O. Wilson, District Pastor

A few pioneer members of the Gentry, Arkansas, church still live, and their faithful lives are a great inspiration to their fellow Adventists. The church at Gentry was raised up by V. B. Watts, father of Ralph S. Watts, of the General Conference, early in the century.

Among the first Adventists in Arkansas, and in all the South, are four sisters. About 1881 the Elmore family—a father, mother, and four daughters—arrived in Springdale. Soon after their arrival two evangelists, D. A. Wellman and James Scoles, held an effort, evidently the first Adventist meetings in the State. Mr. and Mrs. Elmore and their youngest daughter, Kate, were charter members of the Springdale church, raised up at that time. Ellen G. White honored this church by one or more visits. One of the elder daughters, Tucker by name, read herself into the truth and returned to Missouri to teach it to her sister Eva, who soon became a member also. Last of all the eldest daughter, Lillie, joined the others, thus uniting the family in the Advent message.

Eva and Kate attended the first church school in Arkansas, which was taught by Mrs. Wellman, wife of one of the evangelists. Later, Eva went to Battle Creek and took nurse's training. While there she married George Kerr, who was also a nurse, and together they went as missionaries to the Gold Coast of West Africa. There the Kerrs buried two small children, a boy and a girl, the mother having to prepare them for burial with her own hands. After four years in Africa they returned to the States, and for several years operated treatment rooms at Fort Smith, Arkansas.

Lillie and Tucker were married to ministers—H. Clay Griffin, and D. Eugene Scoles, brother of the evangelist, James Scoles. These ministers and their wives, and also Kate and her husband, Mr.



Mrs. Eva Kerr, pioneer worker in Arkansas and in the Gold Coast, West Africa.

Royer, were zealous pioneers in Arkansas.

Until recently these four sisters have been active in the Gentry church. Aunt Kate is said to have made 200 quilts for the Dorcas Society. Aunt Lillie was the first to go, but not until she was 90. Aunt Tucker died December 24, 1959, the day following her ninety-third birthday. Aunt Kate lived to be 92. Aunt Eva still lives and is 96.

Another senior citizen at Gentry is Mrs. Genia Wilson, who was 93 last February. With her mother and older brothers she moved from North Carolina to Kansas in 1874. In 1887 Genia and her brother Ben (McConnell) attended Adventist meetings held at Caney, Kansas, by Elders McReynolds and Brock. They accepted the message and were baptized by Elder Bagby, the conference president. A little later they moved to Arkansas, where



Mrs. Genia Wilson, mother of two missionaries to the Southern Asia Division. Mrs. Wilson has been a reader of the REVIEW since 1887—a total of about 77 years.

Genia was married to James Wilson, who had come with his parents from Illinois. His mother was one of the first Adventists in Arkansas.

James and Genia Wilson reared a family of eight children. Two of these served as missionaries in the Southern Asia Division—Orville in Burma for nearly 30 years, and Robert in India for seven years. This "mother in Israel" has also plied an active Dorcas needle.

Another pioneer who spent his last days at Gentry was L. F. Hanson, who went to Burma in 1905 as a medical missionary. He was 96 at the time of his recent death.

God bless our faithful pioneers and senior citizens, at Gentry and everywhere!

## The Advent Message Enters Goa

By N. G. Mookerjee, Minister  
Western India Union Mission

Goa, a former Portuguese colony on the west coast of India, has a population of 600,000. Recently it came under the Indian Union. The dominant religion being Roman Catholicism, there are many shrines and wayside chapels, and many feast days are observed.

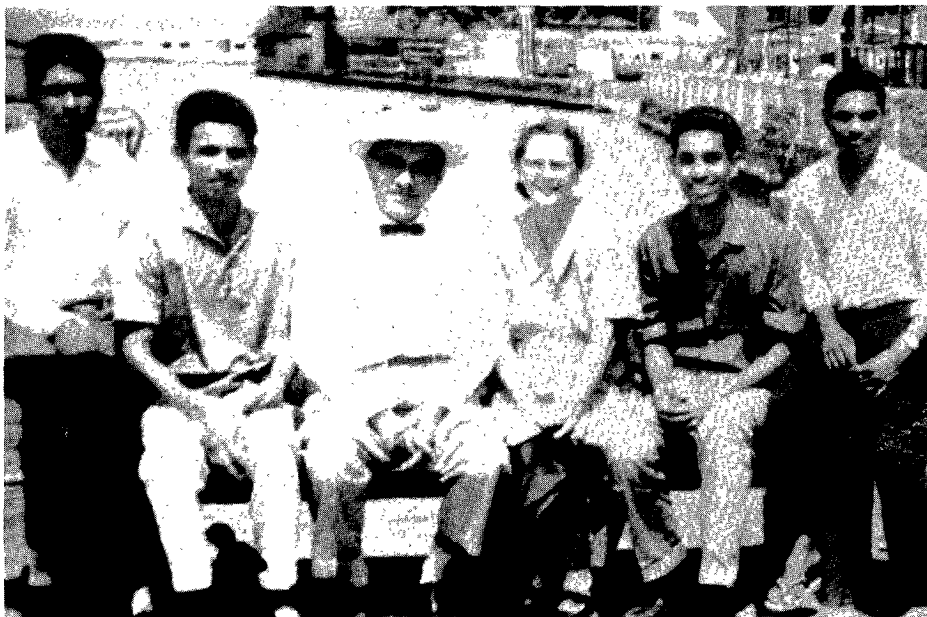
Soon after Goa became a part of India, the Southern Asia Division committee invited Mrs. Mookerjee and me to pioneer the work in this area. We entered this new territory last April. We began to visit and make friends. Two young men spent their vacation helping us by securing enrollments for the Voice of Prophecy correspondence courses. Often they were called upon to answer questions, and several times were asked to leave homes where the people wanted nothing to do with Protestants. These two carried on faithfully in spite of rebuffs, and before they left they had enrolled hundreds in the correspondence courses.

In May, temperance rallies were conducted in some of the larger towns. Pledges were signed, and hundreds of enrollments were taken for the health course. The press provided excellent publicity.

In a new area such as this, literature is a wonderful opening wedge. Accordingly, two young men from Spicer Memorial College were asked to come in as literature evangelists. They placed our books and magazines in many homes, and earned scholarships. Many of their sales were to church-operated schools. Asked at these institutions if they were Christians, they would reply, "Yes, we are Seventh-day Adventists." The mother superior, or the one in charge, would usually say, "Even though you are Seventh-day Adventists, we will buy your splendid books." Some of their largest sales were in such institutions. Uncle Arthur's *Bed-time Stories* became a favorite.

The Bible Society of India supplied us with gospel portions of Matthew, Mark, and Luke, in Konkani, the language of Goa. We ordered thousands, and have been giving these away to the people. We placed an advertisement in the local





Pioneers in Goa (left to right): Pathan (Voice of Prophecy); Eric (colporteur); Pastor and Mrs. N. G. Mookerjee; Frederick (colporteur); and Prabhakar (Voice of Prophecy).

newspapers, and many requested the gospel portions.

One family asked to send their children to our school, in order that they might be in a wholesome environment. We are studying the Bible regularly with two families, and some young men are coming for studies.

Friends made it possible for us to place

many copies of *Our Times*, *The Signs of the Times*, and other literature in homes. We could use more *Life and Health*, *Listen*, and temperance magazines. The people are partial to Western music. We could make effective appeals to them through sacred music. Place Goa on your prayer list, that many in this newly entered field will respond to the gospel.

## Brief News OF MEN AND EVENTS



### Far Eastern Division

Reported by  
A. E. Gibb

► Sixty-three were baptized in Bagtic, Tayasan, Oriental Negros (Central Philippine Union Mission), on September 11. This is the largest baptism from one place in the history of the southern Philippines. About 30 more are now being prepared for the next baptism. These are converts from a group of 200 who had been keeping the Sabbath and holding meetings for nearly two years without belonging to any religious group.

► Jack Sager opened an evangelistic campaign Sunday night, September 6, in Tokyo. The auditorium, which seats 450 people, was filled to capacity on the opening night. The meetings will continue three nights a week until the end of December.

► Another Tokyo evangelistic campaign began September 20. This series of meetings is being held in the Tokyo Evangelistic Center. Pastor Hiroshi Shibata spoke to a large audience on the opening night, despite bad weather.

► A dental clinic was opened at the Taiwan Sanitarium and Hospital Au-

gust 23. Dr. L. M. Lamberton had established practice prior to the opening, and during the first month he had 107 registered patients.

► For the nine-month period ending September 30, baptisms in the Central Philippine Union totaled 1,235.

► Two evangelistic campaigns are being conducted in Seoul, Korea. G. W. Munson is having an attendance of well over 1,000 every night. One evening the attendance was 1,800, and people were

sitting in the aisles. Some were standing outside, listening to the public-address system. Fifteen ministers, 15 ministerial students from the college, and 150 laymen are assisting in this campaign. Milton Lee is conducting an evangelistic campaign for the Chinese people living in the city of Seoul. More than 100 have signed their decision to accept Christ.

► Of the 60 persons who began the Five-Day Plan in the city of Penang, Malaysia, on Sunday, August 30, 50 continued until the conclusion on Thursday, September 3. Nearly 70 per cent of those who followed the program permanently abandoned the habit.



### South American Division

Reported by  
M. S. Nigri

► During October four schools of lay evangelism were held in the two Chile conferences and the Patagonia Mission of Argentina. These schools were conducted by F. C. Webster and Antonia Cabrera, directors of the home missionary department of the South American Division and the Austral Union, assisted in each field by the local departmental secretary. These schools graduated 406 laymen.

► Having given up smoking at a Five-Day Plan conducted in Porto Alegre, Brazil, a prominent newspaper editor wrote a book on how to stop smoking in five days, based on the methods outlined in the course he had taken. He gave full credit to SDA's. In two weeks the entire edition was sold out, and he is now preparing a revised and enlarged edition.

► In Brasilia, the five-year-old capital city of Brazil, there are seven Seventh-day Adventist churches and groups. In the suburb of Taguatinga (population about 100,000) located 16 miles from the center of Brasilia, Enoch Oliveira, ministerial association secretary of the South American Division, has completed an evangelistic series. The opposition of the established church and other religious groups served only to advertise his meetings. For the past six weeks, a baptismal service has been conducted every Sunday night, and 480 persons are receiving Bible studies in their homes. It is expected that at least 250 people will become SDA's as a result of this campaign.

### Evangelism in Imperial Valley, California

The churches of Imperial Valley in California opened an It Is Written Bible Crusade October 3 with a full house.

Gordon Collier, of El Centro (second right), and A. C. Cortez, of Calexico (left), are the crusade speakers, in English and Spanish, respectively. The singing evangelist is Paul Schmidt, of Brawley (right), and Ellis W. Storing (second left) is crusade director and coordinator. The Calexico mission school is providing music.

MARGARET E. STORING







## Atlantic Union

Reported by  
Mrs. Emma Kirk

► At the suggestion of two laymen, Harold Washburn and Lehman Taylor, H. J. Harris, departmental secretary of the New York Conference, convened a meeting of pastors and leading laymen at Union Springs Academy to plan a cooperative evangelistic program. The day was devoted to panel and group discussions, and the groundwork was laid for a greater soul-winning program.

► Union Springs Academy welcomes Shirley Barnell as dean of girls; Dorothy Chase as teacher of home economics and secretarial science; R. D. Couden of Bass Memorial Academy to head the music department; Harry Voss of the New England Sanitarium as food director; Mrs. James Conibear as assistant food director, and Mr. Conibear as a full-time employee in the Lake View Broomshop; Thomas Mas-sengill as physical education director and instructor in history; Mrs. Vernon Schroeder as laundry manager; Grant Pierson as dean of boys and teacher of art, general science, and history; Durward Wildman of Faith for Today came as treasurer; and Mrs. F. S. Sanburn as school nurse.

► Mrs. Shirley Baxter, R.N., recently became the new director of nurses at Park-view Memorial Hospital in Brunswick, Maine. Mrs. Baxter was employed at Central Maine General Hospital as clinic supervisor for two and a half years, and later as a faculty member and student health nurse.

► M. C. Sawvel, Jr., of the Michigan Conference is the new associate pastor of the South Lancaster, Massachusetts, village church. Elder Sawvel has been active in youth work. He developed the wilderness division of the Michigan Conference MV Camp at Camp Au Sable and directed it for a number of years.



## Canadian Union

Reported by  
Evelyn M. Bowles

► The church at Regina, Saskatchewan, was dedicated debt free on Sabbath, September 26. Officers from the union and local conferences were present; also the president of the Regina Ministerial Association, Pastor Dyck, a minister of the Mennonite Brethren Church. The city of Regina was represented by Mayor Henry F. Baker. Philip Moores, president of the Alberta Conference, spoke at the 11 o'clock service, and J. W. Bothe, president of the Canadian Union Conference, at the dedication service.

► Five young people were baptized October 10 in the Peoria, Alberta, church, as the result of the labors of Howard Homenchuk and John Anderson of the British Columbia and Alberta Conferences, respectively. F. W. Baker, Missionary Volunteer secretary of the British Columbia Conference, officiated.

► Kenneth Lacey and Derek Mustow opened a series of meetings in Vancouver, British Columbia, October 18 with approximately 1,600 in attendance. It is planned to hold three identical meetings each Sunday.

► Six lay training schools are in progress in the British Columbia Conference following the lay instructors' training school conducted by V. W. Schoen of the GC Home Missionary Department at the Hope campground in September. The response in the churches is most encouraging, and more schools are planned.



## Columbia Union

Reported by  
Don A. Roth

► The annual institute for elementary and intermediate teachers of the Columbia Union Conference was held in Takoma Park, Maryland, at the new Sligo elementary school, October 25-28. Ethel Johnson, elementary supervisor of the union, was presented with an orchid corsage, a portable transistor radio, and a gift of money in appreciation for her work in behalf of the schools and teachers of the Columbia Union.

► The tenth annual institute on mental health was held at Worthington, Ohio, October 11-14. Thirty-two ministers attended.

► Richard Barnett, formerly pastor of the Chester-Media district in the Pennsylvania Conference, has accepted a call

from the Chesapeake Conference to pastor the Atholton-Laurel district.

► Joe Ray, recently of Texas, is now pastor of the Hagerstown church in the Chesapeake Conference.

► Changes in the Ohio Conference include the transfer of Marshall Wright to the Hamilton-Middletown churches; Leslie Shultz to the Hillsboro-Manchester churches; and Donald Bostian, of the Potomac Conference, to the Worthington district. Darrell Kenney transferred from the Zanesville-Coshocton district to the Cleveland church.

► Mrs. Gordon Blandford, assistant MV leader of the Morristown MV Society in New Jersey, sponsored a stamp drive to obtain a small bus for transporting mentally retarded children to their day care centers. A public appeal was made, and the stamps came in. One Catholic school gave nearly 50 books of stamps.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Claude Fell has recently become pastor of the Belding, Greenville, and Ionia churches in Michigan. Originally a New Zealander, he comes to Michigan from Canada, where he was pastor of the College Park church in Oshawa, Ontario.

► The members of the Rensselaer, Monon, and Monticello churches in Indiana are sponsoring a 15-minute program on

## Claremont, New Hampshire, Church Dedicated

The Claremont, New Hampshire, church was dedicated Sabbath, October 3. The principal speaker was W. J. Hackett, president of the Atlantic Union Conference. The land was purchased during the pastorate of Arthur J. Purdey. This church has been appropriately named "Osborne Memorial Seventh-day Adventist Church." Plans for the building were begun under the leadership of Joseph C. Osborne, formerly a building contractor. Pastor Osborne directed construction until an auto accident caused his untimely death in 1955. Progress continued, however, with the arrival of Louis J. Norris. Pastors D. S. Robbins, Harold T. French, Beaman T. Senecal, Jr., and the present pastor, Stig Anderson (at the door), pressed the work to a successful conclusion.

For many years there have been members in the Claremont area, but not until 1950 were there enough to call for a permanent church home.

CARL P. ANDERSON, *President*  
Northern New England Conference



local radio station WRIN in Rensselaer. The program, entitled *Bill Haynes Visits*, is designed to acquaint the public with our basic doctrines and to remove popular misconceptions about Seventh-day Adventists.

► Eleven baptisms resulted from a recent evangelistic series held in Logansport, Indiana. An elementary school has also been re-established. All the children of the church are invited to attend without charge for tuition.

► Under immediate construction is a new administration building at Andrews University. The new \$600,000 building will have three floors and a subbasement to house the heating and air-conditioning controls. The scheduled date for occupation of the new building is June, 1966. After that date, the current administration building will be converted entirely to classrooms and teachers' offices.



## North Pacific Union

Reported by  
Mrs. Iona Morgan

► J. H. Apigian, pastor of the church in Sacramento, California, was speaker for the autumn Week of Prayer at Mount Ellis Academy in Bozeman, Montana. He also had meetings with the students of the Gallatin Valley church school.

► Members of the Idaho Conference are distributing 6,000 copies of the paperback edition of *The Great Controversy* during the last three months of 1964. At the close of the first month (October 28) total distribution was 2,757 copies.

► Evangelistic efforts in the Idaho Conference are being held in Long Creek by Gary Patterson, and in Baker by R. E. Parks and Harold Hall.

► Forty new members were added to the church at the close of the evangelistic series recently held in Molalla, Oregon. The other two churches in the district (Silverton and Monitor) gave wholehearted support to the meetings held by the Knowles-Hiner evangelistic team. E. L. Broder and Calvin Smith assisted. The team is now holding meetings in Corvallis, Oregon.

► Fifteen planes with more than 40 pilots and passengers braved inclement weather on October 26 to participate in the fly-in luncheon at Milo Academy in southern Oregon. Dr. Lewis H. Hart, of Roseburg, Oregon, president of the Northwest chapter of the SDA Pilots Association, reports delegations came from as far as Oak Harbor, Washington, and Orleans, California. At present, the Northwest chapter includes 59 SDA laymen and churchmen who are licensed pilots and active in aviation.

► Dr. Edward Heppenstall, chairman of the department of theology and Christian philosophy, Theological Seminary, Andrews University, was the speaker for the autumn Week of Prayer at Walla Walla College, November 13 to 21.

► The combined choirs of Walla Walla College, under the direction of Prof. Melvin Davis, presented Handel's *Messiah*



## Promoted to Commander

Robert L. Mole, a Seventh-day Adventist chaplain in the Navy, has been promoted to the rank of commander. This is the first time an Adventist chaplain has reached so high a rank. He is serving the Marine Corps at Camp Pendleton, California. T. E. Lucas, Harry Glick, and I visited him there a short time ago and, with him, were given a tour of the base. We are pleased with Chaplain Mole's accomplishments there, and are not surprised that he has been selected for this promotion.

Our other chaplains also are being promoted in rank as their years of service and the quality of their work warrant. In addition to Elder Mole, there are two other Adventist chaplains in the Navy, a lieutenant commander and a lieutenant.

Of the nine chaplains serving in the Army and the Air Force, four are majors and five are captains. Our ministers serving their country as chaplains in the armed forces are deeply appreciated by our denomination and highly respected by the military services.

M. V. CAMPBELL  
Vice-President, General Conference

in the college church the evening of December 4.

► An area-wide evangelistic crusade was held in Corvallis, Oregon, November 20 to December 12. The conference team of George Knowles and Jim Hiner led out in the series, assisted by E. G. Fresk, the district pastor.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► During the past year the Southern California Conference Health and Welfare Service Center aided 8,300 persons with 34,440 garments, 577 food baskets, 240 major pieces of furniture, and 506 pieces of bedding, besides distributing 15,345 pieces of literature. Mrs. Myrtle Meyer is director of the center.

► The autumn rally for Southeastern California Conference literature evangelists was held October 23 to 25 at Pine Springs Ranch, with approximately 100 in attendance.

► Three hundred and thirty seniors from the five academies of the Southern Cali-

fornia Conference, as well as some high school seniors, attended the senior fellowship conference at Camp Cedar Falls, October 22 to 25. The conference, directed by the MV secretary, G. Ray James, focused on vocational guidance.

► H. M. S. Richards, Jr., was the speaker for the fall Week of Prayer for the student nurses of the Glendale Sanitarium and Hospital, October 19 to 23. "Christ Is Lord" was the theme of the week.

► Speaker for the autumn Week of Prayer at Pacific Union College was N. R. Dower, president of the Washington Conference. He was assisted by L. A. Skinner, also of the Washington Conference.

► Henry T. Bergh, administrator of the new Hanford Community Hospital, conducted the fall Week of Prayer at Armona Union Academy, October 26 to 30.

► Mrs. Dorothea Van Gundy-Jones conducted a nutrition and cooking school in Honolulu, from October 11 to 13.

## Church Calendar

Thirteenth Sabbath Offering  
(Northern Europe)

December 19

1965

Soul-winning Opportunities and Church  
Missionary Offering January 2  
Liberty Magazine Campaign (special prices  
January and February) January 16-23  
Religious Liberty Offering January 23  
Opening the Bible to the World and Church  
Missionary Offering February 6

## REVIEW and HERALD

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

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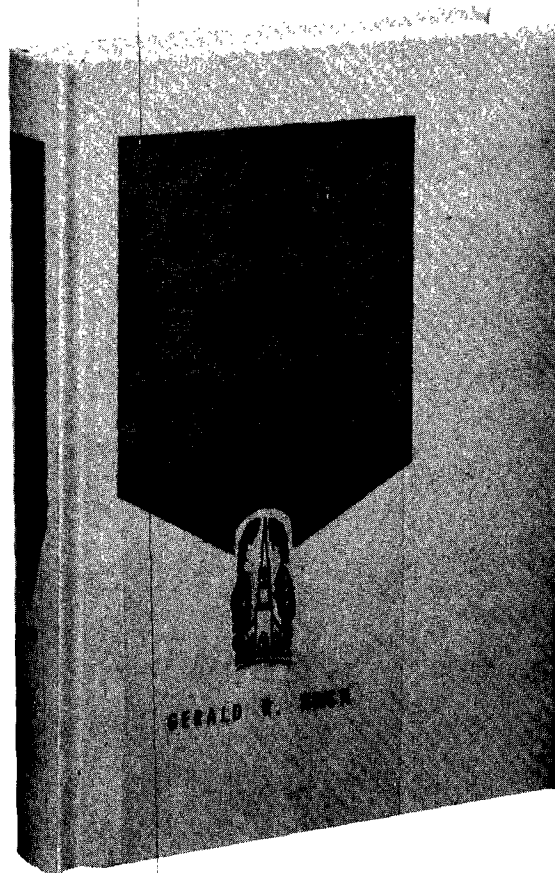
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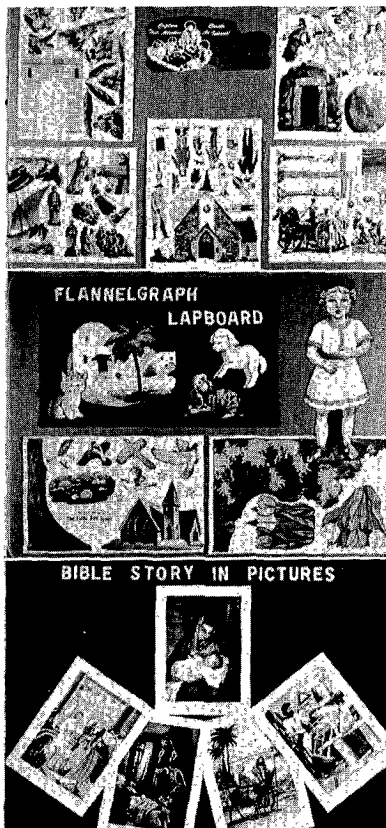
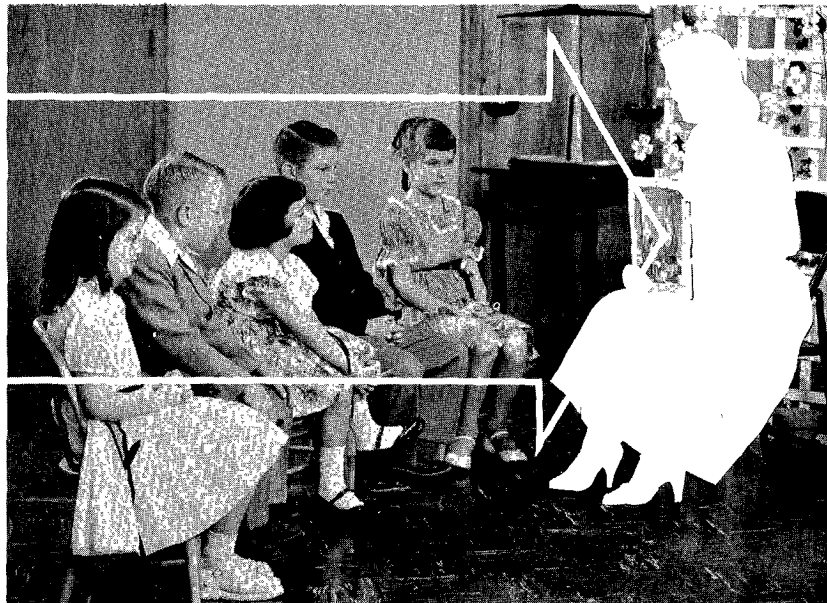
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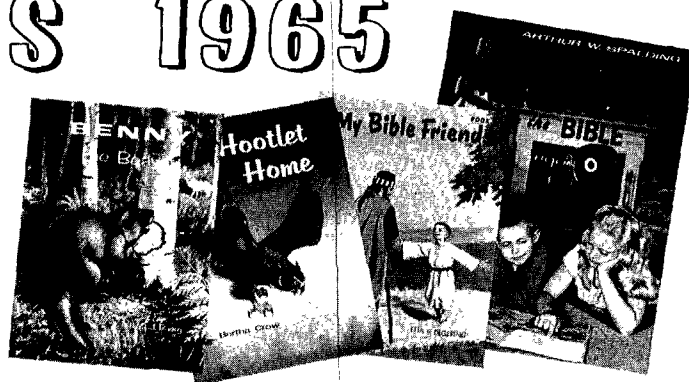
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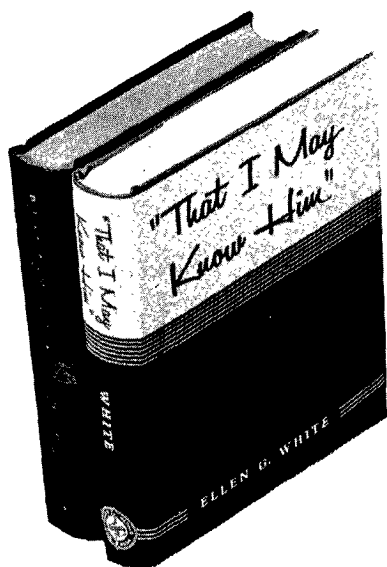
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By WALTER RAYMOND BEACH

Secretary of the  
General Conference of  
Seventh-day Adventists

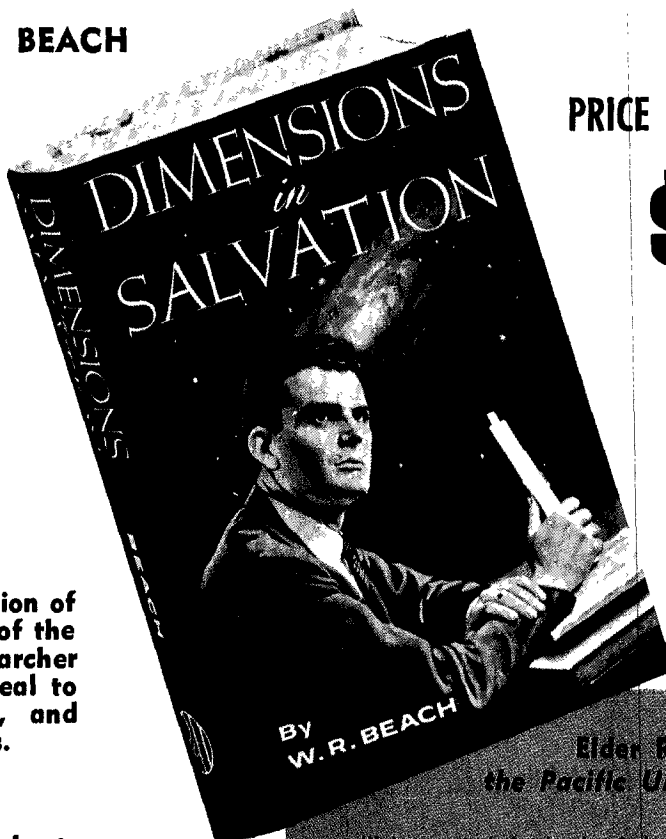
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Elder R. R. Blatz, president of  
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"I have read the book of the year *Dimensions in Salvation*. In my opinion this book will have a tremendous appeal to thinking people who are interested in religion.

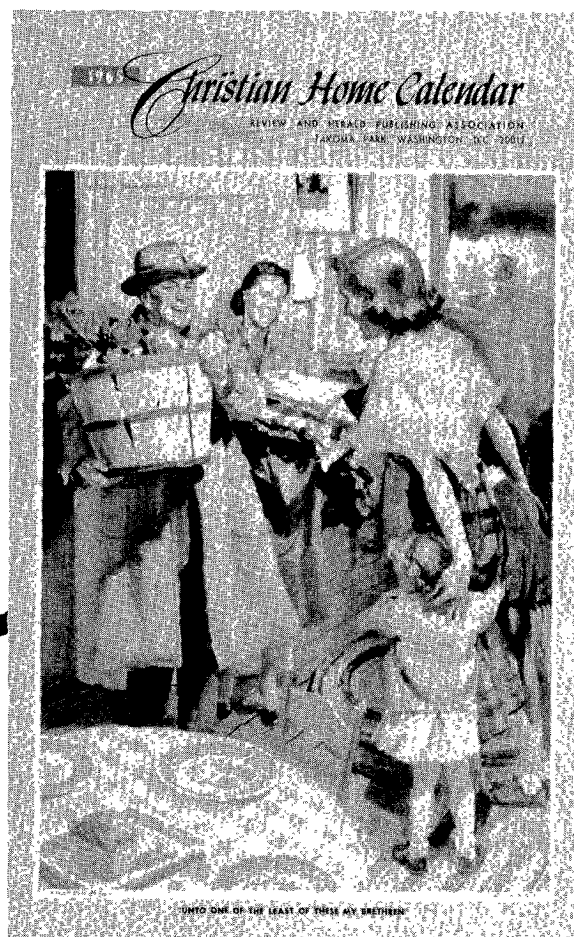
"Recently a well-known theologian in this country made the statement to me that he had read many books and as an author had criticized many a book. After reading *Dimensions in Salvation* he said, 'This is a truly beautiful book.' He also stated that in his opinion this book presented a happy departure from other books that we had published and which failed to attract the attention of the scholastically oriented person.

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*For 1965—the beautiful*

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# News of Note

## Progress in Sarawak

Clifford Ortner, principal of the Ayer Manis School, in Sarawak, Southeast Asia Union, reports a baptismal class of 120 students. He expects most of them will be ready for baptism by the end of this year. The school is conducting 19 branch Sabbath schools every week. This is unusual for Sarawak.

N. W. DUNN

## Southern Union Delivers Literature Worth \$2 Million

The Southern Union has the distinction of being the first of our unions to pass the 2 million-dollar mark in literature deliveries in one year. This remarkable record was achieved by mid-November, which means they will go well beyond the two-million mark for the year.

Not only do the leaders and literature evangelists of the Southern Union sell large quantities of books and magazines but they are looking for souls. They have accepted as a goal the winning of 445 new converts during 1965.

W. A. HIGGINS

## The Advent Message in Arabic Braille

In the Middle East Division, home for millions of Moslems, are many thousands of blind people. It may be that Braille publications to help the blind will, indirectly, win appreciation and friendship among their families and government personnel.

C. V. Brauer, whom the division appointed to lead out in missionary work among the blind people of the Middle East, writes that they are now producing a combination health and religious magazine in Arabic Braille. Each of the first 16 numbers will contain a self-grading health course. Diplomas will be granted upon completion of the course.

The Christian Record Braille Foundation cooperated with the Middle East Division in providing funds to launch this new program. As funds permit, the foundation helps various areas of the world field begin to publish periodicals and Bible courses.

C. G. CROSS

## Kata Ragoso's Death

A letter from Herbert White, of the Australasian Division, to R. R. Figuhr, tells about the death of Kata Ragoso on October 26.

Many Seventh-day Adventists will remember Kata Ragoso as a prominent Solomon Islands delegate to the General Conference session in 1936 and again in 1954. He was a noble example of the power of the gospel among the heathen of the South Pacific. His father, Chief Tatagu, emerging from heathen darkness

about the time of Kata Ragoso's birth, prophetically named his son Kata Ragoso, meaning "No devil strings." Throughout his 62 years of life Kata Ragoso was devotedly attached to his Master, our Lord Jesus. He was a gifted minister and organizer for the Advent cause. He and the missionaries who came among his people were chiefly responsible for translating the complete Bible into the Morovu language.

In a message to his people shortly before his death he wrote:

"I have tried to help finish the Master's work. That has been my one desire. To the national workers, I would say, 'Do not let down the work God has given into your hands, but uphold the torch of truth.'"

Truly, Kata Ragoso was God's man in the Solomon Islands.

ARTHUR H. ROTH

## Spanish Churches Study Prophetic Guidance

A long-distance telephone conversation with Ithiel Gillis, manager of the Voice of Prophecy, brings the good news that the Spanish Prophetic Guidance lessons currently being studied in Inter- and South America are now being used by our Spanish-reading believers in North America also. Five or six Spanish churches on the West Coast have already begun evening classes in the study of the Spirit of



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

NEW YORK—Vatican Council passage of a draft declaration absolving Jews of the deicide charge was generally hailed by leaders of the American Jewish community as a significant step toward improving interreligious relations and ending anti-Semitism.

SAN FRANCISCO—A "halfway house" for former mental patients has been established here by the Methodist Church. Called Baker Place the home also will aid disturbed persons under care who are "potential patients." The renovated building can accommodate up to 18 men and women.

WASHINGTON, D.C.—Religious organizations received the biggest share of the \$7.5 billion listed as charitable contributions by Federal income taxpayers who itemized deductions on their 1962 tax returns. According to the Internal Revenue Service, \$4.6 billion was listed

Prophecy writings and the life and work of Ellen G. White.

The Prophetic Guidance School, of Glendale, California, is cooperating with the General Conference in processing the quiz sheets for the lessons, and supplying the textbook *La Orientacion Profetica en el Movimiento Adventista*.

There are about 8,000 Spanish-speaking believers in North America, organized in 74 churches. These members are potential students of this excellent course, which may be studied in groups or privately, by correspondence.

The Voice of Prophecy offers the textbook to our Spanish-speaking believers at cost (\$1.25). There is only one source from which the lessons, which are embodied in the text, may be obtained: The Prophetic Guidance School, Box 200, Glendale, California 91205. Students are enthusiastic about the lessons, and many will doubtless contribute voluntarily to assist the Prophetic Guidance School in its labor of love.

D. A. DELAFIELD

## Missionary Boats Win Souls

Moises Nigri, secretary of the South American Division, reports 145 baptisms during the past six months by seven of their 16 medical launch captains. A total of 23,580 persons were given medical help. In addition to the 16 medical launches, the division now has two "rolling clinics"—one in Bolivia and the other in Ecuador. Clyde Peters, pilot of the missionary plane, the *Fernando Stahl*, operates in the jungle area of Peru, in the vicinity of Pucallpa.

These messengers of mercy are working under difficult conditions, and they need our prayers.

as contributions to churches and other religious organizations or agencies.

LONDON—Secularists and humanists are stepping up their campaign to ban school prayers, compulsory chapel attendance, and all forms of religious teaching from Britain's day schools.

MONTREAL, QUE.—Sulpician Father Claude Blain charged here that the Roman Catholic Church in Quebec province has a theology that is 100 years behind the Vatican Council.

ROCHESTER, N.H.—Gov. John W. King, the second Roman Catholic chief executive in the State's history, has been charged by Raymond Goupil, chairman of the Rochester Taxpayers' Association, with allocating the 1964 sweepstakes revenue of \$2,768,000 in a "grossly unfair" manner that excludes parochial schools in the State.

MILWAUKEE—What is believed to be the first joint Lutheran-Catholic hymn sing was termed a success by its leaders at Holy Ghost Catholic church here. The ecumenical program, in which other denominational members also participated, materialized after the Catholic pastor had invited the congregation of Ascension Lutheran church to coach his parishioners in hymn singing.