

REVIEW and Herald

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and EVOLUTION

BY THE EDITOR

THUS far we have been considering the question of the age of the earth in terms of the alleged evidence for evolution. This evidence, if accepted, demands an age to our *inhabited* earth of countless millions of years, with all life on the earth explainable in terms of slow evolutionary changes. Which is another way of saying that the Creation story in Genesis is but a myth. We have seen how most of Christendom has capitulated to the evolutionary argument, and with disastrous results to Christian doctrines. Indeed, if Adventists had thus capitulated, our prime doctrine of the Sabbath would have stood forth as a monument to a historical fiction, and the doctrine of the Second Advent and a recreated earth would be only a presentation of an incredible, science-defying hope.

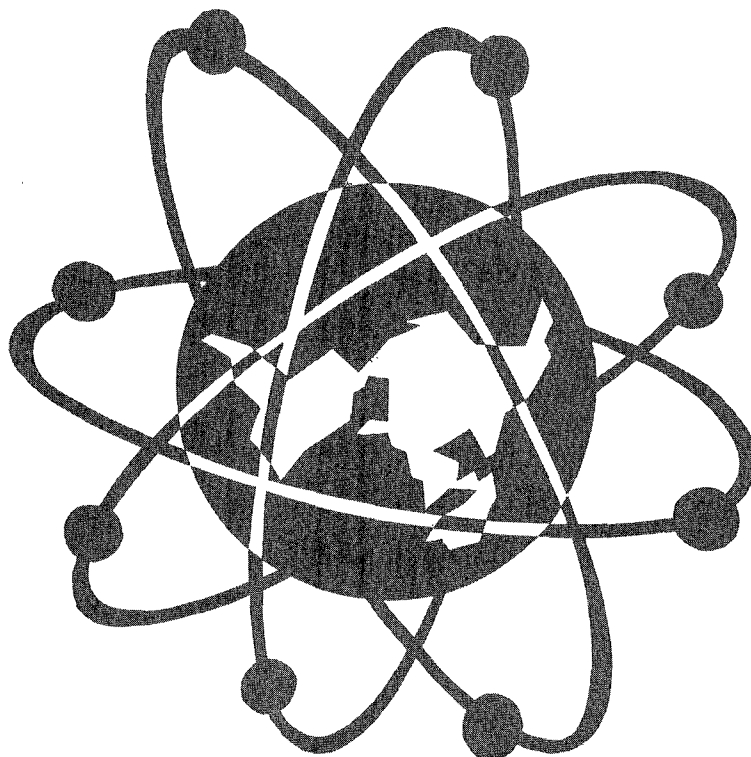
But we have *not* capitulated. Instead, we have set forth a counter ex-

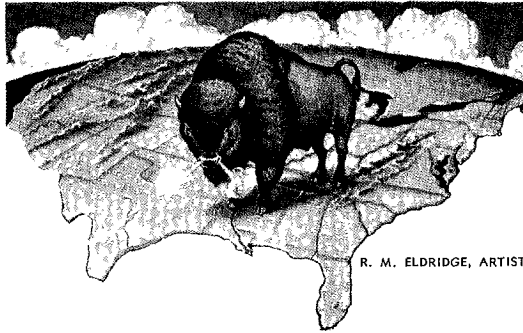
planation of the observable facts of nature. Thus we have been able with intellectual honesty and consistency to appeal to men to accept the Sabbath and related Adventist teachings. In other words, we have been able to be open-minded, and still hold to the Genesis story of Creation, which story is the historical introduction to an inspired Book that is our sure guide for life. It so happens, if Genesis is considered a historical work, that the events of Creation week occurred about 6,000 years ago. We thus conclude, as we would remind the reader, not because an Anglican churchman, Archbishop Ussher, added up the figures that way, but because the historical record seems evidently to call for approximately

6,000 years. To surrender that approximate figure is to surrender, at least in part, the concept of the validity of the whole historical record of the early Old Testament times.

We repeat here a thought we expressed earlier on the word *approximately*. It is one thing to hold that the scriptural record is historical—which we do. It is another thing to hold that the historical record provides precise details—which it often does not. For example, genealogical tables in the Bible are sometimes elided, as illustrated by the genealogies of Christ. We would not quarrel with someone who felt that the evidence called for the addition of a thousand years or so to the round

(Continued on page 7)





R. M. ELDRIDGE, ARTIST

FREEDOM has been an important ingredient in the United States of America almost from the time the nation was founded. To the prophet John, America was represented as a beast with two lamblike horns, denoting youth, gentleness, and innocence. From freedom have grown the great principles of separation of church and state, and of civil and religious liberty.

Many fled to the shores of the new world to escape persecution, seeking the freedom denied them in their homelands. But far too often the struggle for liberty went on, with a number of colonies establishing their own churches, each claiming its own to be the only true church. Dissenters were persecuted as heretics.

High on the list of champions of religious freedom in America is the name of Roger Williams. He brought to America a great vision of soul liberty. It has been said that his dedication to this great principle was due in large part to the terrible scenes he witnessed in his youth. Not far from his home, in Europe, was the field where heretics were executed. Some were hanged. Others were burned at the stake. Men dying for their conscientious convictions stirred his young soul and helped make of him a crusader for religious freedom. These convictions led him to found a colony in the new world where people could believe and practice the dictates of their conscience. The colony became a democratic refuge for the persecuted.

"The fundamental principle of Roger Williams' colony, was 'that every man should have liberty to worship God according to the light of his own conscience.' His little State, Rhode Island, became the asylum of the oppressed, and it increased and prospered until its foundation principles—civil and religious liberty—became the corner-stones of the American Republic."—*The Great Controversy*, p. 295.

The experiment of founding a nation upon the principles of full religious and civil liberties succeeded. From a small group of 13 tiny, weak, and insignificant colonies there has grown a mighty nation. As one reviews its history, he cannot escape the conviction that the secret of America's greatness lies largely in the foundations so wisely laid in freedom by its founders. Freedom brought many to these shores from other lands. Here they found opportunity to give expression to their God-given talents. Here they were assured that their relationship with their God was recognized as a personal matter between them and their Maker. This was a sacred area, and the government was forbidden to interfere by the fundamental law of the land.

**To maintain freedom,
all of us must recognize**

The Need for Eternal Vigilance

By R. R. FIGUHR

President, General Conference

As a people, we have cherished this freedom, and have resisted every effort to deprive men and women of it. We have maintained in the true American tradition that government has no right to impose religious laws or restrictions upon the people or to interfere with their freedom to express their religious convictions. In defense of this liberty, our voices have often been raised in legislative halls, in public gatherings, and wherever a witness to this truth could be effective. Literature has been prepared and disseminated. Petitions have been circulated. There has been no hesitancy to defend what we believe to be a God-given right.

A New Era

Today we have come to a new era. America has grown amazingly since its founding. From some 3 million people, it has increased to nearly 200 million. The trend of the times has made it necessary for government to set up cer-

tain standards and establish regulatory laws in a way that was unnecessary in past generations. To assist in implementing its purposes, the government has often come forward with offers of financial assistance, especially in the fields of education and health. It is at these points especially that church-state relationships are endangered. With the costs of education and medical care rising so rapidly, church-related institutions find themselves in great perplexity. The temptation is strong and the reasoning subtle that to take government money under present circumstances is different and justifiable.

As a denomination, Seventh-day Adventists have turned away from government offers of assistance, with two exceptions. Hill-Burton funds have been received to assist in the construction of a number of hospitals, on the grounds that these hospitals render community service and are not limited in their service to church members only. The government wants these services made available to the communities where hospital facilities are inadequate, and it is willing to pay for what it wants. While it is true that these medical institutions are denominational and our principles are observed in them, yet people who come as patients can refuse any direct contact with us religiously. If this is their desire, it is respected.

Our schools, however, are different. They are founded to serve Seventh-day Adventist young people. All who attend are required to study religion as taught by Seventh-day Adventists and, if they live in the dormitory, they are expected to attend regularly our religious services. While

we have taken no government funds for capital improvement of our educational institutions, we have entered into contracts, in a number of instances, with the government, to do certain research work for it. For this service, the government pays according to the specifications of the contract. This is looked upon as a strictly business deal where services requested are rendered for a stipulated sum. Similiar arrangements have been entered into with business organizations.

The complex and changing times in which we live—times that doubtless will increase in complexity—demand eternal vigilance and constant alertness, lest, in spite of ourselves, we be carried along in the very direction that we have resisted from our beginnings. Long ago, the Master Himself stated in simple and forceful language the dual responsibility of the individual and the ideal relationship to exist between church and state. He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

This terse declaration clearly indicates two separate realms of responsibility and activity—the material and the spiritual. The danger is that one may invade the realm of the other. Against this we must be alert and on our guard.

Through *Liberty* magazine, through our other literature, and by every legitimate means possible, we must continue to educate and enlighten the public of the evils that result when Caesar enters the sphere of the church, and the church intrudes into Caesar's domain. It is as true today as ever that eternal vigilance is the price of liberty.

High on the list of champions of religious freedom in America is the name of Roger Williams. He brought to America a great vision of soul liberty. Later he founded Rhode Island whose fundamental principle was that "every man should have liberty to worship God according to the light of his own conscience." The colony became a refuge for those who had been persecuted for holding "heretical" beliefs.



In a reversal of attitude, Rome steps into the stream of

ECUMENISM

By B. B. Beach

ON NOVEMBER 21 Pope Paul VI promulgated one of the most popular documents of the Second Vatican Council, the decree *On Ecumenism*. By an overwhelming vote of 2,054 to 64 the schema was approved during the last general congregation of the third session. With this vote the Roman Catholic Church officially stepped into the ecumenical age. It is significant that Catholicism, which in the early stages of the ecumenical movement adopted a completely negative attitude toward everything this movement was doing, has now made an important statement favoring ecumenism. This creates a new situation with tremendous implications.

There is no question that ecumenism with its promotion of unity and more friendly interchurch relations has struck a responsive chord in the hearts of many Christians. After all, what Christian can be against *real* unity and friendliness? The problem is that New Testament unity is not only a unity of love but also a unity of doctrine, and it is often precisely at this point that divisions take place and obstacles arise.

In 1962 a public-opinion poll was taken in Germany which indicated that one out of every five West Germans favored Protestant-Catholic reunion, and one out of every four at least a rapprochement. One third of those interviewed wanted the current status quo to continue.

A similar survey was made a few months ago—after sufficient time had passed for the influence of the Vatican Council to be felt—and the results indicate a growing approval of ecumenism. Now one out of three West Germans wants church reunification. What is perhaps more significant is that according to this survey 40 per cent of those who advocate reunion are Catholics, but only 26 per cent are Protestants. Almost half (49 per cent) of the Catholics interviewed want at least a rapprochement, and the number of those questioned who

want no change in the interchurch relationship has shrunk to only 15 per cent (*The Tablet*, August 1, 1964). It is likely that surveys in several other countries would indicate similar trends favorable to ecumenism.

The major breakthrough in Roman ecumenical activity took place after the accession of John XXIII to the papal throne. The present decree *On Ecumenism* is the fruit of his reign. Many feel that Pope John, in his brief pontificate, made interchurch unity seem one day possible. The growing Catholic commitment to ecumenism is shown by such movements or institutions as *Una Sancta* in Germany, the Johan Adam Moehler Institut at Paderborn (Germany),

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the centers at Chevetogne in Belgium, and Istima in France, the Unitas Association in Rome, and the proposed ecumenical institute at the University of Fribourg, Switzerland. Numerous Catholic periodicals, one of the most recent being the English-language edition of *Herder Correspondence*, devote a great deal of attention to ecumenical questions. An immense amount of ecumenical literature is now pouring forth from the pens of Roman theologians. Above and crowning all this activity there is Augustin Cardinal Bea's Secretariat for the Promotion of Christian Unity.

Reaching Over the Abyss

All these Catholic ecumenical activities, culminating in the ecumenism decree, have created for the ecumenical movement a new dimension, hardly envisioned in ecclesiastical circles even three or four years ago. When the present Pope was Archbishop of Milan, he observed: "Something of the prophetic is abroad in

our time." In his September 29 discourse made to the observers at the third session of the council, Pope Paul seemed, together with the assembled observers, to be doing his part to fulfill prophecy. In an atmosphere of cordiality, surrounded by the representatives of most leading non-Catholic churches, the Supreme Pontiff said:

"Our mutual satisfaction over these repeated meetings of ours . . . is now more lively and trusting. . . . An *abyss* [italics supplied] of diffidence and skepticism, has been mostly bridged over. . . . A friendship has been born. . . . A movement is under way." How much those words sound like the statement penned three quarters of a century ago: "Protestants . . . will reach over the abyss to clasp hands with the Roman power."—*The Great Controversy*, p. 588.

The ecumenism decree consists basically of three chapters. It opens with the expression "the restoration of unity," which is more acceptable to most non-Catholics than "reunion." The first chapter was originally entitled "Principles of *Catholic Ecumenism*." Now it is called "*Catholic Principles of Ecumenism*." This is not just a grammatical change. Its purpose is to indicate that the council feels that fundamentally the movement for Christian unity is a single one, though different groups and churches participate in it. There is to be no such thing as a "Catholic ecumenism," but only one movement in which Catholics will collaborate in full fidelity to their principles.

However, we feel that this editorial change does not alter the fact that it is precisely "fidelity to Catholic principles" which makes for a "separate Catholic brand" of ecumenism. Dr. Lukas Vischer, the official World Council of Churches observer at the Vatican Council, told a group of Adventist workers in Rome recently that Rome's ecumenism "is a marked ecumenism, marked by the past Catholic position." Dr. W. Visser 't Hooft,

the well-known secretary-general of the World Council of Churches, during an interview in Geneva, told me that there is definitely a difference between Catholic ecumenism and that advocated by the World Council of Churches.

"Roman Catholic ecumenism," he said, "is fundamentally a monocentric ecumenism. That means it has just one ecclesiastical center. The Catholic ecumenical position is that others ought to become members of a Roman Catholic Church renewed in the light of the actions of the present council and subsequent events and that we all should someday accept the supremacy of the pope. And really I do not know of a single church in the World Council that believes that it is either necessary or desirable for unity that we all recognize papal supremacy. We believe, on the other hand, that all churches should come into ecumenical conversation on a completely equal basis without saying that their particular ecclesiastical center must be the center for everybody."

Catholic ecumenist Charles Boyer, president of the Unitas Association, gives full support to what Dr. Visser't Hooft says: "Catholics maintain (and non-Catholics realize that Catholics do maintain it) that the real and true aim of the movement towards unity is the acceptance of the Catholic faith by all Christians" (quoted by Donald Gillies in *Unity in the Dark*, London:

Banner of Truth Society, 1964, p. 31).

In 1963 many of the bishops asked that the schema give a clear definition of what the ecumenical movement is. The Unity Secretariat, which prepared the decree, says in effect that it is not possible to give a strict definition, because one is dealing with a movement that is constantly changing as circumstances vary.

Baptism Valid

The basic principle of Catholic ecumenism is that Rome recognizes as members of the church those who have been validly baptized. It also acknowledges that the gifts of God necessary for the constitution of His church exist outside the visible borders of Roman Catholicism in such a way that the separated churches or communities are used by God as means of salvation, albeit in a more limited way.

Cardinal Bea was quoted last summer as saying: "Every baptism that, whether inside or outside the Church, is administered with the right intention, with water and with the words, 'In the name of the Father and of the Son and of the Holy Ghost' links the baptized person organically with Christ, makes him the adoptive child of God, the brother of Christ, and thus makes all who have been baptized brothers of one another."—*The Tablet*, July 25, 1964.

Catholic ecumenists are opening

the doors very widely to church membership. They consider the church like a series of concentric circles with Rome in the middle, the Orthodox near the center, the Anglicans a little further away, the Protestant circle and other non-Catholic Christians still more distant. "Pagans of goodwill" form a sort of final outer circle attached to the center "through baptism of desire," that is, they would become Roman Catholics if they had sufficient religious knowledge and if membership in the Catholic Church became meaningful to them. The old adage "No salvation outside the church" is thus interpreted very broadly.

In regard to the eucharist the Catholic Church seems also to be adopting a more elastic view. In the past Catholic theologians have stated that nothing takes place when Protestant churches celebrate the eucharist. The people are just being deceived. Now the decree indicates that there may be something in Protestant eucharistic services that has connection with Catholic belief in the full reality of the eucharist. Father John J. King (Oblate of Mary Immaculate), superior of the general house of studies in Rome for Oblate priests, a member of the U.S. Bishops' Council press panel, distinguishes three elements in the eucharist: (1) grace, (2) commemoration of Christ, (3) anticipation of full reunion with Christ. He says, "Grace may not be there in non-Catholic eucharistic services, but the last two elements may very well be there in a perhaps imperfect, but real way, which has Christian value."

In considering the relationship of Rome to the "separated brethren," the ecumenism decree acknowledges—and this is in keeping with recent statements by Pope Paul—that the rifts and divisions in Christianity have taken place sometimes not without fault of people on both sides. The general tenor of the document is that although Catholics feel the "separated brethren" do not possess the fullness of what Christ intended to give to His church, there are many Christian values to be found not only in individuals but also in the separated churches, and the Holy Spirit is using these churches and communities for the help of the faithful who belong to them. Nevertheless, they do not enjoy the full unity that Christ desired to lavish upon His church. Only in the Roman Catholic Church, over which "Peter" presides, do they have the full unity for which Christ prayed.

The second chapter of the decree deals with "the practice of ecumenism." Prayer with Orthodox and Prot-

—The Art of Living..... **when**  **you're**
young
Happy New Year
By Miriam Wood

Here is the New Year.

Accept it as a book, spotlessly clean, beautifully new.

Please try not to mar its pages.

Pray that you will be led in all your plans—

You can safely let Christ manage your life.

Never waste time worrying about past failures—

Either you rise above them or you are defeated by them.

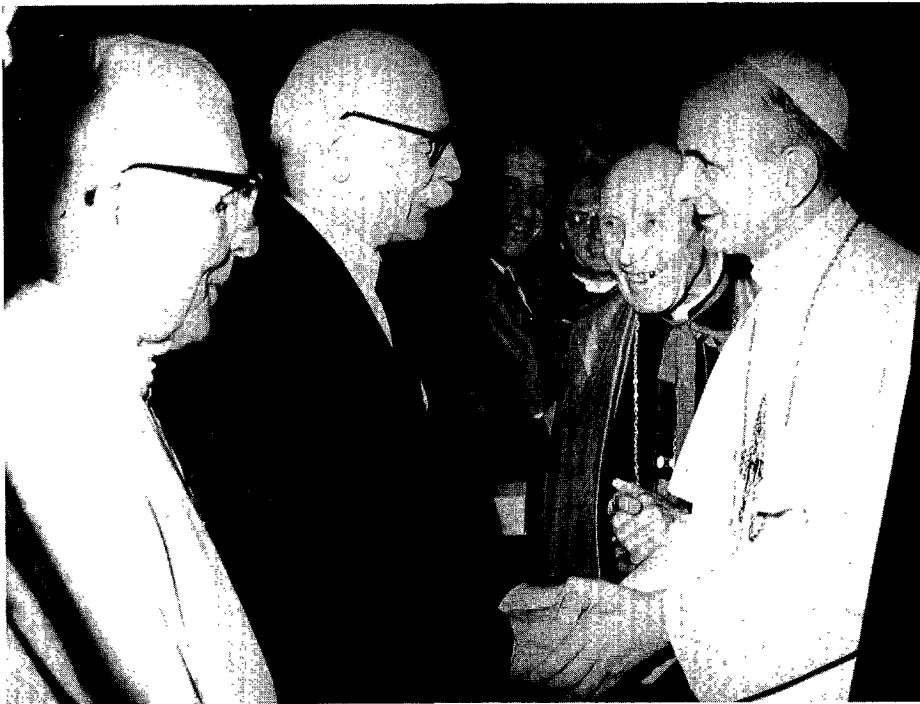
What needs to be done, you can do.

Youth, which in itself is magic, is yours.

Each day is full of glorious adventure.

All heaven is interested in you; so,

Ready for anything, go forward with courage.



FELICI

Pope Paul VI greets Dr. Marc Boegner, for many years president of the French Reformed (Calvinist) Church and former co-president of the World Council of Churches. At Pope's right, Cardinal Bea, president of Vatican Secretariat for the Promotion of Christian Unity.

estants is declared to be under certain circumstances useful, even necessary. It is stated that the renewal of the Catholic Church demands a better knowledge of other Christian groups, and this knowledge can be obtained by such means as organization of institutes, by providing the clergy and laity with ecumenical training and instruction, and through dialog. Catholic ecumenists evidently believe that critical Biblical scholarship of the "form criticism" type, religious liberty, collegiality, Catholic Biblical revival with its basing of all dogmas and doctrines at least "implicitly," "virtually," or "in context" on Scripture, emphasis of sacramental unity, and concern for social, political, cultural, racial, and general international problems can form an acceptable platform for genuine dialog with others.

However, this dialog, as Archbishop Franjo Seper, of Zagreb, Yugoslavia, said, must take place in the spirit of the recent papal encyclical *Ecclesiam suam*. According to this encyclical, dialog is primarily a form of communication to others of truth or beliefs which the Roman Catholic Church holds. For Rome unity is unthinkable without the acceptance of the supreme power of universal jurisdiction and the primacy of honor of the pope. Collegiality, now also finally accepted and promulgated by the Catholic Church, does not change this one iota. The World Council of Churches will not accept this concept as a basis for dialog.

Will Rome join the World Council of Churches? Most Catholic ecumenists would say that in regard to *theological principle* there seems to be nothing to prevent Rome from joining the World Council. The 1950 Toronto statement clearly affirms that any member-church can preserve its own ecclesiology, and everyone inside the council must respect the ecclesiology of the other churches. Father Thomas Stranski, of the Vatican Unity Secretariat, points out, however, that a minority group in the Catholic Church would say that on the level of theory there is theological difficulty in terms of the Catholic magisterium (teaching power of Rome), since Catholics would be given only an equal place in signing or giving commitment to certain World Council statements, and this would represent a conflict with Catholic belief regarding what the magisterium is.

With pastoral principle in mind, young and down-to-earth Father Stranski wonders "Does the WCC really want us? Would they welcome the largest body in Christendom with all that voting power represented by 500 million Catholics versus some 450 million other Christians split up in over 200 churches? Are Roman Catholic people, priests, and bishops prepared enough to think that this gesture is not a compromise of Catholic ecclesiology?" Father Stranski suggests a sort of middle-road cooperation between Rome and Geneva especially in those departments that are

similar and are engaged in duplicate effort (such as refugee work, for example). It would thus seem that in practice the reason for not joining the World Council is based more on prudence and tactics than on principle.

Third Chapter Acknowledges Some Protestant Bodies as Churches

Much could be written about the third and last chapter of the ecumenism decree that deals specifically with the Eastern Orthodox and Western churches not at present in communion with Rome, but space does not permit. Suffice it to say that this is the first Catholic conciliar document that acknowledges that at least some Protestant communities are *churches*. The 1963 edition of the ecumenism schema stuck to the term *communities*. The final decree uses the term churches or ecclesial communities, without doing any labeling and deciding as to which Protestant groups deserve to be called churches and which are communities. It is something new for Rome to consider Protestants in terms of churches. Hitherto she has thought of them only as individuals separated from the Catholic Church. This was still the case in the *Ecclesia* schema during the second session. However, both the constitution *On the Church* and the decree *On Ecumenism*, as finally approved November 21, speak of the relationship of non-Catholics to the Catholic Church not only as that of individuals but also of ecclesial communities.

There is no question that several members of the hierarchy are hitting the ecumenical trail, simply because it seems to be the thing to do. Without doubt the bandwagon spirit is having its effect, and a good number of Catholic bishops, not yet in ecumenical form, find climbing aboard a little strenuous. Some bishops tend to think of ecumenism as a kind of "offensive of politeness" rather than dialog, which is more demanding. Still others want to use ecumenism to embrace non-Catholics or other churches in order to better choke them. As Catholics abandon a Counter Reformation Catholicism, it is hoped that Protestants will abandon an anti-Catholic Protestantism and view Rome, to begin with at least, as a sister church. Protestants would do well to keep in mind the words of Luther, the Great Reformer: "The sceptre of the Lord admits of no bending and joining; but must remain straight and unchanged, the rule of faith and practice" (Luther quoted by Gillies, *Unity in the Dark*, p. 84).

Radioactive Time Clocks and Evolution

(Continued from page 1)

figure of 6,000 years. This in no way weakens the creationist position; it only admits that in some details we cannot hope for absolute exactitude on chronology. Our controversy with evolutionists concerns alleged millions, yea billions, of years.

It is a sobering fact that when churchmen began to accept evolution they likewise began to doubt the historicity of the Mosaic account of ancient men. It seems to us impossible to dissociate our belief in the historical reality of the first chapter of Genesis from the chronology of the Creation, though we frankly admit that God has not seen fit to give us all the details of the chronology. Nor is that necessary.

When we began this series we mentioned that some theologians of an earlier time held as a speculative view that the physical orb called Earth might have been created at a moment in history earlier than Creation week, a moment that corresponded with the opening phrase of Scripture, "In the beginning." Their thinking may have been controlled by the "ruin and restoration" theory, which we earlier declared fanciful, or simply by a speculative mood, but it was *not* controlled by evolutionary premises. These theologians were creationists.

But today when churchmen say they believe that the earth is very old they almost inevitably blur together in one unbroken sequence the concept of a physical orb and of a slowly organized world of living creatures. Which is simply another way of saying that underneath virtually all current discussions of the earth's age lie millions of years of evolutionary activity.

In rather recent years a new kind of evidence has been introduced, which evolutionists believe clearly supports their contention that the earth is of vast age, with all the implications that evolutionists believe reside in this great age. In fact, they believe that this new evidence finally settles the question How old is the earth?

The Area of Radioactivity

We refer to the scientific work in the field of radioactivity. Out of the work done in this and closely related fields have come some of the most revolutionary developments of our present generation, most notable example of which is the work in nuclear fission that has brought forth atomic

bombs. Certain substances, for example, uranium, have what is called radioactive qualities. Radioactivity is the spontaneous disintegration or breakdown of atoms, operating at a different but apparently constant rate for each radioactive substance.

Scientists believe that these known rates of radioactive disintegration provide them with a kind of clock to measure time in the past. Carbon 14, a radioactive form of carbon, is perhaps the best-known illustration. It has been used to estimate the age of the Dead Sea scrolls, for example. And the estimate agrees closely with that reached by other means. But scientists generally admit that the time-measuring quality of Carbon 14 seems to have validity only in a limited time span—a relatively few thousand years, not millions. It was only in the late 1940's that this first widely publicized time clock was discovered.

An exhibit of a time clock presumed to have value in terms of millions of years is the potassium-argon time clock.

In the interest of brevity and simplicity it may be said that these two—Carbon 14 and potassium-argon—illustrate what the scientific world means when it speaks of radioactive time clocks, and the potential resident in all such "clocks."

Now at certain places over the earth igneous—that is, formerly molten—rock is found on the surface. Such rock is considered by geologists as coming from deep within the earth in contrast to the stratified shell. The

theory is that such rock, while molten, has come up through a fissure in the stratified rock, or has been spewed out by volcanoes in the form of lava and ash, and has hardened. Scientists tell us that when measured by the potassium-argon, or similar, time clock, this igneous rock must be considered as of vast age. Geologists then make certain deductions as to the age of the various fossil-bearing strata in relation to the age assigned to the igneous rock, and conclude that the age of these strata is also very great. Now, the stratified cover, or shell, of the earth contains fossils. In that fact lies a problem for creationists, who believe that only a relatively short time has elapsed since God created *living* things, and an even shorter time since a universal flood destroyed all life except Noah and his family.

A creationist might be willing to accept the radioactive-time-clock reading for the great age of the igneous rock, on the assumption that the physical earth was created at some time earlier than Creation week, but what of the fossil-filled strata? That is the question before us. Shall we shut our eyes and close our ears to the radioactive-time-clock deduction that the fossiliferous strata are of vast age, with some strata millions of years older than others? Or, on the other hand, shall we accept the claim that these strata are, indeed, of vast age? To do this, of course, would be to concede the validity of the most important argument for evolution. Which shall we do? We think we need not do either. We need not follow the first course in order to remain loyal Adventists, nor the second course in order to remain scientifically open-minded.

Uncertainties in Dating

It is difficult to pursue very far this whole matter of dating by radioactive time clocks. The subject quickly moves outside the world of all but a few scientific men who specialize in that particular field. We have already noted that deductive procedures are involved in the dating of the strata. But that is not all. Certain assumptions are involved. Assumptions are proper working tools, but we should never forget that they *are* assumptions. One of these is that when the molten rock cools, the radioactive time clock is set back to zero and so must start all over again.

Then, as we earlier mentioned, there is the assumption that the rate of atomic disintegration through all the presumed ages that the radioactive igneous substance lay below has been constant from the very beginning. This, of course, is simply restating the uniformitarian postulate on which

Happy New Year

I do not know, I cannot see,
What God's kind hand prepares for me,
Nor can my glance pierce through the
haze

Which covers all my future ways;
But yet I know that o'er it all
Rules He who notes the sparrow's fall.

I know the hand that hath me fed,
And through the year my feet hath led;
I know the everlasting arm
That hath upheld and kept from harm.
I trust Him as my God and guide
And know that He will still provide.

I know not where His hand shall lead,
Through desert wastes, o'er flowery mead,
Mid tangled thicket set with thorn,
Mid gloom of night or glow of morn;
But still I know my Father's hand
Will bring me to His goodly land.

Farewell, Old Year, with goodness crowned,
A hand divine hath set thy bound.
Welcome the New Year, which shall bring
Fresh blessings from my God and King.
The Old we leave without a tear,
The New we hail without a fear.

—Anonymous

much scientific reasoning rests—indeed, must rest if there are to be any foundations on which to build working theories in the realm of nature. But we have already provided some evidence to suggest that uniformitarianism may properly be challenged in various situations. Really, is not even the most brilliant scientist more than audacious to speak with calm assurance about the uniform action of nature over a period of a few billion years, which is the range of scientific thinking in regard to the earth?

Again, the present sedimentary strata that constitute the outer crust of the earth were formed from already existing matter—matter that had radioactive material. We have only the occasional intrusions and extrusions from below to give us our basis for deductions. We know practically nothing of the earth below the strata.

Now as a fact, we thought we knew *far more* about the eternity of matter and of energy—we called the two concepts axioms, so sure were we. Yet we had to revise our whole thinking on these two alleged axioms, as we discovered. And it was all because of larger knowledge of radioactive matter that the scientists gained in five years of time.

As a current illustration of how uncertain and tentative are our conclusions regarding radioactivity, and how even small additions to our knowledge demand new concepts, take the work recently done at the Westinghouse Research Laboratories. We quote from a news release sent out by Westinghouse, dated June 9, 1964:

"Westinghouse research scientists have found a way to prolong the lives of atoms.

"The atoms involved are radioactive. That is, sooner or later they decay, or die, releasing some form of radiation and changing their mass or charge. This self-destruction always occurs in the same way and in an exact, predictable period of time.

"This so-called half-life of an atom's nucleus can range from billionths of a second up to many millions of years.

"Traditionally, these atomic lifetimes have been beyond man's control—unaffected by heat, pressure, or other changes in environment. Like the speed of light or the acceleration of gravity, they were generally regarded as fixed constants of Nature.

"Only one atom, beryllium-7, has ever been known to disobey this orderly scheme of things. In 1947, Emilio Segre, Nobel laureate of the University of California, altered its nuclear lifetime by less than one-tenth of one per cent through chemical changes in the environment of the nucleus.

"Now, using purely physical means

In the Morning

By JESSIE W. WILSON

Lord, in the morning
I lift my voice to Thee.
With prayer and supplication
I bow on bended knee.

'Tis worth more than gold or silver
When the happy moments fly,
To know that we are partners,
Just You, dear Lord, and I.

and a new principle of modern physics, scientists at the Westinghouse Research Laboratories have discovered how to extend the lifetimes of certain atomic nuclei by more significant amounts."

How much change these scientists have been able to produce in their initial work, or whether they prolonged or shortened atomic lifetimes, is not the real point. Their work is "significant"—if for no other reason than that the change produced calls into question the assumption on which radioactive-time-clock reckoning has been built. If we are not justified in assuming that "atomic lifetimes" are "fixed constants of nature," then what happens to the uniformitarian assumption that underlies the whole age-dating procedures?

A Warning

We would not press the matter beyond reason, though it is hard to overestimate the significance of this current research work. Nor would we hasten to sweeping conclusions. But we believe that all workers in the field of radioactive time clocks should find here a warning against the kind of dogmatic conclusions that have marked their labors at times. Let us not forget that the whole field of radioactivity is very new—in fact work with the potassium-argon "clock," for example, has taken place only in the last decade, and with Carbon 14, only since World War II. But in this brief time certain scientists are beginning to revise their thinking in a way that may vitiate some of the most primary assumptions underlying earlier conclusions.*

We would not discount scientific theories; far from it. But we plead for a sharper realization of their great limitations, and even more so, of assumptions. There is much more research needed before we are justified in dogmatizing in this whole area of

time clocks. We cannot believe that anyone would be ready to discount the ordinary meaning of the Creation record in favor of largely unverified, and perhaps in part unverifiable, assumptions on radioactivity.

No scholar, Adventist or otherwise, is called upon to bow in deep obeisance because great names can be cited in behalf of a new scientific view. The very proper mood in the scientific realm is to view every new theory and idea with a rather critical eye. Let no Adventist scholar forget this. Furthermore, it is not unscientific to entertain grave doubts about the validity of even the most plausible theory if it conflicts with conclusions that the individual feels the long years have justified his holding to. Unless a person keeps this guiding principle in mind he will be tossed about by any and every new theory that has any plausibility whatever. The history of science presents a picture of many plausible theories that have had a vogue for a time and then later been discredited, despite the evidence that had apparently supported them.

Note this: Scientists affirm that a radioactive time clock gives direct testimony to the age of the igneous rocks, but they admit that it gives only indirect testimony to the age of the stratified rocks. In other words, the age of the latter is determined by a process of deduction. This is no quibble. Deductions are not objective data, but conclusions reached by certain logical processes. Here, too often in the past, logical fallacies have crept in, as the history of science reveals. If we allow that the physical, inert earth existed before Creation week, then the age of the igneous rocks may partially reveal the great age of this inert earth—but nothing more.

Again, we can all agree that these time clocks may have a real validity if conditions in our earth have always been as we see them now. But what proof is there that vast, cataclysmic events of the long past might not have altered the pattern of radioactivity? Vast changes, we believe, may have occurred in our earth at the time of the Flood, so that "the world that then was, being overflowed with water, perished" (2 Peter 3:6). These changes may have involved the distribution of the families of radioactive elements and thereby have given a false appearance of age. There are those among us who feel that the Flood also involved changes in the atmospheric heavens immediately above us, perhaps as to their density and as to their moisture content. This cosmic catastrophe, and vast climatic changes, might have changed the force and concentration of the various rays that beat down upon our earth from inter-

* Those who wish to examine further this piece of research should write to Westinghouse Research and Development Center, Pittsburgh 35, Pennsylvania, and request a copy of Scientific Paper 64-8c2-115—PL, September 1, 1964, by S. L. Ruby and R. R. Ferber. See also *Chemical and Engineering News*, June 22, 1964, page 43.

stellar space. This, in turn, might conceivably affect the validity of the Carbon 14 method of dating.

We frankly confess that we do not know all that happened in the past, and that we must therefore content ourselves with a little speculation. But it is a kind of speculation that within limits is justified. Scientists routinely employ this technique. Now to one who believes the Biblical record of the Flood, is it unreasonable to hold that various laws we now see operating at a certain rate in our earth might have operated at a vastly different rate in "the world that then was"? We simply raise the question. It is one that can never be surely answered in this present world. But we think the question relevant to the subject under discussion, namely, the scientists' projection into the dim past of laws that now seem to operate in the field of radioactivity.

Others Make Assumptions

Here is the place to recall the statement we earlier quoted from Einstein to the effect that a certain problem in astronomy could be solved by assuming a change in the operation of the law of gravitation when great distances are involved. Whether this is so is beside the point in this context and really irrelevant to us poor earth dwellers. But what is highly relevant is the unblushing admission of learned scientists that it is reasonable to create an assumption that the operation of laws may differ under differing conditions—in the case of gravity, a difference in distance.

Let us never forget that one of the prime assumptions underlying evolution, particularly in the realm of geology, is an assumption known as uniformitarianism, namely, that the operations of nature are uniform and have always been uniform, and that therefore the present is the measure of the past, and all the past. This obviously must be an assumption, since it is not subject to demonstration or proof. As we have noted, Einstein calmly sets forth as scientifically plausible that Newton's assumption regarding the operation of the law of gravity might change with great distance in space. Why might not some other laws change with great distance in time, or great changes in the earth, as at the Flood? What is equally important, perhaps even more important, might not the assumptions of scientists as to how certain laws of nature operate, change with the addition of new discoveries in the realm of science? Until the day that we have learned all that there is to learn about nature, that possibility always lurks in the background.

F. D. N.

(Concluded next week)



Dean's Matches

By Enid Sparks

SEVEN-YEAR-OLD DEAN liked to watch the pretty red and orange flames of burning matches. His mother had told him many times never to strike a match, and he had promised to obey. But one day he forgot his promise.

On this day there was a special service at the church; and as Dean hurried up the walk with his parents, he saw a small package of matches lying by the steps. Quickly he picked up the package and slipped it into his pocket. Of course, he planned to give the matches to his mother, but it would be fun to have them to himself for a while.

Entering the church, Dean started to follow his mother and daddy down the aisle to their pew. Then he saw his Auntie Ladd sitting by herself across the aisle.

"Mother," whispered Dean, "may I sit with Auntie Ladd?"

As his mother hesitated, Dean added, "I'll be very quiet!"

At last Dean's mother nodded. "Just this once," she said.

Dean tiptoed across the aisle and sat down beside Auntie Ladd at the end of the pew. Dean's favorite aunt was glad to see him. She smiled and gave his hand a big squeeze. Then she went back to watching the missionary film on the big screen up front.

Dean watched the pictures for a while. But soon he grew tired of sitting still. He squirmed in his seat, trying to think of something to do.

Then, suddenly, he remembered the

package of matches he had found. He took the thin paper folder from his pocket. For a moment he held it in his hand and looked at the cover. Then he opened the folder and tore out one of the matches.

"What a pretty color the match head is!" Dean thought to himself, drawing the match across the edge of the folder.

Before Dean knew what was happening, the match burst into a bright flame and burned his finger.

"Ouch!" Dean exclaimed loudly and dropped the match on the floor.

Auntie Ladd looked at him quickly. "Oh, are you hurt?" she whispered.

Dean shook his head even though his finger hurt him very much. He sat back in his seat and looked toward the screen. To his horror, he saw a wisp of smoke moving across it.

Pastor Green saw it too. "Something seems to be burning!" he exclaimed. "Will someone please examine the cords?"

"It's only a match!" Auntie Ladd quickly explained to the usher. "I thought I put it out."

At once the usher found the match and extinguished it. Then everyone went back to watching the film. That is, everyone except Dean. His face felt as hot as though it had been burned by the match, and he fought back his tears of shame. He knew that his mother and father knew he had struck the match. And worst of all, he knew that Jesus knew too.

Dean swallowed hard and fought back his tears. Then he bowed his head. In his prayer he promised Jesus that he would never again play with matches. From now on he would try much harder to remember the Bible verse "Children, obey your parents in the Lord."

When the service was over, Dean's mother did not mention the match to Dean. But you can be sure that now Dean is happy to give his mother all the matches he finds, for he knows that matches aren't playthings.

Suddenly Dean remembered the package of matches he had found. He took the folder from his pocket, then tore out one of the matches. As he struck it, it burst into flame and burned his finger.

JEANIE MCCOY, ARTIST





For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



By Margaret E. Sangster

The New Leaf



WITH the coming of each new year we talk lengthily about turning over a new leaf. But, take it all in all, we don't see a great deal written about what shall be done with the new leaf after it has been turned.

And yet the most important part comes after the turning! The most important part of the whole affair is the writing that will be done upon the new leaf. Whether it shall be a blurred writing or a clear, even page of script; whether it shall be a neatly lettered new leaf or one upon which many conflicting characters have been jotted down; whether it shall be written in forceful prose or beautiful singing verse; whether it shall be lyric, with the loveliness of sweet thought and kind deeds, or whether it shall be a drab thing—just many printed words, linked together by commas and semicolons.

When I was a child, a wide-eyed little girl with strange ideas, which I kept, for the most part, tight locked in my groping small brain, I heard much talk of the turning of a new leaf, and the words made a picture in my mind that I have never been able to lay quite aside. The words did not create for me the picture of a giant book of life with the pages turning

slowly, one every year. I could shut my eyes and see, instead, the picture of a mighty forest, in which the trees were the trees of late autumn; the saddened trees that are covered with dull brown leaves that are just about to fall to the ground.

But one tree I always saw, in my mind picture, a very small, slender tree, bare of all leaves except one. And that leaf was a *new leaf*—a leaf that was tinted in the soft, almost indescribable green that is a part of April, a part of the freshness and joy and tender madness of early spring. And as I watched, in my mind picture, a wind would come blowing through the sorrowful wood. And the dark leaves would fall, in a wistful way, from the lonely trees. But on the slender, small tree the new leaf would only sway back and forth, and would not fall. And as the wind brushed by, trying to dislodge it, the leaf would turn softly on its slim branch. And I would see the underside of it, looking softer, even, than

the top, and delicately veined and of a silvery iridescence. And I would say in my heart, "Turning over a new leaf! Turning over a new leaf!" And I would wonder, even as I said it, what the thing meant, what it was all about.

I was quite a big girl, I fancy, before the words "turning a new leaf" assumed their proper meaning to me, before I realized that the figure of speech stood for the making of new resolutions, a beginning again, of making a fresh start. I was quite a big girl before I knew enough to laugh at the mental picture of my childhood. But even though I laughed—*though I still laugh*—the picture has remained with me!

And perhaps, after all, it is not such a bad picture to think of! For many lives are like forests, tired, unhappy forests, in which the leaves of many worn-out years are still clinging to the trees, clinging until a sharp wind blows from the sky and dislodges the brown stems and clears the

branches of disappointment and failure and regret. And it's nice to think that there is one leaf—a new leaf—that the wind cannot dislodge; that will turn over, showing a silvery underside, but will not fall; that will dance upon the breeze, but will not allow itself to be broken!

What Comes After

But I fear that I am getting far away from my starting-point. I didn't intend to write about forests, and childish ideas, and the sort of leaves that grow upon trees. I meant to write about what comes after the turning of a new leaf in life's great record book—about what comes *after*, not about the business of flicking it over with a careless thumb and forefinger.

I once heard a businessman talking to a friend of his. The man was a worldly person who worked in a hard, sharp way for the dollars that he earned; who was honest, but unbending; who never cheated, but who never helped; who was fair, but seldom generous.

The friend? He was a minister of the gospel, a man of God who worked in a small church for a very small salary; who helped every one; who gave of everything that he possessed. The two men were totally different in every way, and yet they were friends. They had gone to school together, they had grown up in the same little town. And once every so often they came together for an hour or two, snatched from their busy lives, to talk over their yesterdays!

It was a few days before the coming of the new year that I happened to hear the two men speaking. I was passing through the room in which they sat together, and a sentence or two of conversation came to my ears. The businessman was speaking.

"I make a point," he was saying, in his hard, carefully modulated voice, "of turning over a new leaf every year—of making a number of resolutions that I always intend to keep. I write them down in a notebook, and put that notebook in the top drawer of my desk, in a little strong box—"

The minister interrupted. He was laughing, but a sorry note lay beneath his mirth.

"And I'll warrant," he said, "that you don't look at the book until the following January!" He paused, and then: "Wouldn't it be better," he asked, "to keep the book right out on the top of your desk—not laid away in a strong box? Then you could write in it occasionally! It isn't so much the turning of a new leaf that counts; it's the being able to remember that the leaf has been turned,

and that it's waiting to be written upon!"

That was all that I heard as I passed through the room. But it was enough to give me themes for a dozen articles—subjects, were I an artist, for a dozen pictures! It isn't so much the turning of a new leaf, the making of resolutions, that counts; it's the keeping of the resolutions, and the remembering to write upon the new

leaf, once it has been turned, that is important.

And, last but not by any means least, it's the ability to keep your writing legible and clear, and to write inspiring passages and messages of cheer and words of friendship that counts! It's the ability to keep the page neat, and lovely, and free of blots.—Reprinted from *The Church Officers' Gazette*.

Fellowship of Prayer

"No Case Too Difficult"

"Our son, whom you prayed for a number of years ago, is taking an active part in church work."—Mrs. E., of Oregon.

"Some months ago I asked you to pray that my daughter would return home. Just yesterday she came in a cab. I do know God had a protecting hand over her."—Mrs. R., of Maryland.

"It is with praise and thanksgiving in my heart that I write to you today. A number of years ago I wrote asking for united prayer for my husband, that he would quit his smoking and drinking. It has now been a year and eight months since he smoked his last cigarette. He is gradually leaving off drinking. He says he is getting disgusted with it. He wants to be a Christian and believes in Jesus. He can name many instances when he knows God spared his life. He is not well and sometimes can hardly endure the pain he suffers. I am humbly requesting prayer for his conversion and also for his healing if it is God's will. There is nothing too hard for our dear Saviour, no case too difficult for the Great Physician."—Mrs. S., of California.

"The Lord Never Fails"

"Thank you for helping me to pray for my four children, who were once in the truth, that they would return. One daughter has returned, and with her, her husband and his mother and one daughter, who attends the academy. God bless you for all your prayers. Please help me pray for the others."—Mrs. G., of California.

"A few years ago my daughter was outside of the ark of safety. I wrote asking that she return. I am happy to report she has returned and is working in the small church near her home. Thank you for your prayers. The Lord never fails if we trust Him."—Mrs. B., of Colorado.

Influence Counts

"If the love of God is in the heart, it will be manifested in the life. The sweet savor of Christ will surround us, and our influence will elevate and bless. . . . If your daily life is a testimony to the purity and sincerity of your faith, and others are convinced that you desire to benefit them, your efforts will not be wholly lost."—*Steps to Christ*, p. 83.

"Never should we begin to commit our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions."—*Christ's Object Lessons*, pp. 341, 342.

"If . . . you had wholly followed the Lord, He would have magnified His power in your midst. Sinners would have been converted, and backsliders reclaimed by your influence."—*Testimonies*, vol. 2, pp. 124, 125.

"The ambassadors of Christ have a responsible and sacred work before them. . . . Their influence decides the destiny of souls for whom Christ died."—*Ibid.*, vol. 3, p. 60.

The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we co-operate with Him in the work of saving souls."—*Christ's Object Lessons*, p. 340.

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



Our Mediator—Christ, not Rome

One of the things that caught our attention almost immediately when we visited Rome last year was the presence of the symbols of papal authority throughout the city. On buildings, on gates, on walls—almost everywhere, in fact—appeared the keys of Peter and the pope's tiara, reminders of the power exercised for so many centuries by the Roman Church.

Recently the Pope referred to these symbols in a mid-week audience attended by some 4,000 persons. In his introductory remarks he said: "It is our feeling that your first impression of the meeting with the Pope was most likely the impression of authority. The impression is correct. Here in Rome everything speaks of authority. The keys of Peter are everywhere. The presence of the Pope, visible head of the church, increases this impression, reminding all that a supreme power exists. Yes, here we are at the center of the church's authority."

The Pope went on to equate the authority of the Roman church with the authority of Christ. "You who have the feeling of the church know very well that the authority of the church . . . has been set up by Christ. It is His thought, His will, and His word." Thus, "before the authority of the church we must feel ourselves before Christ. To refuse it means to reject the love of Christ, for the authority of the church is also an instrument of His love."

When the Pope referred to the "church," he had in mind the Roman church, not the Christian church as a whole. This is clear, for after taking note of the fact that the exercise of supreme religious authority by the pontiff arouses "interest and admiration in some, distrust and rejection in others," he referred disparagingly to "a Protestant and modernist mentality" which denies "the need and legitimate existence of an intermediate authority between man and God."

The Protestant Position

The Pope apparently fails to understand the Protestant position. Protestants do not deny "the need and legitimate existence of an intermediate authority between man and God," they simply reject the papacy as being that "intermediate authority." The Bible says that "there is one God, and *one mediator* between God and men, *the man Christ Jesus*" (1 Tim. 2:5). This they accept. The Bible says further that "the Spirit itself maketh intercession for us" (Rom. 8:26). Protestants do not feel the need for the good offices of the papacy to represent them before God when God Himself has provided Christ as their great High Priest and mediator, and when the Holy Spirit "maketh intercession for the saints" (verse 27).

We are certain that the Pope's remarks about papal authority jolted the ecumenists who have naively hoped that Rome might relinquish some of her claims and teachings in order to create a more favorable climate for dialog. Perhaps it is all to the good that they received this sharp reminder of the fact that Rome has not departed from her historic position, namely, that she never changes. It is not too late for them to forsake their Reformation-betraying course, and dedicate themselves anew to the shining religious principles that for

nearly 450 years have made Protestantism a beacon of hope and truth for guilt-laden sinners lost in the darkness of superstition, and discouraged by their futile efforts to be saved by works.

K. H. W.

Sabbath Morning Worship

Two weeks ago we considered a number of suggestions from REVIEW readers about what is being done, or may be done, to conserve our church membership. This week let us give thought to the Sabbath morning worship service as it relates to this problem.

The unique character of the Sabbath morning hour of worship results from the fact that it brings the members of God's family on earth together into His presence, in His sanctuary, and on His holy day. During the week we have met Him more or less informally, in private and family devotions in our own homes; now we gather before Him as a corporate body, in a more formal act of collective worship.

At the worship hour each Sabbath morning we come together to acknowledge our Father in heaven as Creator, Redeemer, and Lord; to express our gratitude for His infinite goodness; to listen to His still, small voice speaking to us through the clatter of life; to receive wisdom and grace sufficient to meet life's problems and disappointments; to find the strength and courage that come from fellowship with others, in our own never-ending warfare against the world, the flesh, and the devil. "We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God."—*The Ministry of Healing*, p. 58. That we may realize these objectives during the worship hour, it is necessary to tune out the confusing static of things earthly and to keep our thoughts sharply focused on the wave length of heaven. A soul-stirring solemnity and holy joy should pervade the Sabbath morning hour of worship.

To this end, the very first moment of the Sabbath morning service should usher the worshipers into the very presence of God. Thenceforth no word or procedure should be permitted to detract the attention from things of eternal importance, or from present duty in view of them. Announcements, church business, and the promotion of church activities, proper and important though they be, are best cared for *preceding* the worship service. A clear demarcation between things sacred and things common—including wholly right and proper church activities—is an important factor in making the divine presence felt. Even introductions and expressions of appreciation, where necessary, should direct thoughts heavenward by focusing attention, not on those participating, but on their message in word and song. Folksy comments and intentionally humorous remarks have no place in the worship service.

A printed or mimeographed church bulletin, effectively used, will reduce oral announcements to what may prove to be an unavoidable minimum. When announcements are made orally they should be as brief as well-chosen words can make them. In many of our churches the pastor or an elder makes the announcements and conducts necessary church business before the ministers enter. We believe this procedure has much to commend

it, in view of the fact that such matters, right and proper though they be, often tend to turn the thoughts from God and thus mar the sacred sense of His presence. Why should there not be one hour during the week when, like Mary of old, we can sit together at the feet of Jesus; transported wholly to a consideration of those better things that cannot be taken from us?

The Length of the Service

Another important factor in planning a meaningful worship service is a conscious regulation of its length. Present are people of varied age, education, physical strength, and capacity to benefit from it. Our little ones are with us, even from infancy, in order that they may become accustomed to God's house. Now, there is a definite limit to the length of time during which young children, many elderly persons, and others with limited physical strength can be expected to remain motionless, often on relatively uncomfortable pews, to concentrate their attention, and to profit from the service. Furthermore, when children tire, their parents' attention and often that of others seated nearby is diverted from the service. If children's powers of endurance are taxed beyond reasonable limits, they are almost certain to develop a negative attitude toward the church service. And let us not forget that hungry non-Adventist husbands waiting for wives to return from a lengthy church service are not going to be favorably impressed by their tardy arrival.

For these and other reasons, the entire Sabbath morning worship service, from first to last, should not exceed an hour, or perhaps an hour and five or ten minutes *at the most*, except on Sabbaths when the communion service is celebrated. Even on these occasions careful planning will make it possible to conclude the service in somewhat *less* than an hour and a half. A service prolonged beyond a reasonable attention span progressively defeats its own purpose. Some may prefer to spend more of the Sabbath hours in religious services, but this desire should not become a pretext for compelling all to do so. If a sufficient number are so minded, let another service be held later in the day for those who wish to attend—a vesper service perhaps. It is better that people should leave the Sabbath morning service reluctantly, hungry for more, instead of sated and weary.

A recent letter from a faithful mother of several young children, whose husband is not a Seventh-day Adventist, laments that the Sabbath morning worship service in her church confronts her with a "domestic dilemma." By the time the sermon begins—often after twelve o'clock—the children are already restless from an hour of preliminaries. On Sabbaths when Communion is celebrated, the service may not be over until three o'clock, or even later. This situation, we hope, is an extreme exception. It would be difficult to imagine greater torture for little children (or their parents), or a more certain way of turning them against the church. Can anyone blame the little ones—and their parents—for dreading such a service? or for ceasing to attend? or for hesitating to invite a friend?

Finally, we need to cultivate a spirit of reverence for the sanctuary. Except for conversation directly related, and necessary, to the service of the day, there should be *silence*. How much we lose, and how many visitors and new converts must be distressed by the irreverence so painfully evident in some of our churches! A warm-hearted handshake and a smile that reflects the love of Christ are a sufficient greeting, if one be needed. The house of the Lord is a place to commune with Him, not to visit with friends. As we leave its sacred precincts each Sabbath our hearts should burn within us because we have met with Him, face to face.

May God give all whose duty it is to plan the Sabbath morning worship service, the wisdom and grace to make it one that will lift our dear people into God's presence, one to which they will look forward with anticipation, one whose impression will not soon fade from memory, one that will prepare them to live forever in His presence. Rightly planned and conducted, the Sabbath morning hour of worship can be a powerful influence to conserve our membership.

R. F. C.

The New Year

As we reach the closing hours of 1964, we pause to survey the old year and look hopefully to the new.

The old year departs unlamented, for it has been marked by troubled conditions and unhappy events. International misunderstandings have increased. Mob action has been commonplace. Currencies have been unstable. Crime rates have risen. Governments have tottered. Immorality has increased. The nuclear threat has escalated as the number of nations with A-bombs has grown.

Perhaps the new year will not be much different from the old; we do not know. We do know that God has not abandoned our troubled world. We know that in spite of mounting wickedness and apparently insoluble problems, the earth is not without a Ruler. God still reigns. "Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*The Ministry of Healing*, p. 417.

How wonderfully reassuring it is to know that the All-wise, All-powerful God "orders that which His providence sees best." In the new year experiences may come to us that we shall not understand. Trials may come that we shall find hard to bear. Reverses may come that will appear cruel and unfair. But if God in His infinite wisdom orders them because they are "best," why should we rebel and complain? We should, rather, accept them with gratitude, seek to understand their purpose, and learn whatever lessons they may be able to teach us.

No Need for Fear

Many in the world look to the new year with apprehension and fear. As Christians we should not. Has God not been good to us in the past? Has He not planned for us better than we could have planned for ourselves? Has He not led us "in the paths of righteousness" and "beside the still waters"? Has He not sustained us in trial? Then let us believe that His mercies will continue. The past should give us confidence. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196. Let us often review the bright chapters in our religious experience. This will cheer our spirits and scatter the thick clouds of anxiety.

The familiar greeting Happy New Year carries a wish that the new year may be free of trials, setbacks, and tragedies. But whether this wish is realized is unimportant. Not what comes to us, but how we relate is important. If our life is God-centered, if we know Jesus as a personal Saviour, if we trust in Providence, we shall have peace even in the midst of overwhelming disaster. To us will be fulfilled the promise: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

So, "trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (verse 4)—for every day of 1965.

K. H. W.

Reports From Far and Near

A Miracle of Grace IN BURMA

By W. L. Murrill, *President, Burma Union Mission*

COMPARED with some other leading non-Christian religions, Buddhism, especially Hinayana Buddhism as practiced in Burma, Thailand, and Ceylon, is a comparatively clean religion and teaches many excellent principles. For the most part, Buddhists in these countries are satisfied with their religion and are not thirsting for a better way of life.

Christian missions in Burma have made a relatively small number of converts. Except for certain ethical principles that Buddhists and Christians hold in common, there has been a great gulf between the two religions. Buddhists do not believe in God, they do not recognize a Creator, and the majority know very little about the Bible. It has been difficult to find ways of interpreting the gospel to them in such a way as to win their interest and enable them to understand the plan of salvation.

The change from Buddhism to Christianity involves a drastic reorientation in one's thinking and way of life. Many of those who have embraced Christianity and been baptized have not been able to complete the adjustment, but have turned back to Buddhism. It is a miracle of God's grace when a devout Burmese Buddhist is converted, and especially so when he continues to grow and mature in Christian experience.

It is a thrill to witness the power of God at work in the heart and life of a person who formerly had no knowledge of the true God, to see him respond to the gospel and be baptized into the remnant church. It gives even greater satisfaction to witness the spiritual growth that takes place after baptism, to see him grow into a mature, active, responsible member of the family of God. Let me tell you about such a family in our little church in Maymyo in Upper Burma.

U Tun Shein was born of Buddhist parents in the little village called Pandaw about 75 miles south of Mandalay. His parents being very poor, he did not have the opportunity to study in a regular school. The only education available to him was at the monastery school in his village, under Buddhist monks.

After studying at the monastery for some years, and while still quite young,

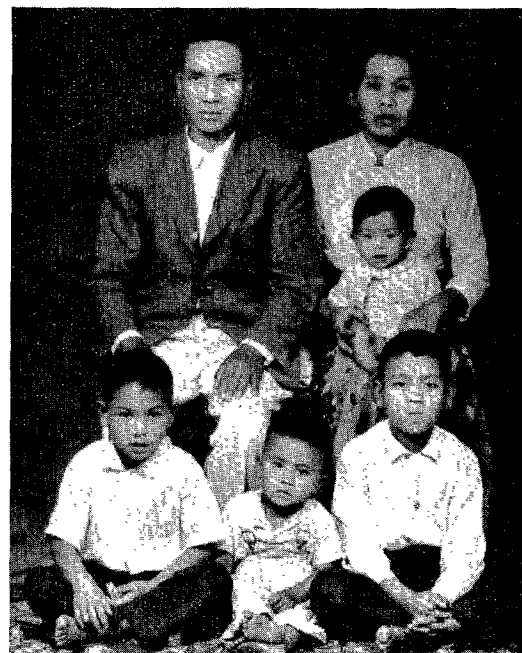
U Tun Shein put on the yellow robe and became a monk himself. After three years, however, he became dissatisfied with this way of life and left the priesthood. In 1959 U Tun Shein first came in contact with Seventh-day Adventists. In that year he attended a series of evangelistic meetings in Maymyo conducted by P. A. Parker and R. H. Woolsey, and in 1961 he was baptized.

Several months ago my family and I spent a few weeks in Maymyo. We were much impressed with this fine family, and were pleased to observe the wonderful progress they have made in their Christian experience. The entire family was always present and on time for every church service. U Tun Shein was serving as Sabbath school secretary and church deacon. I learned that he paid his tithe faithfully, and was active in sharing his faith with his friends and neighbors. As I listened to the prayers he offered I could hardly believe that only a short time ago this man knew almost nothing about the Christian faith.

Interested to learn more about U Tun Shein's background, I asked him what it was about the Advent message that led him to want to be a member of our church. I asked him to write out his experience, and some weeks later I was happy to receive the following information from him:

"One night in 1956 I had a dream. In the sky above the Seventh-day Adventist mission compound I saw what appeared to me to be a divine being with outstretched arms. I was greatly perplexed by this vision, and wondered whether it had some special meaning for me or whether it was just an ordinary dream. This dream was still vivid in my memory in 1959 when Pastors P. A. Parker, R. H. Woolsey, Saya E. Han, and Saya E. Dwe began evangelistic meetings in a tent at the mission compound.

"As a Buddhist, I had faith in such things as fortune telling, charms, and amulets, and I worshiped the spirits also. I had an image of a spirit in my home. At that time I was not in good health, and my family was poor in body and spirit. Some of my friends advised us to give wine and chickens to the spirits, and we did as they told us. We also offered



U Tun Shein and his family, of Maymyo, Burma.

bananas and coconuts. But there was no benefit. I was not satisfied with my religion. I wanted to find the true religion and the true God. I began to think and search. I found some truth, but at times I unwittingly believed what is false. Again my mind went back to the spirits, charms, fortune telling, and amulets. We were afraid that the evil spirits would cause us more trouble.

"One day I told the spirits that if they helped me and showed me their power within one year, I would worship them; but if they did not, I would have nothing more to do with them.

"It was at this time that I learned about the meetings that were soon to start at the mission compound. A friend who was living with me told me that the American missionaries were going to tell about the atomic bomb. This subject sounded interesting to me, and I decided to accompany my friends to the meeting. At the meetings I learned that only a few atomic bombs could destroy the whole country of Burma. I learned, also, that God will cleanse the earth with fire, and that one day all sin and trouble will be eradicated from the earth. Then I realized that I was listening to a religious sermon.

"Many people came to the meetings night after night and listened attentively. I appreciated the messages and became very much interested. I attended regularly and received such books as *Steps to Christ*, *The Marked Bible*, *Tested Ways to Health*, and the Holy Bible.

"One night the sermon was on the Ten Commandments. When I learned that I should have no other gods, I knew that it was truth. I believed that God only

has the power to create and sustain the things in the world. I therefore decided to throw away all idols, amulets, and charms. A few nights later the evangelist talked about tobacco. I was convinced that God is not pleased with smoking. When pledge cards were distributed, I decided to sign the pledge and stop smoking. I have not smoked another cigar since that meeting.

"I was a very short-tempered man. I used to beat my children and my wife frequently. I did not speak kindly to my wife. One night there was a sermon on home relations. The evangelist said, 'There is no happiness in the home if God is not there. But if God is in the home there is happiness.' This message caused me to recognize my faults. I said to myself, I ought to worship God only, if our home is to be a happy one.

"I had already stopped worshipping spirits and had thrown away my amulets, charms, and images. I asked God to help me overcome my bad temper, and to help me to be a good husband and father. I accepted Jesus fully as my Saviour, and on April 29, 1961, I was baptized by G. C. Smedley.

"I spoke to my wife about the peace and happiness that we were enjoying in our home now. I tried to show her a good example in all things. My wife realized that God had transformed my life and had made our home a happy one. I invited her to accompany me to the church, and she was happy to do so. I asked her to stop smoking, and with the help of God she too was able to overcome this habit. She also stopped eating unclean foods. Soon she accepted Jesus as her Saviour and was baptized by P. A. Parker on July 7, 1962."

U Tun Shein closed his letter with this brief inspiring prayer: "O God, our Father, be with us Thy children. Give us strength so that we may be able to walk in Thy way. We pray Thee in the name of Jesus. Amen."

God is answering that prayer daily, and U Tun Shein and his wife are faithfully walking in the light of truth that God has revealed to them. Truly, "the gospel of Christ . . . is the power of God unto salvation to every one that believeth" (Rom. 1:16).

The Middle East Division Council

By C. L. Torrey, *Treasurer*
General Conference

Today more than 110 million Moslems live in the countries comprising the territory of the Middle East Division—Turkey, Lebanon, Syria, Jordan, Iraq, Iran, Saudi Arabia, Yemen, Sudan, Egypt, Libya, and Cyprus.

The Middle East Division met in session November 11 with the president, R. A. Wilcox, presiding. Each of the 60 delegates, including the division committee members, attending this council contributed to its success. A spirit of Christian fellowship prevailed, and it is believed that the plans laid for 1965 will result in a more rapid expansion of the work.

Our work in the Middle East began 84 years ago, in 1880. Because of difficult conditions, progress has been slow. The fine group of administrators and evangelistic and other workers throughout the field are dedicated to the finishing of their task. They believe that the Spirit of God is touching the hearts of the peoples of these countries, and that a new day is dawning.

At present more than 12,000 people, both Christian and Moslem, are enrolled in the Voice of Prophecy Bible Correspondence Course. This is a new development, and the workers and our people generally are greatly encouraged to believe that a large number of souls will be won through this means.

New churches have been, or are being, erected in large centers such as Cairo in Egypt, Beirut in Lebanon, Amman in Jordan, Baghdad and Basra in Iraq, Istanbul in Turkey, and Teheran in Iran. A second new church in Beirut is now under construction. The work is going forward as funds become available. This church will seat approximately 700. Four hundred are now attending services.

The Middle East College, formerly a junior college, has been raised to the senior college status and is doing excellent work in preparing young men and women for service. This college has recently been affiliated with Loma Linda University. This arrangement will bring strength to the college, and through it to the entire division. Approximately 140 of the workers in the Middle East have received training at Middle East College.

The publishing house in Beirut, established in 1947, publishes literature for the entire field in Arabic, Armenian, English, Turkish, and Farsee. Sales for the first nine months of 1964 have increased by 10 per cent over the same period of 1963. During the summer, 59 student colporteurs were in the field. They earned 51 full and partial scholarships.

The watchword in the Middle East Division is "evangelism." The evangelistic efforts held during 1964 have resulted

in the baptism of a goodly number of souls. Larger plans have been made for 1965, including 50 evangelistic efforts. We believe that 1965 will be the banner year in soul winning and that a large number will be won to the message.

Seventeen schools are being operated in the Middle East Division, with a total enrollment of 2,069. These schools prepare students for Middle East College.

Our work in Turkey, which is being augmented by a strong temperance program, is most encouraging. Our workers are doing what they can to reach the Turkish masses.

The home missionary, Sabbath school, Missionary Volunteer, educational, and other departments of the work are cooperating strongly with the evangelistic program, so that the entire effort of all of our departments and our lay brethren is evangelistic. Success is certain to crown their efforts.

I was much encouraged on this visit to the Middle East Division, and I believe, with the workers in the field, that the future is bright with promise and that a new day is indeed dawning. Pray that God will touch the hearts of many in this great Middle East Division during 1965.

Literature Advance in Arabic Lands

By George A. Huse, *Secretary*
GC Publishing Department

It is encouraging to see the onward march of our message-filled literature in the different languages of the world. D. L. Chappell, publishing department secretary of the Middle East Division, writes:

"On July 10 we held a dedication service at the Middle East Press for the first edition of *The Desire of Ages* in the Arabic language. V. A. Fenn, treasurer of the Middle East Division, gave the dedicatory address, and George Khoury, president of the Lebanon Section, offered prayer. Arthur Keough, president of Mid-



A prayer of dedication for the new Arabic *The Desire of Ages* (left to right): George Khoury, president, and G. B. Yared, secretary-treasurer, of the Lebanon Section; V. A. Fenn, treasurer, and D. L. Chappell, publishing department secretary, of the Middle East Division; and R. E. Anderson, manager, Middle East Press.

dle East College, purchased the first copy to place in the college library.

"Colporteur Rizk, working in the land of the Pharaohs, sold 567 copies of *Patriarchs and Prophets* in Arabic. We hope he will have the same success with *The Desire of Ages*. The Egypt Book and Bible House ordered 2,000 copies of this new volume, and we are looking forward to receiving fine reports of its sale throughout this Arabic-speaking territory."

The Desire of Ages is the finest book published on the life of our Saviour. Pray for the successful launching of its sale, and fruitful results from its distribution in Arabic.

Northern Mindanao Literature Evangelism Seminar

By F. D. Lao, Departmental Secretary
South Philippine Union Mission

Northern Mindanao Mission held its annual literature evangelism seminar in Mindanao Mission Academy. Sixty regular colporteurs and new recruits listened to instruction given by the South Philippine Union publishing secretary, F. D. Lao, and spiritual counsel by the Northern Mindanao Mission president, T. A. Layon; P. T. Reyes, the union secretary-treasurer; W. D. Jemson, publishing house manager; B. P. Moralde and J. Moralde, the Northern Mindanao publishing secretary and his assistant. C. D. Artigas, book and periodical agency manager, spoke on publishing policy. At the Sabbath worship all colporteurs consecrated themselves anew to search out the lost sheep by means of the printed page.

Many soul-winning experiences were related during a colporteur symposium. Nestor Jumawid told of an engineer who bought the book *The Great Controversy* and read it with interest. On the colporteur's next visit the engineer purchased a Home Study Library, and he asked for Bible studies. Brother Jumawid is giving him Bible studies. Now, he and all the members of his family are attending the Sabbath services regularly.

Korean Publishing House Groundbreaking

On October 8 ground was broken for a new extension to the Korean Signs of the Times Publishing House in Seoul. The two-story building, 60 by 70 feet, now being erected adjoining the present building, will triple the floor space. It was made possible by a recent Missions Extension offering and the Thirteenth Sabbath Offering overflow for the third quarter of 1964.

Participating in the service were (left to right) Cecil A. Williams, chairman of the board of directors; Robert L. Sheldon, publishing house manager; E. Yul Kim, editor; R. C. Thomas, publishing secretary; and Kun Kee Lee, the contractor.

The literature evangelist army in Korea has grown from 70 five years ago to 200 today. Twenty-two of Ellen G. White's books have been translated and printed in Korean. *The Desire of Ages* is translated and will soon be published in three volumes.

ROBERT L. SHELDON, Manager
Korean Publishing House



Out-going and In-gathering

By O. M. Fillman

Did you ever hear someone say, "I just can't do Ingathering"? It takes considerable out-going to accomplish In-gathering!

Early one summer several student colporteurs met together for instruction. Some had done well, others had not. From their reports the conference publishing secretary revealed that success or failure was directly related to the number of hours that had been spent calling at homes. In most cases, those who said, "I just can't sell books" had not spent

enough time to reach a fair conclusion.

If cold chills chase each other up and down your spine at the thought of asking someone for money, be patient. The first few calls may, indeed, have been less than model presentations. You may have stammered and stuttered. But your speech returned, eventually, and if you persisted in going out, you have always gathered in.

What do out-goers gather in? A certain amount of cash, to be sure. But even more important, they gather joy that can be known only by those who share with others the good news of a soon-coming Saviour. They will see homes with less of the material advantages than they themselves have known. They will hear of



Literature evangelist promotional seminar, Northern Mindanao Mission, June 30-July 4, 1964, held at Mindanao Mission Academy.

heartache, of homes that have been shattered by divorce, death, or other tragedy. In such homes they can gather the thrill that comes with speaking a word of comfort and cheer and telling about a better world beyond. They will find that kind-hearted souls still live in all walks of life, in all churches, and in no church at all.

"We are not to wait for souls to come to us; we must seek them out where they are. When the word has been preached in the pulpit, the work has just begun. There are multitudes who will never be reached by the gospel unless it is carried to them."—*Christ's Object Lessons*, p. 229.

If we will only be more outgoing, In-gathering will take care of itself!

Radio Bible Study Group Wins Souls

By Gladys DeLong, Secretary

The Radio Bible Study Group (B.S.G.) began operating in Orlando, Florida, in 1955. The idea was born the year before, however, when Dale DeLong, W4DVQ, felt impressed to dedicate his ham rig to the Lord. Together with Webb Blankenship, W4UMZ, he began by using *Bible Readings*. He would ask the questions, and Webb would read the answers, either from *Bible Readings* or directly from the Bible. Among the regular members of B.S.G. are Adventist ministers, physicians, dentists, colporteurs, government workers, businessmen, builders, and students. Ed Peterson, MV secretary for the Columbia Union Conference, also belongs to the group.

A few days later a ham in Palatka, Florida, broke in. In six months this man, William Fry, W4GZV, and his wife, Mary, were baptized into the Seventh-day Adventist Church. In 1960 another William and Mary were baptized. This ham, K4YMN, was Bill Asbury. He and his wife had been staunch Baptists. He joined the group one morning, and after several months of hard work trying to prove that Seventh-day Adventists were wrong, he and his wife, their son Titus, and their daughter Vicki were baptized. Bill's mother, a short-wave listener, was baptized three months later, together with one of Bill's sisters. Since then other members of this family have been baptized. Today, Bill Asbury is one of our leading colporteurs in the Carolina Conference.

Another family living in Beverly, Ohio, who had been members of the Bible study network for some time, have also been baptized. They are Russ Ruggles, W8-VIL, his wife, Jackie, and their three children, Roger, Donny, and Linda.

The group meets every morning at six o'clock, Eastern Standard Time, on 75 meters. Each member has a copy of *Bible Readings*. One man called Net Control takes charge. As each member checks in his name it is listed in the "log." Net Control then calls the "meeting" to order, and prayer is offered by a different member each morning. Each man is assigned a text, and as Net Control asks the



Some members of the Radio Bible Study Group meet for a "hamfest," June 12, at Blue Ridge Youth Camp in Virginia. Front row (left to right): Robert Bottomley, M.D.; unidentified; William Asbury; Russ Eversole; John Linn; John Vest. Back row: Darrell Council; Dale DeLong; Eddy Mayers; E. M. Peterson; Forrest Port, D.D.S.; Wilton White.

questions the texts are read and the members make their comments.

In addition to licensed operators, there are many short-wave listeners. Cards and letters come from these listeners, telling how much they enjoy and appreciate the Bible studies.

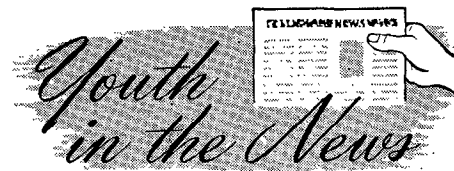
Hundreds of hams, members of many churches or none at all, have taken part at one time or another. Dozens of copies of *Bible Readings* have been sent to hams who check in seven times or more. Many have been enrolled in the Bible correspondence schools, and other literature is sent to those who show special interest.

Many hams have asked for special prayer. One recent request came from a boy 16 years of age who suddenly found that he was going blind. His parents requested special prayer. At the hospital the following day, the doctor exclaimed, "It's a miracle! The boy's vision has come back! It is almost 20-20! It's a miracle!"

Members of the group in their ordinary ham-to-ham contacts lead the conversation around to religious subjects and enroll their unseen friends in the Bible correspondence course. The group secretary often devotes several hours a week to answering correspondence from missionary contacts her husband has made on the air.

Several other Bible study groups have sprung from the original B.S.G. In California one such group meets at six o'clock every morning on 3854 kc. One ham, a member of another denomination, moved to the Midwest. Finding that he could not participate with the Eastern group, he started one of his own, made up entirely of non-Adventists. He wrote Net Control for permission to use *Bible Readings*. That was five years ago, and the new group is still functioning.

Satan tries hard to stop ham radio missionary work just as he does other missionary work. Sometimes two hams will intentionally break in on the B.S.G. frequency and carry on a loud conversation, trying to drown out the B.S.G. speakers. Another may turn on his transmitter without modulating it, to produce a loud heterodyne, which in turn drowns out the speaker. Or a ham may join the group for the sole purpose of arguing. But these antagonistic hams are in the minority, and as a whole the B.S.G. is appreciated in amateur radioland.



► Seven Lawton, Oklahoma, MV youth assisted by five SDA servicemen, of Fort Sill Army base, conducted a five-week series of evangelistic meetings in Lawton recently. One of the youth, James Kainahaoli, had both arms broken in an accident a few days before the meetings opened, but with heavy plaster casts from his shoulders to his finger tips, he gave his sermon each week.

► The junior boys and girls of Vancouver, Washington, Fir Grove Elementary School collected 360 cans of food for Thanksgiving and Christmas baskets on Halloween. Student leaders Claude Boyatt and Charles Brunk, together with the principal, Delbert Holt, helped 36 uniformed boys and girls, who carried credentials from the church. Later in the evening they met at the school auditorium for refreshments and games.

A Student Missionary on the Amazon

By Charles C. Case, President
Upper Amazon Mission

The Walla Walla College MV Society selected Richard Hart, a junior premedical student, as a student missionary to the Amazon for the summer of 1964. Dick arrived in Lima, Peru, on June 17, and from there flew to Iquitos, headquarters of the Upper Amazon Mission. While waiting for the medical launch to be made ready for the trip, he observed procedures at the Ana Stahl Clinic, of which Dr. Elwin Lanz is the director.

After a short preliminary trip on the launch, Dick accompanied Dwight Taylor to the large Campa Indian camp meeting at Nevati. In Pucallpa they helped a group including James Patton, from Pacific Union College, mix concrete for the new hangar floor. Without a machine, all mixing had to be done by hand.



Left: Dick Hart, student missionary from Walla Walla College, pulling a tooth aboard the *Auxiliadora II*. Right: Humberto Meier at work on one of the 70 children of one village who needed medical attention.

This done, they climbed aboard the *Fernando Stahl*, and Clyde Peters flew them to Nevati. The 12-day motorboat trip took them one hour and 20 minutes. Three hours later I arrived by the same plane.

When a water shortage developed the following day it was decided to deepen the well. Accordingly, Alfredo Kalbermatter, our new air-program director and a well specialist, Dick, and a group of the Andrews University students who were there for the summer, dug for three days, taking turns. Dick then assisted Mrs. Fehrenbach to care for medical patients. Later he joined the Indians and workers as they hauled sand from the river for the new clinic building. When the meetings were over, Dick accompanied Elder Taylor on a visit to all the villages in the area, for an insight into the general mission program.

Arriving back at Iquitos in early August, Dick boarded the medical launch *Auxiliadora II*, with Humberto Meier as captain. On this trip Dick watched Brother Meier pull teeth. With some elementary instruction in techniques, he began to pull teeth also. He did so well that Captain Meier left that aspect of operations to him, while he examined the sick. It was a summer Dick will never forget.

Dick Hart proved to be a real missionary. We could wish that he had completed his medical course and could have remained with us. We trust that many more young people in our colleges will be able to take an active part in the worldwide mission program of the church, and later return to make it their lifework.

A Voice of Prophecy Coupon in Brazil

By Ronald C. Bottsford
Departmental Secretary
Mato Grosso Mission

On a hot Saturday morning in 1948 Adair Ottoni's brother came running into the house with a piece of literature he had found on the veranda. On the back was a Voice of Prophecy coupon. The family, devout Catholics, had lived in

Campo Grande, Brazil, for many years.

Teen-age Adair was curious to know more about the Bible course offered on that piece of paper, and she sent for it. She found an old Bible that had not been used since her grandfather died. She read it as she jotted down the texts from the lessons. In a few weeks she had finished all 26 lessons of the course, and received her diploma. Months went by, and then one day the Seventh-day Adventist pastor called at her home for a brief visit and invited her to attend Sabbath school. This she did—and hasn't missed since. Adair's family violently opposed her, for they could not bear the thought that one of their number should accept strange teachings such as these.

Soon after that Adair finished high school and went to our Brazil College, where she took the teacher training course. There she met a ministerial student, Benito Raymundo, and they were married when he graduated. After graduation they were called to be missionaries on a launch called the *Samaritana*, on the Ribeira River in the interior of São Paulo state.

Today the Raymundos are back in Mato Grosso again, where Adair's husband is president of our mission, and she a teacher in the church school. Through her influence, 24 of her relatives are now Seventh-day Adventists. One of her sisters is the wife of Pastor Kiotaka Shirai, Voice of Prophecy speaker for the Japanese broadcast in Brazil, where there are many

Japanese farmers. Her mother is now studying to be baptized. Her cousin, José Ottoni Sobrinho, is pastor of the Campo Grande church. Many in the family are now wives of pastors, workers at the publishing house in São Paulo, and nurses in hospitals. In all, seven are already in the Lord's work, and others are preparing to enter soon.

What if that coupon had not been placed on that veranda?

*From Home Base
to Front Line*

Elder Wendell L. Wilcox left San Francisco, California, November 22, returning after furlough to Bandung, Java. Sister Wilcox and the children planned to leave about December 10. Brother Wilcox will resume his responsibilities as president of the West Indonesia Union Mission.

Mr. and Mrs. Delio V. Pascual, of Hinsdale, Illinois, left New York City on November 25, for Mayaguez, Puerto Rico. The maiden name of Sister Pascual was Catherine Elaine Thomas. Brother Pascual has accepted an appointment to serve as laboratory technician in the Bella Vista Hospital.

Dr. and Mrs. Arthur D. Garner and three children, of Lethbridge, Alberta, Canada, sailed from San Francisco, California, November 29, on the S.S. *Hoegh Elan*, for Karachi, West Pakistan. Sister Garner's maiden name was Marilyn Betty Dasher. Dr. Garner will serve as a dentist at the Karachi Hospital.

Elder and Mrs. Vernon L. Bretsch and three children left Los Angeles, California, November 29, returning to Tokyo, Japan, after furlough. Prior to marriage, Sister Bretsch's name was Opal May Page. Brother Bretsch will resume his work as publishing secretary of the Japan Union Mission.

Elder and Mrs. Richard C. Hall and three children left Portland, Oregon, November 29, returning to Sarawak, after



Adair Ottoni, now the wife of the president of the mission.

furlough. Sister Hall's maiden name was Jean Marie Watkins. Brother Hall will continue as president of the Sarawak Mission.

Elder and Mrs. Edward H. Schneider left Miami, Florida, December 2, returning to the Bahamas after furlough. Before marriage, Sister Schneider's name was Anabel Edith Bush. Brother Schneider will resume his work as president of the Bahamas Mission.

W. P. BRADLEY

Successful Missionaries to Their Own Nigeria

By Beryl M. Turtill

Eniola Fakeye looked a little lonely on the day we bade him God's blessing as he left Ile-Ife, Nigeria, for the Inisha Dispensary being opened as an outpost of our hospital at Ile-Ife. He had recently graduated from the training school for nurses at Ile-Ife, and this was his first appointment. God has prospered his labors over the past 14 years.

Eniola chose Elizabeth as his wife and partner in God's work, and both are doing very fine work at the Inisha Dispensary and Maternity Unit. Elizabeth is the eldest daughter of J. A. Adeogun, president of the West Nigerian Mission. At first the dispensary needed help from its parent institution, but now this 20-bed maternity unit and four-bed sick unit, with its outpatient clinic, is more than paying its way. The doctor from Ile-Ife Hospital still visits the dispensary twice a month to give advice and see patients who need a doctor's attention. The work must progress under the blessing of God. This year Mr. and Mrs. Joseph Adeoye were added to the staff. The people of Inisha are now asking for a hospital.

Elizabeth, aided by one other midwife and a few nurse's aides, handles more than 300 maternity cases each year. Sometimes she has been on duty night and day to see that her mothers and babies get the care they need. Recently she delivered triplets and nursed them day and night for six weeks. These children are still living.

These consecrated young people are not only doing excellent work in medical lines but are responsible for the building, equipping, and organizing of the Inisha church, just across the road from the dispensary. They recently organized a drive to collect money for an organ. My sister and I had the privilege of visiting this fine company of believers a few weeks ago. It made tears come to our eyes to see



The staff of the Inisha Dispensary. Eniola and Elizabeth, his wife, are seated at the left.

these two young people leading out so ably in the Sabbath school and church services. Eniola, Elizabeth, and their co-workers are real gems.

Two New Churches in Uganda

By R. D. Pifer, *Director Ruwenzori Station*

September was a climactic month for our work in the kingdom of Bunyoro in western Uganda. It was witness to the ripe fruit of faithful prayer and diligent labor.

For many years members of the Ikoba church have been working and praying for a new church building. An elderly sister in Norway whom I have never met also has her heart set on the advance of the gospel in Bunyoro. Even though her income is small, Sister Pedersen has been praying and giving for the work in this area.

Recently a severe storm struck the temporary mud-and-pole structure that served for a church, and blew it to the ground—but left all the other compound buildings standing. Fortunately, the members had already completed the making and burning of more than 10,000 bricks. This catastrophe gave wings to the promises of some who had not fulfilled their pledges.

Work began in earnest in March of this year and progressed steadily. Never-

theless, when we arrived on a Thursday evening, so much yet remained to be done that to finish by Sabbath seemed impossible. The frames had no doors or glass, and the walls had no paint. But before the sun set the next evening, the church was ready, and on Sabbath morning at the official opening we presented the key of the church to the visiting Saza chief.

Some 100 members and friends attended the dedication service. Also taking part in the program were the Bunyoro district leader, Sulemani Tinkasimire, who led out in the Act of Dedication. The newly appointed director of Ruwenzori Station, Th. Pedersen, offered the dedicatory prayer.

One week later and 25 miles away in Hoima, many gossiping mouths were stopped. Last year D. K. Bazarra, president of Uganda Field, conducted our first effort in Hoima, capital of Bunyoro. Those who attended the meetings were ridiculed for listening, and told that we would leave the new believers without shepherd or fold. But in miraculous ways God provided a strategic plot of land on the main road to Kampala, which has been leased to us rent free, and also the means with which to build a representative church.

As early as last December we began work on the foundation of a church that will seat 175 people comfortably. Difficulty arose when an attempt was made to force us to pay the workers a higher rate. The workers, however—newly baptized members—refused the higher rate,



The Inisha maternity unit (left) and dispensary.



The new Ikoba church, in Uganda, on the day of its dedication.

working at below-minimum rates so that available funds would be sufficient to complete the work.

Invitations went out to government officials and businessmen. Among those who attended was the King of Bunyoro, who came from his private home 50 miles away. J. W. Haarhoff, treasurer of Uganda Field, presented the king with an appropriate gift of our books in appreciation for his interest in our work. Also present were his prime minister and several other members of his cabinet.

D. K. Bazarra, who had baptized the first converts, delivered the dedication sermon to some 150 church members and visiting friends. Again, Sulemani Tinkasimire led out in the Act of Dedication, and Th. Pedersen offered the dedicatory

prayer. Later the same day the Hoima company was organized into a church.

A unique feature for this part of the world is a baptistry beneath the rostrum. During the two-day camp meeting that followed the dedication we baptized seven new believers. Three of them had worked for many weeks on the building.

We rejoice that the Advent message has been established in Bunyoro, not only in the form of representative church buildings but also in the hearts of the Bunyoro people. Our membership in this area has more than doubled—to 213—in the past three years. Like Paul and Silas on their missionary journey through Asia Minor so long ago, we are able to report, "So were the churches established in the faith, and increased in number daily."

of the church; George Rice, local elder; A. E. Harms, conference secretary-treasurer; Henry Allen, local elder; Lee Lewis, pastor; A. E. Butler, president of the New Jersey Conference, a former resident of Waterbury; and Joseph F. McNellis, mayor of Waterbury.

► The Ellsworth, Maine, church was dedicated on Sabbath, November 8. Guest speaker for the day was J. Reynolds Hoffman, ministerial secretary of the Atlantic Union Conference. Others participating in the service were John Craig, Sr., local elder, Walter H. Smith, conference treasurer; Raymond O. Richardson, local pastor; and Carl P. Anderson, conference president.

► Completion of the new \$130,000 industrial building to house the Atlantic Union College bindery and the Lancaster Broom Shop is expected by the new year. The building is divided by a soundproof wall into two 80- by 150-foot sections. Each section contains 12,000 square feet of floor space for work areas, offices, and storage space. The building features a water-struck brick front, aluminum truss combination windows, two enclosed loading platforms, and a blacktop parking lot. The offices in each section will be walnut paneled. The broom shop will include a shower for the workers, and acid-resistant walls in the bleaching room.



Canadian Union

Reported by
Evelyn M. Bowles

► On Saturday night, November 7, more than 100 members from the Niagara Peninsula district enjoyed a fellowship supper and social evening together. Special guests for the evening were M. H. Reeder, of the General Conference Public Relations Department; Dan Skoretz, of the home missionary and Sabbath school department of the Ontario-Quebec Conference; and Dr. Charles Morgan, of Oshawa, who presented a travelogue on Mexico.

► Thirty-one members of the Niagara district completed the laymen's training course offered in the St. Catharines church last spring.

► Lloyd Janzen has returned to the Manitoba-Saskatchewan Conference after a year at Andrews University. He and his family are now located in Swift Current, Saskatchewan. He will be in charge of that area.

► Successful revival meetings were held by D. D. Devnich and D. R. Watts in the church at Waldheim, Saskatchewan, November 1 to 7. A good number of non-members were in attendance each evening.

► The Dial-A-Prayer program undertaken by the Saskatoon church is meeting with success. On the first day of service 1,709 calls were received, and more than 15,000 during the first week. Now, more than 1,000 people are calling the Saskatoon church every day for spiritual encouragement.

Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The Northern New England Conference held open house at its new office building on Thursday, November 5, 1964. One of the many guests was Graham C. Watt, city manager of Portland, Maine. He expressed his appreciation for the new office and said it would be a credit to the city.

► The ministers of the Greater New York, Northeastern, and New Jersey conferences have formed the Metropolitan Ministerial Association. Officers chosen were Herbert Silver, president; A. E. Butler, secretary; and William Goransson, treasurer.

► On October 31 members of the Cam-

den, Maine, church celebrated their fiftieth anniversary. Those taking part in the 11-o'clock service were E. L. Gammon, development secretary of the Atlantic Union Conference; Kenneth Weymouth, local elder; Raymond Richardson, local pastor; C. P. Anderson, conference president; and W. H. Smith, conference treasurer. Elder Gammon spoke at both the 11-o'clock and afternoon services. The Camden church was organized by F. M. Dana on June 29, 1914, with 22 members. Seven charter members remain, six of whom still hold membership locally, while one lives in Vermont. These seven were present at the anniversary celebration.

► On Sunday, October 25, groundbreaking services were held for the future Waterbury, Connecticut, church. Those who took part in the service were Mrs. Alice Butler, one of the oldest members

► On October 17, the West Toronto church added four souls to their membership by baptism. R. A. James presented the candidates, who were baptized by A. J. Mustard and H. W. Hill.

► During the first three quarters of this year, 170 have been baptized in the British Columbia Conference. This brings total membership to 4,042.



Central Union

Reported by
Mrs. Clara Anderson

► A. H. Liebelt has accepted the call of the Colorado Conference to be pastor of the Durango district. Elder Liebelt is moving to Colorado from Kansas City Park Memorial church, in Kansas City, Missouri.

► R. C. Barron and Raymond Turner will be conducting a city-wide evangelistic effort in the Greater Kansas City area beginning January 9. Ministers and lay members in the area will assist in this large crusade.

► R. D. Hyde, who has been pastor of the Durango, Colorado, district, has accepted a call to mission service. Elder and Mrs. Hyde are transferring to Iran, where he will do pastoral evangelistic work in the city of Teheran.



Columbia Union

Reported by
Don A. Roth

► Bruce Wickwire, literature evangelist leader for the Columbia Union Conference, reports that October saw a \$25,000 gain in sales over the same period last year.

Hawaiian Mission Ordination

Alfred Munar (right) and Charles Yoshida were ordained to the gospel ministry on September 4 at an impressive service in the Honolulu Central church. Both young men are island-born, and both attended Hawaiian Mission Academy. Participating in the service were R. R. Bietz, president of the Pacific Union Conference (left); Philip Knoche, pastor; and B. W. Mattison, president of the Hawaiian Mission. These two consecrated families have demonstrated their love for God and their call to the ministry.

B. W. MATTISON, *President, Hawaiian Mission*



► Edwin Glenz has been appointed new associate publishing secretary of the New Jersey Conference. He will assist James Finn.

► William Reynolds, of the Ohio Conference, has been called to the Pennsylvania Conference as associate publishing secretary, to serve with Paul Bernet.

► An addition to the third floor of Hadley Hospital in Washington, D.C., is under construction, and will be completed early in 1965. This will provide 18 additional patient beds, at an estimated cost of \$105,000.

► Recent changes in the Allegheny Conference include the following: John Collins to Northern California Conference; L. E. Daniels, called from the Liberian Mission of West Africa to connect with the conference; and a call placed for Harold Cleveland, of Atlanta, to be pastor-evangelist of the Baltimore Berea Temple church.

► A new company at Hightstown, New Jersey, was organized on Sabbath, August 29, 1964, with 23 charter members.

► The Voice of Prophecy can now be heard each Sunday at 8:00 P.M. on WOR (710 kc.) and WOR-FM in New York City. This station can be heard in many areas of the Columbia Union Conference territory.

► Glenn E. Smith, pastor of the Spencerville church in the Chesapeake Conference, has accepted a call to the Nebraska Conference to be stewardship secretary. He assumed his new duties December 1.

► Recent changes in the Pennsylvania Conference include E. F. Koch, pastor of the Chester and Media churches; Kenneth Scheller pastor of the Coudersport district; Peter Durichek, pastor of the Lewistown, Mifflintown, and Elizabethville churches; Pottsville and Wade churches are temporarily being pastored by A. F. Ruf; and B. P. Gernet is direct-

ing the work in New Tripoli until the new district leader arrives. Pottstown is being pastored by Leon Ringering; and Telford, temporarily by E. R. Hewitt.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Presently under construction, the Volunteer Park church should be ready for occupancy in January. It replaces the Seattle Central church, which was destroyed by fire February 23, 1963. Stanley Hiten is the pastor.

► Harold McKay is a ministerial intern assisting Arnold Friedrich in the Yakima district of the Upper Columbia Conference.

► With their local elder, J. W. Miller, chairman of the building committee, the approximately 50 members of the church in Bridger, Montana, have practically completed construction of a new church building. They are hopeful that it can be dedicated free of debt in the early spring.

► Enid Sparks, veteran schoolteacher in the Oregon Conference, missed her first convention in 50 years as the result of injuries caused by a fall in her home, August 30. However, she was the recipient of a gift from the teachers in attendance, and at present is getting around with the aid of a walker.

► Recently completed at Columbia Academy in the Oregon Conference is an addition to the girls' dormitory.

► In recent years the students of Columbia Academy have conducted successful campaigns that have resulted in acoustical tile and public address system for the auditorium, an organ, a grand piano, and a school bus. This year they are concentrating their efforts on the library.

► In less than one hour Sabbath afternoon, October 10, members of the Pendleton church, under the direction of their pastor, H. F. Hannah, covered every home in that Oregon city with the pamphlet "This May Startle You . . ." More than 2,500 tracts were distributed.



Northern Union

Reported by
L. H. Netteburg

► N. M. Harlan, who has been pastoring the St. Paul, Minnesota, First church, has accepted a call to the Upper Columbia Conference, where he will pastor the Sunnyside and Granger churches.

► Don Howe has accepted the pastorate of the Jamestown, Cleveland, Gackle, and Deisem churches in North Dakota. Elder Howe was formerly in the Minot District.

► Don Stephan, of the Michigan Conference, has been called to fill the vacancy in the Minot district in North Dakota.



An Ordination in the Tanganyika Union

T. R. Lisso (second left), educational and home missionary department secretary; and J. T. Bradfield (center), principal of the Ikizu Training School, were ordained to the gospel ministry on August 28. Participating in the service were R. H. E. Henning (left), union publishing secretary; R. C. Megera (right), treasurer of Ikizu Training School; and F. G. Thomas, president of the Tanganyika Union Mission (second right).

F. G. THOMAS, *President*
Tanganyika Union Mission

► Ed Scheresky is serving the Carrington, New Home, Bowdon, and Bowdon Country churches in North Dakota, as ministerial intern.

► After five years in the soil bank, the Sheyenne River Academy farm is being put back into operation.



Pacific Union

Reported by
Mrs. Margaret Follett

► Ground was broken for a new church in Fullerton, California, November 8. Participating in the ceremonies were J. O. Cunningham, of the Pacific Union Development Service; Dr. Claude Steen, church elder; D. B. Spaulding, pastor; Robert Burman, of Burman and Rasmussen, architects; Duane Winters, member of the church; and Clyde Gale, building committee chairman.

► The Pacific Union College Ministerial Students' Wives' Club project this year is to supply teaching materials for the church school in Palmer, Alaska. They learned of the need from Karen Martell, a member of the club for several years, whose husband, Lynn, accepted a call to serve as pastor and teacher at Palmer.

► The Phoenix Central church Search for Truth Crusade climaxed November 21 with 40 decisions for baptism. The meetings were conducted by Robert

Whitsett, Arizona Conference evangelist, and Robert Hirst, singing evangelist, assisted by John V. Stevens and Robert L. Baldwin, pastors of the Phoenix Central church.

► Mary Lynn Coleman, who has served in the public relations and religious liberty departments of the Central California Conference, accepted an invitation to serve in a similar capacity at the General Conference. The new office secretary for the departments in Central is Claudia Swinson.

► The Yucaipa Pathfinder Club, under the direction of their leader, Lawrence Paulson, set up a linoleum-block-printing booth at the Los Angeles County Fair, demonstrating their craft and answering many questions. They shared their faith with an estimated 20,000. They were invited to enter an exhibit again next year and were offered a better location.



Southwestern Union

Reported by
H. W. Kloser

► The Oklahoma Conference reports one church with \$12.07 per capita for Investment Offerings and another with \$16.57 per capita. A literature evangelist decided to give 2 per cent of her sales to the Investment plan. During 1963 her sales were the highest she has had and

during 1964 they will double those of 1963. It pays to take God into partnership.

► Land has been purchased in Albuquerque, New Mexico, on which to build a permanent evangelistic center for the Spanish-speaking people, who comprise 52 per cent of the population in the area.

► The first phase of another new church plant was completed on November 26 when the San Antonio, Texas, Highland Hills church opened with a Thanksgiving praise service for the community. When the project is completed it will provide room for youth chapel, church school, welfare, and air-conditioned sanctuary. It will seat 300 and represent a value of \$100,000.

Church Calendar

Soul-winning Opportunities and Church	January 2
Missionary Offering	January 2
Liberty Magazine Campaign (special prices)	January 16-23
January and February)	January 23
Religious Liberty Offering	February 6
Opening the Bible to the World and Church	February 13
Missionary Offering	February 20-27
Faith for Today Offering	February 27
Christian Home Week	March 6
Temperance Commitment Day	March 13
Doorbell Contacts and Church Missionary	March 20-27
Offering	March 27
Sabbath School Rally Day and Spring Mission	April 1-30
Offering	
Missionary Volunteer Week	
Thirteenth Sabbath Offering (Southern Asia Division)	
Missionary Magazine Campaign (special prices April through June)	

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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1965 Price List of Periodicals

PUBLISHED BY THE REVIEW AND HERALD PUBLISHING
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THE GEM TRIO

*SPECIAL PRICE	
Review and Herald \$6.95	} One year \$13.50
Youth's Instructor .. 6.50	
Life and Health 5.50	
Value \$18.95	

THE BIG FOUR

*SPECIAL PRICE	
Review and Herald \$6.95	} One year \$11.50
Life and Health 5.50	
Liberty 1.25	
GO 2.25	
Value \$15.95	

THE FAMILY GROUP

*SPECIAL PRICE	
Review and Herald \$6.95	} One year \$19.50
Youth's Instructor .. 6.50	
Life and Health 5.50	
Worker 3.75	
Liberty 1.25	
GO 2.25	
Value \$26.20	

REVIEW and HERALD

	*Price
One year—52 issues	\$ 6.95
In combination with one other periodical listed, to same name and address, one year ..	6.50
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SABBATH SCHOOL SUPPLIES

Memory Verse Pictures—For Kindergarten & Primary Divisions (in booklet form), per quarter	\$.15
per year .....	.50
Memory Verse Pictures—For the Cradle Roll (in booklet form) per quarter .....	.15
per year .....	.50
Sabbath School Picture Roll—For Kindergarten & Primary Divisions per quarter	2.00
per year	6.00
Sabbath School Picture Roll—For the Cradle Roll per quarter	2.00
per year	6.00
Child's Home Color Set, per quarter .....	.15
per year .....	.50
Junior Quarterly, per quarter .....	.20
per year .....	.75
Youth Quarterly, per quarter .....	.15
per year .....	.50
Earliten Quarterly—Grades 9 and 10 (also for 15-16-year-olds who may not be in school) per quarter .....	.20
per year .....	.75

*Postage is added to these prices when mailing is to those countries where extra postage is required.
(Prices slightly higher in Canada. Add sales tax where necessary.)

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News of Note

Fourth Ingathering Report

One million one thousand dollars was the total for the fourth Ingathering report. This is the largest fourth-week report in our history. More than eight thousand coupons clipped from Ingathering literature have been mailed in by donors. These request the following items: catalogs of children's books, 3,258; health facts, 3,989; more information about Adventists, 4,099; Bible course enrollments, 5,067. Thank God for a working church and a responsive public. His Spirit is working miracles of grace in human hearts.

C. E. GUENTHER

Encouraging Advance in the Far East

Word has just been received from H. E. McClure, Sabbath school secretary for the Far Eastern Division, that their Sabbath school membership now numbers 300,627. This is a gain of 25,755 in one year. One important feature contributing to this excellent growth has been their Vacation Bible School work. Korea has its own interpretation of the 144,000—that was their Vacation Bible School enrollment last summer. The Far Eastern Division conducted 1,372 Vacation Bible Schools in 1964. They now have a new watchword for their division Sabbath schools—"6,500 branch Sabbath schools in 1965." They add the encouraging word that their Sabbath schools played a vital part in 14,490 baptisms for the year ending September 30, 1964. Indeed, Sabbath school evangelism is another marvelous means for the speedy finishing of God's work in the earth.

WILLIAM J. HARRIS

Shawnee Mission Hospital

The 10,000th patient was admitted to the Shawnee Mission Hospital in Johnson County, Kansas, near Kansas City.

Shawnee Mission Hospital is a 93-bed, self-supporting institution, a member of the Association of Seventh-day Adventist Self-Supporting Institutions. A 102-bed convalescent and nursing home facility building together with the hospital comprise the Shawnee Mission Medical Center. Plans are being developed for a 70-bed addition to the hospital building, which will bring the bed capacity to 163. Combined with the long-term care facility the total bed capacity will be 265.

P. T. Jackson is president of the board of management; Frank Salt is the administrator.

WESLEY AMUNDSEN

Tidings From Angola

In these days of great change in Africa, Angola has changed very much, especially during the last six years. The membership has doubled, a printing press has been installed, six radio stations are pro-

claiming the message by the Voice of Prophecy, a Bible correspondence school has been started, and several new buildings have been erected.

The Angola Union Mission has at the present time 16,148 members with 29,722 Sabbath school members.

Two villages far from any of our established churches began to study this message about three years ago. They sent us their tithes and Sabbath school offerings regularly. Last July representatives from these two villages came to our camp meetings, bringing their offerings with them, and seven of them asked to be baptized. After careful examination it was found that they understood the message thoroughly.

In another place a queen accepted the message and was baptized. She built a small church in her village but we have not yet been able to send a worker. Her husband attended school in order to learn to read the Bible. Now they hold morning worship every day.

We have seven European churches in



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

BOMBAY, INDIA—The head of India's Syrian Orthodox Church said here that he expected that "the transformation for the unity of the Christian world will come through" Pope Paul VI. Basilio Ougen I, 81-year-old Catholicos of the East, made the statement after a 30-minute audience with the Pope, for which he traveled more than 1,000 miles from Kottayam, the headquarters of his church.

ATLANTA, GA.—The Southern Baptist Home Mission Board approved here a budget of \$6.8 million and the transfer of one of its divisions from Dallas, Texas, to Atlanta. Largest in the mission board's history, the 1965 budget will support the work of 2,369 missionaries, including four in Cuba.

TORONTO—Complete details of an ambitious plan of union to merge Canada's two largest non-Catholic Christian bodies have been released here. The proposed church—"The Church of Canada (United-Anglican)"—would unite the Anglican Church of Canada and the United Church of Canada. The latter is itself the product of a merger in 1925 of Canadian Methodist, Presbyterian, and Congregational bodies.

EVANSTON, ILL.—The 10.3 million-member Methodist Church had 38,789 local churches at the end of fiscal 1963-

Angola with 340 members. A sister in the Luanda church sold 402 Bibles and brought 15 souls to be baptized within a few months.

We thank the Lord for our earnest and faithful leaders and people in this land of opportunity.

E. W. DUNBAR

MV Target 1965

The MV quadrennial council recently held in Boulder, Colorado, voted to extend the MV TARGET plan through 1965. The turn of the year is bringing opportunities and responsibilities unparalleled in the history of Missionary Volunteering. Never before have our young people been so alert to the swiftly moving events taking place about them, so thoughtful of their meaning, and so eager to share in the thrilling adventure of finishing God's work on time.

Latest reports of MV TARGET 3000 for North America total 2,594 baptisms. MV Target 30,000 representing the 1964 world goal for baptisms has reached 21,774. The final deadline is April 1, 1965, when total baptisms will go beyond expectations. This is a wonderful hour for our youth. Let us set no small objectives, let us not be satisfied with puny plans. Our youth are challenged to be a mighty force in the life of the church.

THEODORE LUCAS

1964 (May 31), a decrease of 164 over the previous year, according to a survey released here.

NEW YORK—Use of Federal funds to improve the educational opportunities of children in private, as well as public, schools was called for here in a resolution of the 100,000-member American Federation of Teachers. In a reversal of its previous position, the union, which is affiliated with the American Federation of Labor-Congress of Industrial Organizations, urged that Federal funds be allocated to the child rather than to the school.

DETROIT—A Hindu student here said India's tremendous welcome to Pope Paul VI in Bombay could have been expected. Hindus respect and honor all "holy men," he added. According to Chandrakant B. Thanawalla, a doctoral candidate in organic chemistry at Wayne State University, "A holy man of any faith is equivalent to a holy man of our faith. We believe there is one God, and if a man is holy or a saint, he believes in the same God."

WASHINGTON, D.C.—There will be more Methodists—13—among State governors in 1965 than members of any other religious body. Roman Catholics are next with eight, according to Methodist information. There are seven Baptist governors, six Episcopalians, six Presbyterians, five United Church of Christ or Congregational Christian members, two Mormons, two Lutherans, and one Unitarian.

LONDON—A new Bible in modern Polish will be published in 1966 to celebrate the 1,000th anniversary of Christianity in Poland.