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Lonely little sparrow, sitting 'mong the thorns,
Not a leaf or blossom your bare bush adorns,
Cold gray skies above you, cold brown earth below,
Chilly air of winter feels like coming snow.

Lonely little sparrow, there is One who cares—
Looks upon all sparrows, sees how each one fares,
Watches all His creatures, not the sparrows only,
Pities all His tried ones, thorn-surrounded, lonely.

Lonely

By MARGARET LOCKE



BURTON HOLMES FROM EWING GALLOWAY

**In Schema 13
the Roman Catholic Church
prepares to leave
the narrow shell of the
past and move out into the
broad world of today,
in the hope of making it
a Catholic world.**

THE CHURCH

DIALOG is a key word in the religious vocabulary of the mid-1960's. With Vatican II the Roman Catholic Church has not only officially expressed its desire to engage in dialog with other Christian churches but also with non-Christian religions, such as Judaism and Islam. To facilitate both of these dialogs, two special Vatican secretariats, each headed by a well-known cardinal, have been created. Now, with long-awaited Schema 13, *The Church in the Modern World*, Rome enters into a third dialog with the contemporary world.

Schema 13 underlines the traditional Christian philosophy of history, and sees the flux of historical development as the work of the Holy Spirit. The present draft contains four chapters. The first deals with the relationship between the problems of the world and the supernatural order. Chapter two expounds the ministry of the church at the service of God and men, as viewed by Rome. Here we are told that the Catholic Church is more than willing to use temporal means and privileges offered by civil authorities, but that she will renounce certain "legitimate rights" when their exercise endangers the purity of her witness. The chapter goes on to state that the Catholic Church now wishes to promote in human society liberty of spirit without coercion, and favors sincere internal conversion, not merely external assent. Chapter three deals with the Christian's mode of life and his conduct in today's world. He should have a "world" outlook, and not a provincial frame of mind. He should not fear science. He should identify himself with the world's poor and those who suffer.

The last chapter discusses the principal tasks that face individual Christians today. Catholics are not to assent to discrimination and injustice, be they based on race, sex, or social condition. Collective domination, deportations, physical and psychological torture, "white slavery," and abortions are all condemned. Marriage is considered to be more than an instrument of procreation, and hopes are expressed that a practical solution to family-planning problems may come from further scientific and medical research.

Completely Out of Touch With Reality

After the wounds inflicted upon it by the French Revolution, the Catholic Church appeared for decades in danger of being completely submerged by secular, scientific civilization. It seemed to be completely out of touch with the dynamic realities of the present world. Now, with Schema 13, it has decided to enter into dialog with this selfsame world. It proposes to study the needs of society, and to respond to the aspirations, sufferings, and hopes of mankind. Heretofore Catholic ecumenical councils spoke only to Christendom, assuming that listeners were either loyal children or rebellious sons and daughters. Now we have a conciliar document that essays to speak to all men.

AND THE WORLD

BY B. B. BEACH

In recent centuries, as one loyal British Catholic recently wrote, "all the great movements of human progress . . . [began] and continued not only outside the area of the [Catholic] Church's influence but usually in the teeth of her frantic opposition" (Rosemary Haughton, *Objections to Catholicism*, London, 1964, p. 130). The church lived outside the world where men lived, more or less blind or deaf to the practical realities of life. In Schema 13 the church is trying to break out of its prison house of *status quo*, and venture into the more dangerous but more meaningful highway of continuous adjustment to the ever-changing realities of historical development. In other words, Rome now aspires to come out of the past and live in the present.

The nostalgia of Catholic theologians for the Middle Ages grows out of the fact that during that period the world was under the thumb of the Catholic Church. Europe was a Roman, papal world. The English philosopher, Thomas Hobbes, saw Roman Catholicism of that era as "the ghost of the Roman Empire." Almost literally, the popes ascended the throne of the Caesars. The church and the state were two arms belonging to the same politico-religious body, and the church was able to gather under her tutelage most phases of collective life and to become the mistress of civilization. During the Renaissance, the age of rationalism, and the French Revolution Western civilization went through a process of decolonization in which society began to extricate itself from the stranglehold of the clergy, and the "world" became secular. As a direct result the Catholic Church withdrew into its shell. It adopted a sour-grapes, anti-world attitude of "we don't want to have anything to do with this evil world anyhow!" With the passing of the years the "world" passed Rome by, and as the gap between them widened, the Catholic Church became more introverted and the world more profane, while science, technology, and planned economy made man master of the forces of nature and civilization.

Today, with Schema 13, the Catholic Church is endeavoring to cast aside its self-imposed withdrawal from a hostile world. As the inward look of the past, aimed at preserving the *status quo*, was symbolized by a century-long succession of papal "prisoners in the Vatican," the new pastoral outward look, with the aim of enlarging the church, is symbolized by papal trips to Jerusalem and Bombay.

The world that Rome faces today is very different from the one she turned her back upon a century or more ago. It is a world, as Father Ives Congar says, where a quarter of mankind is Chinese, two-thirds are hungry, one-third is under Communist rule, and half the Christians are non-Catholics. It is a world that spent almost \$150 billion on armaments during 1964 but was able to do very little against the abysmal poverty and hunger of a large segment

of humanity. It is a quickly changing world, with new leaders having risen to power within the past year or so in the United States, the Soviet Union, Great Britain, Germany, India, Italy—and the Papacy itself. It is a world where scientific and technological progress and corresponding loss of religious interests are snowballing. It is a world where a large number of sovereign states have recently been born and where, as a result of sensitive national feelings, conflicts between the new sovereign states and what is considered an imported religion can be expected. It is a world where the status of missionaries is undergoing a major transition. It is a world where the family nucleus is being subjected to increasingly centrifugal forces.

Focus on Social Problems

For the first time in Catholic conciliar history attention is being focused on important social problems of mankind. Many center around inequality, the family, and mental and material security. Oppression born of the desperate search for elementary material needs is considered by the authors of Schema 13 to be a major obstacle to reaching higher values. With this Schema the social gospel is evidently coming into its own. Sin is considered to be not so much a matter of moral shortcomings as a violation of social justice. There is a shifting of emphasis from the preparation of men for heaven to helping men erect the earthly world of tomorrow. It is easy to understand why the conservative forces of Vatican II have labored desperately to keep Schema 13 from becoming a reality.

Though this new Catholic "theology of the world" is still only in its infancy, it is already evident that it is based not only on humanism but on evolution, as well. Schema 13 accepts evolution, at least by implication, as the soil on which to build the kingdom of God. The present draft specifically declares that human nature is the result of evolution over an innumerable period of years.

One of the most pressing problems touched upon by Schema 13 is the poverty and hunger faced by many countries. Cardinal Juan Landazuri Ricketts, archbishop of Lima, stated before the assembled bishops that out of approximately 50 million people who die every year, about half die of hunger or because of insufficient nourishment. One third of the world has 85 per cent of its income, another third 10 per cent, and the last third only 5 per cent. During his November 5 address before the council, Mr. Norris, president of the International Catholic Committee on Migrations, drew attention to the increasing disparity between the rich and poor. This historical fact is without precedent, one that appeals to the Christian conscience because, for the first time, men envision the possibility of eliminating poverty and creating a global "great society." Using the three vows of monastic life as

his springboard, Bishop Fulton J. Sheen said that Trent was the council of chastity, Vatican I the council of obedience, while Vatican II is the council of poverty.

Words are not enough to combat poverty. The sight of the golden ceilings and bejeweled madonnas in Rome's churches does not encourage helping the poor around the world. Some bishops realize a first step toward remembering the poor must be the shedding, by the Catholic hierarchy itself, of its titles, ostentatious and costly dress, and everything else that smacks of wealth and triumphalism. Bishops would do well to slip quietly down from their thrones, move out of their palaces, and dispose of their ornaments. On November 13 Pope Paul VI made a symbolic gesture in this direction. At the close of a ceremony in St. Peter's he gave his coronation tiara to the poor.

The Issue of Birth Control

Perhaps the most pressing sociological problem today in Roman Catholic circles is birth control. This issue has almost reached crisis proportions. It is obvious that millions of Catholic couples are not following the teaching of their church in this matter. In non-Catholic countries, such as India, the problem is also very acute, but for collective economic, rather than individual, moral reasons. The norms regulating Catholic married life were laid down several decades ago by Pope Pius XI. In view of today's population explosion, numerous voices within the church are calling for a revision of the official Catholic position in the light of modern science, medicine, psychology, and sociology.

His Beatitude Maximos IV, Melkite Patriarch of Antioch, in his usual outspoken manner, made one of the most telling council speeches on this subject. He stated that the question of birth control is causing a grave crisis in the Catholic conscience because of the widening gap between Catholic doctrine and the practice of the great majority of Catholic homes. "Are we not entitled to ask ourselves," the venerable patriarch continued, "if certain official positions are not the result of outmoded conceptions and perhaps also of a psychosis of bachelors who are strangers to this sector of life?" In closing he invited his fellow bishops to look at things as they are, not as they would like for them to be.

In the past the Catholic Church has encouraged husbands and wives to have large families. This, of course, tended to contribute to the numerical strength of the Catholic Church. It

also provided the church with proportionally more priests and nuns than small families do.

Demographic statistics indicate that the population explosion is by no means favorable to the Catholic Church. One statistic quoted in Rome indicates that by A.D. 2000 the Catholic proportion of the world's population will have declined from about 20 per cent, a fourth of whom are practicing Catholics, to 9 per cent, only a fifth of whom would be practicing members. Some statistics claim that by then the world's population will be doubling about every 20 years. These sobering figures call for circumspection in family planning. The crucial question in Catholic ranks today is not whether birth control is necessary, but how it can be achieved.

The main objection to Schema 13, as we see it, is its underlying humanistic-evolutionistic philosophy. Cardinal Meyer, of Chicago, pointed to the Schema's lack of exact Biblical theology based on the second advent of Christ as a fatal weakness. Such overwhelming stress is put on contemporary civilization that the final goal of salvation is eclipsed. Of course, the demands of the contemporary world must be taken seriously, and Christians must make a positive contribution to human society and civilization,

but always the terrestrial city is only a passageway leading to the celestial city. This is brought out theoretically in the schema, but its over-all impact and basic philosophy militate against the divine plan of salvation.

Eschatology is not an escape mechanism, but a transfiguration. The promised land of the Christian is not Schema 13, as Father Ives Congar calls it, but the new earth. Christians must keep this in mind, and see human society in the light of this final, climactic transformation. The hope of the world lies in Christ and His appearing, not in a church, a sort of institutionalized Christ that believes it can solve the world's ills and needs. The Christian must abhor the world of sin but love sinners and help them.

In summary, during the Dark Ages the church and secular society constituted one Roman Catholic world. This was followed by an age of duality, with the Catholic Church on one side and the secular world on the other. Now, with Schema 13, impetus is being given to a new phase during which it is hoped to heal the breach and Catholicize the world. In this light, Vatican II appears to be more a point of departure, one whose influence will be increasingly felt in years to come, than as a place of arrival.

(End of Series)

Ellen G. White and

The "Tongues" Preacher

By D. A. Delafield

Associate Secretary, E. G. White Estate

IN A prophetic dream given to Ellen White long years ago at Tyron, Michigan, the Lord opened up before the mind of His messenger the experience of a deceived woman who thought that she was so good that she did not need the Ten Commandments. This woman, who occasionally would burst forth into a gibberish that she called "tongues," boasted of having been called to be a missionary to the Indians. Apparently she thought that this was a true manifestation of the Divine Spirit, and that she actually was speaking in an Indian dialect. But she was an impure woman who traveled about the country with a man who was not her husband, while

her own husband, an older man, remained home and worked to pay for his wife's escapades.

Sister White related her dream to Elder Loughborough and placed in his hands a written account of what she was shown. Some time later Mrs. White and her husband and John Loughborough came face to face with this woman at a meeting in Vergennes, Michigan—a gathering of the saints held in a big barn. It was Sabbath morning. James White preached the sermon. John Loughborough sat in a chair next to Mrs. White on the rude rostrum.

Some time after the meeting began two men and a woman entered the



JEANIE MCCOY, ARTIST

The woman whom Sister White had seen in vision entered while the service was in progress.

barn, one an elderly man, the other quite young. The woman was tall and pious looking. The two men sat in front near the speaker, but the woman remained near the back door. Mrs. White immediately recognized these people, for she had seen them in vision and it was about them that she had written. John Loughborough had read the account of this vision, and so was familiar with the situation. Turning to him, Sister White said: "Do you see that woman who just sat down by the door? She is the woman that I saw in vision. The old man here is her husband, and the young man in the green coat, sitting beside him, is the one with whom she is traveling around the country. When James gets through speaking, I shall relate the vision, and you will see whether they are the ones described in that copy of it which you have in your pocket." —ELLA M. ROBINSON, *Lighter of Gospel Fires*, p. 83.

Mrs. White proceeded to explain that after she had delivered her soul of the rebuke that God had given her to pass along to this sinful woman and the young man, that the woman would stand to her feet and say, sanctimoniously, "The Lord knows my heart."

When Mrs. White got up to speak she read Isaiah 52:11: "Be ye clean, that bear the vessels of the Lord." Solemnly she discussed the sacredness of the Lord's service and the importance of the Lord's messengers being holy and pure in life and character. Then she added, "If the Lord called a woman to the ministry, she would not be traveling around the country with another than her husband." —*Ibid.*

Mrs. White continued: "Friends, what I am talking about is right here

before us. That tall woman, who came in and sat down by the door a few minutes ago, claims to be very holy. She also claims to have the gift of tongues. The words she rattles off are mere gibberish. She does not talk any language. If every nation on earth heard her, none of them would understand a thing, for she does not talk any language. This woman claims to have a holiness so high that she does not need the Ten Commandments. This old man on the front seat is her husband. God pity him. He toils at home to earn money for her to travel around the country with this young man who sits by his side—supporting them in their iniquity." —*Ibid.*, p. 84.

When Sister White was through speaking, the "tongues" preacher got to her feet and declared with sanctimonious piety, "The Lord knows my heart."

John Loughborough was deeply impressed. How did Sister White know these things? It would have been impossible for her to know what would happen in that meeting in Vergennes unless God had opened the future before her mind.

After lunch the woman who professed such holiness called a meeting of her own. While she was speaking she began to rattle off some words in "tongues." Elder Loughborough heard what she said. It was a jumble of words something like, "Kenne, kenni, kenne kenno, kenne kenne kenne kennioe." It sounded like a machine gun rattling off.

The day following the Sabbath meeting in the big barn, this woman called another meeting of her own in a schoolhouse in the neighborhood. She talked on the subject of holiness.

Then she explained that the Lord had given her the gift of tongues. She explained that this "gift" was to fit her to be a missionary to a certain tribe of Indians living a few miles away on the Flat River.

The Lord was in charge of the situation, because, while she was speaking, who should appear on the scene but an Indian who belonged to that very tribe. He had been on a hunting trip, and some boys invited him to the schoolhouse to hear the woman speak his language.

"The Indian hunter took a seat near the door and leaned his gun against the wall. When she saw him, she broke out in her 'kenne, kenni.' The Indian stared at her, jumped up, grabbed his gun, and rushed out of the house with a whoop! 'Very bad Injun that! Very bad Injun that!' The boys followed him and asked, 'What did she say?'

"'Nothing. She talk no Injun.'" —*Ibid.*, p. 85.

The poor soul was deceived by Satan. But this was not the end of the fiasco. Not long after the Sunday meeting her stepson, who had no faith in her mission to the Indians, arranged for her to speak to an Indian interpreter. He listened to her gibberish. "What do you make of it?" was the inquiry. "I have been interpreter for seventeen different tribes of Indians," he said disgustedly, "'and she has not uttered a single Indian word.'" That put an end to the influence of this "tongues" preacher. Obviously, she was self-deceived.

The young man whom Sister White accused of sin had to admit later that all Sister White had said was true.

"God does not bestow His gifts for the idle amusement of the crowds," wrote one who knew Mrs. White well. Elder Loughborough often said, "The Lord gave the gift of tongues to His apostles on the Day of Pentecost to make it possible for them to give the gospel of salvation in one day to thousands of people gathered at Jerusalem from the various language areas of Europe and Asia."

"In modern times this gift has, on special occasions, been given to faithful missionaries to enable them to preach or interpret the story of the gospel in languages that they do not know." —*Ibid.*, p. 86.

Seventh-day Adventists should read what Ellen White wrote on the "tongues" phenomena in the churches of her day in *Testimonies*, volume 1, pages 412, 414, and 419. These words have special meaning today when there is such a stir in some churches over glossolalia, the gift of tongues. Our only fear for the future is that we shall forget the lessons of the past.



*A successful pastor's suggestions
on how to make attendance at the
Sabbath morning worship service
a rewarding experience.*

Preparation for Worship

By W. R. Foulston

WE NEED to make an emotional preparation for worship. This is closely related to the mental preparation, yet different. Participation is the key—God reaches down, and the congregation reaches heavenward. When contact is made, true worship is the result, and we experience the blessing God would impart to us.

If we do not enjoy the worship service it is easy to blame the preacher or the weather. Yet some will be fed spiritually by the same sermon that leaves others to die spiritually. We must have spiritual nourishment or we will be undernourished.

This may account for some of the spiritual dwarfs, the undernourished Christians in some of our churches. Resentment toward the church, the pastor, or fellow worshipers causes a mental block that will ruin any church service as an act of worship. We must make our mental and emotional preparation, not on Friday night or Sabbath morning, but throughout the week.

There is something seriously wrong with the spirituality of the person who cannot get out of bed in time to attend the morning worship service, and yet who by midafternoon has so much energy that he must go some place or do something, and can hardly wait till sundown to "do up" the town.

It is not by accident that God's rest day begins at sundown. God intended man to have nearly 12 hours for physical rest before the hour of worship. The modern way of the world is to begin the day at midnight, to make Saturday night the "big" night, with its late parties.

How much better to begin one's physical preparation for church on

Friday night at sundown. Relax and get to bed early, and out of bed early enough to arrive at the service alert, unhurried, and refreshed. As you enter the church, God is in the center of your thoughts, and you have laid everything else aside. You have offered a prayer for the minister, the choir, your loved ones beside you, and all the other men and women worshipping around you.

But the primary purpose of Sabbath was not physical rest. The person who works so hard all week long that he sleeps during the church service—if he gets there at all—is physically unprepared for worship. He who uses the Sabbath for physical rest alone has not really kept the day at all. Physical rest is the preparation for worship.

Spiritual Preparation for Worship

Something must take place inside of us, as well as outside, if we are to be prepared for worship. First, there must be personal surrender to God. Too many absent themselves from church, claiming that they did not find God there. Of course God was there, but they did not like what He had prepared for them.

Many a person, by his criticism of the church program and his impatience, admits that the minister has uncovered an unhealthy aspect of his life that he would much prefer to keep out of sight. If we are hating a neighbor, we dislike to be told we ought to love our enemies. If preoccupied with making money, we dislike being told that we were created for a higher purpose. Busy enough already, we would sooner not be told that God also has a work for every man to do. Many a man who claims that he does not get anything out of the service is like the woman who hopes the dentist will not find the cavity in her tooth, or like the little boy who pretends as long as he can that the pain in his side is not really appendicitis.

Church attendance reminds us of the life we ought to be living. If we are not willing to make that change we feel uncomfortable and guilty, with the result that we begin to attack the church and its leaders, rather than improve ourselves. Sometimes the worship service leaves us exalted, and sometimes humiliated. A good sermon has been defined as one that comforts the disturbed and disturbs the comfortable. If you are in the habit of being away from church, and excuse yourself by saying that you have lost interest in it, it may be that the church has been telling you truths about you that you do not have the courage to face.

The second essential in this spiritual preparation is prayer. Pray for the minister, for other worshipers, for yourself. One Christian writer, commenting on the great controversy between Christ and Satan, says that Satan watches the preacher during his sermon preparation and then employs all his cunning so to control circumstances that the message will not reach those whom he is deceiving. He benumbs their sensibilities so that they fail to hear the very things they most need to learn. (See *The Great Controversy*, pages 518, 519.)

What a terrifying thought that Satan watches over my shoulder as I am preparing the sermon, and then hurries to the homes of the very ones who should receive spiritual help! He distributes a headache here, an upset stomach there, a few drops of rain; he stirs up an argument that ends in an emotional storm. Just such an emotional storm keeps many from church. He tries to make you oversleep, so that you will have to rush, and reach church nervous and unprepared for worship.

If Satan can't keep you away, he will come to church with you. It isn't the first time he has attended a religious meeting. In the time of Job he appeared among those who presented themselves before the Lord; but for

no good purpose. Our only hope is: "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7). Satan trembles when he sees the weakest saint upon his knees. Let us be prepared for worship, mentally, emotionally, physically, and spiritually.

A little girl stood on the street corner crying as if her heart would break. She was lost. It was during the London blitz, and every familiar landmark was gone. Several stood by her, trying to console her and to help her find her way home. Every effort failed as they asked her about the street she lived on, what it was like, and the kind of house. At last a man pointed to the church steeple in the distance and asked her whether she recognized the church spire. A light came into the little girl's face. Through her tears she looked at the church as it pointed heavenward and answered, "Yes, take me to the church; I can find my way home from there." You can find your way to the heavenly home from there.

(End of Series)

FAITH that WORKS

By Leroy Irving Shinn

ONE day Jesus related the experience of a man who journeyed from Jerusalem to Jericho, and who on the way experienced an unhappy encounter with thieves.

A priest who passed by refused to help the unfortunate man. There followed a Levite who condescended to peer down upon the sufferer, but like the priest, his heart was untouched with pity and tenderness for this helpless victim of violence.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him" (Luke 10:33, 34).

Unlike the priest and the Levite, who avowed piety but whose hearts were not stirred with compassion for the injured man, the humble Samaritan, making no lofty pretensions to

righteousness, did what came naturally to him. With deep pity and tenderness he "went to him, and bound up his wounds."

This Samaritan responded to the One who pitied *him*, and this left him in a state of mind and heart to pity others. "Pity and need make all flesh kin. There is no caste in blood."

"There are some, who, like the Samaritan, make no pretensions to exalted piety, yet who have a high sense of their obligations to their fellow men and have far more charity and kindness than some who profess great love to God, but fail in good works toward His creatures."—*Testimonies*, vol. 4, p. 57.

"When the advocates of the law of God plant their feet firmly upon its principles, showing that they are not merely loyal in name but loyal at heart, carrying out in their daily lives the spirit of God's commandments, and exercising true benevolence to man, then will they have moral power to move the world. It is impossible for those who profess allegiance to the law of God to correctly represent the principles of that sacred Decalogue while slighting its holy injunctions to love their neighbor as themselves."—*Ibid.*, p. 58.

"Some may say it is exalting our own merits to expect favor from God through our good works. True, we cannot buy one victory with our good works; yet we cannot be victors without them."—*Ibid.*, p. 89.

It is the saving grace of Christ that fully transforms a human being, reinstating him in the divine favor. Even though he be a derelict of humanity, divested of honor and goodness, he can, by God's wonderful, saving grace, be forgiven of his sins and reinstated in society as a law-abiding citizen, and become a blessing to mankind.

In the slums of New York, according to Dr. J. Wilbur Chapman, lived a desperate criminal who had already served three terms in prison. This fellow was not only ignorant but given to profuse profanity. One cold night

this man sat, forlorn and dejected, in an alley. A city missionary passing by gave him a tract. He took this act as an open affront and replied with an oath, "If you want to help me, give me your coat! You must see that I am freezing!" Without hesitation the missionary complied, handing the man his coat, though it left him thinly clad in freezing weather.

That man was Jerry McAuley, who later became a remarkable winner of souls and a leader of one of the greatest of city missions. At his death one of New York's great preachers paid Jerry McAuley a well-deserved tribute from his pulpit: "Of all men who have worked in our city, I think this man was almost the greatest. I pay a tribute to his memory. He has influenced the city profoundly in his mission."

This story describes an active faith. Had that city mission worker refused to give his coat to McAuley, the latter would have missed an opportunity to surrender his life to God, and the other would have been held accountable before God!

"Said the Judge: 'All will be justified by their faith and judged by their works.' How vividly then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow men. Each was to demonstrate a living faith in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by aiding the cause of God with his means. But, like Meroz, the curse of God rested upon them for what they had not done. They had loved that work which would bring the greatest profit in this life; and opposite their names in the ledger devoted to good works there was a mournful blank."—*Ibid.*, p. 386.

It becomes increasingly evident that our Lord's coming is near, "even at the door." Let us pray with the beloved John, "Even so, come, Lord Jesus."

"But a certain Samaritan . . ."

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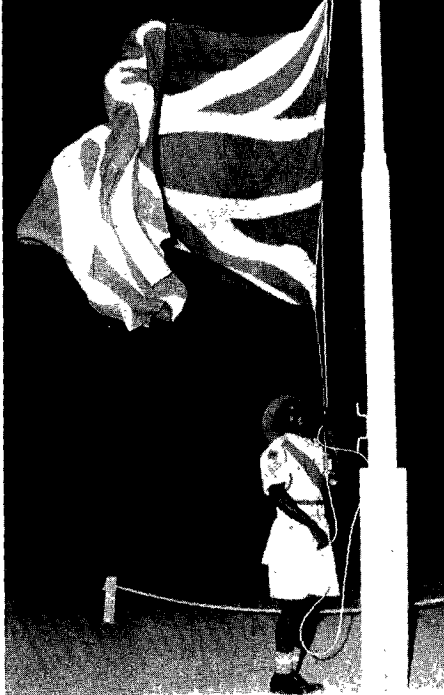
RUSSELL HARLAN, ARTIST



Elisabethville, Congo
December, 1964

ELISABETHVILLE, provincial capital of Katanga Province and the headquarters of our Congo Union Mission, was once a coquet capital. Today "E'ville" (as both Africans and Europeans call it) is making a proud recovery from the war that has rolled back and forth across the Congo since Independence Day—June 30, 1960. Our very representative mission headquarters, which suffered extensive damage at the time of the United Nations intervention exactly three years ago, has been completely restored. It provides pleasant offices and happy homes for a capable, enthusiastic group of workers. C. L. Torrey, General Conference treasurer, shared the hectic hours of bombardment with the Congo Union staff and Trans-Africa Division representatives. He would be astonished and gratified to see the transformation that has taken place.

Elisabethville is home for many refugees, who range in age from grandparents to at least one six-week-old baby girl. The refugees tell a frightening story of events these past weeks in Stanleyville, 400 miles to the north. Once the third largest city of the Congo, Stanleyville has witnessed



WIDE WORLD PHOTO

The Union Jack was hauled down for the last time when Northern Rhodesia became the independent Republic of Zambia on October 24, 1964. Zambia is the newest African nation. The lowering of colonial flags around the world symbolizes the deepening twilight of the colonial era and the dawn of a new day fraught with new problems and opportunities.

African Correspondence—3

own overseas workers of the Congo reflect brilliantly this spirit of dedication. They stand ready to serve in life or death—and they are serving well.

What Is "Central Africa"?

The Congo straddles the equator and is approximately equal in size to that part of the United States east of the Mississippi River. The Congo River basin lies almost entirely in an equatorial rain forest. Here, broad and tawny, the rivers wind through black-green bush, sprinkled here and there with tin and tile roofs. A few miles from Elisabethville one feels that he is traveling back to the beginning of the world when the big trees were kings.

The Republic of the Congo (Leopoldville) is only one of nine countries making up what geographers now classify as Central Africa. Of these, five were formerly associated with France (Chad, Central African Republic, Cameroun, Republic of the Congo [Brazzaville], and Gabon). They were granted autonomy in 1960. Three were associated with Belgium (Republic of the Congo [Leopoldville], Rwanda, and Burundi), and became independent in 1962. All are republics except Burundi, which retains its hereditary monarch. The

Problems and Prospects in Central Africa

By W. R. Beach

in a week more horror than most towns see in a lifetime. One refugee said, "Stanleyville became a smear of blood across both a continent and a decade." Dazed, ignorant people were used and abused by semisophisticated leaders to wreak havoc upon Africans and Europeans alike. The lot of the Europeans was not nearly so bad as that of Stanleyville's Africans. The implacable Simbas ("lions") went wild. In a scourge of atrocities young rebels, sometimes less than 12 years old, turned machine guns on all who stood in their way, including more than 200 Europeans. Some estimates place African deaths at 17,000. Congolese corpses have been found rotting in the fetid Congo atmosphere over a 500-mile radius.

The shocked plight of the refugees is pitiful. A Belgian adolescent of 15 years said, "I am crying in my heart today. We have come from hell. I am crying for all the people who were killed or hurt. I cry for myself because I shall never forget the shootings. The dead march endlessly through my memory." What a memory for these little ones!

Amid all this confusion one heroic figure became a symbol. He was Paul Earle Carlson, 36, a medical missionary. This young Californian was of classic missionary stock—he served friend and foe alike, unselfishly and serenely. His murder on Stanleyville's central square was senseless and hideous. His example will bolster the Christian cause. He symbolizes the men of many races who come to Africa, asking nothing but a chance to help. Our

ninth and only non-French-speaking member of the group is Angola, governed today as an integral part of Portugal.

Besides French and Portuguese, with English in the West Cameroun, there are hundreds of tribal vernaculars. Swahili and Hausa are spoken in wide areas. The total population of Central Africa is estimated at some 35 million, with the Congo (Leopoldville) numbering 14.8 million. Seventh-day Adventists are hard at work in all of these lands save Chad, Gabon, and Congo (Brazzaville). Missions and churches have been developed among the three distinct ethnic groups: pygmies, Negroes (Bantu, Sudanese, and Mullatics), and Hamites.

We can deal here only with the Congo (Leopoldville) and our Central African Union, which includes Burundi and Rwanda. Today we operate 11 main stations in the Congo, and the baptized membership is more than 14,000. The Sabbath school membership is more than 30,000. Northward beyond Lake Tanganyika, the Central African Union counts more than 60,000 baptized

members, or one fourth of the baptized membership of Trans-Africa. Rwanda, with a population of 2.5 million, has one Seventh-day Adventist to each 47 inhabitants. Despite revolt, adjustment, and sometimes overt fighting, fields and institutions continue to progress amazingly.

In the Congo news trickles in from the stations and churches. To date, one African mission field leader has been reported killed. This report is still unconfirmed, and the churches continue to pray that God will see fit to bring this intelligent, capable African back to his post of duty.

One main station, that of Bigobo, reports a true miracle. The entire area was ravaged and destroyed. Many mission stations operated by other churches were razed to the ground. Homes were burned and pillaged. But Bigobo remained unscathed. The mission director reports that rebel soldiers came to Bigobo, intent on destruction. But among the conscripted troops were former students at Bigobo. They restrained their comrades, saying that God's hand is over Bigobo. So the rebels passed by.

Omens of a New Day

In South Katanga, Ingathering this year is now at Fr.850,000. It is hoped that Ingathering will top Fr.2 million, which is far beyond last year's results! In 1963, 130 branch Sabbath schools were operated; in 1964, 1,300 are reported. Seven church buildings (permanent structures) are under way, several with their roofs already completed.

One layman came to camp meeting with the report of 35 souls won personally to the church. He had nine of his converts with him. African laymen are working in units with extraordinary success, both as regards Ingathering and soul winning. In one local Congo field 43 evangelistic campaigns have been held. More than 300 converts have been baptized, and 181 backsliders reclaimed. Despite untold hardships, the sale of books and periodicals has tripled in the first nine months of 1964.

Nothing can restrict the work of God. We could mention one worker after another, both European and African, for they are all heroes. These Central African lands have outstanding leaders, and a fine spirit of unity prevails.

The "giants in the land" are great. Roman Catholics outnumber Protestants in all nine lands of Central Africa (five times as many in Angola; 23 times as many in Rwanda and Burundi), and pagans outnumber Catholics. Islam makes fantastic claims, and is advancing southward. Roman

Catholic missions, traditionally linked with the state, have suffered a setback, but though Evangelicals studiously avoid political alignment, the mission image in the public mind is, unfortunately, drawn largely from Catholicism. Seventh-day Adventists have been outstanding in their determination to stand completely aloof from any political involvement. The exclusively spiritual purposes of our organization have been clear. Yet, the way of understanding is sometimes sown with difficulties.

In Central Africa unreasonable nationalism has given rise to splinter groups, both Christian and pagan, with bizarre doctrines and practices. These beguile the unstable and deceive the uninstructed. The witch doctor is often restored to favor. Even prominent personages use charms. Scholars, it is reported, resort to talismans and black magic to succeed in examinations. And alcohol is the curse of Africa.

The resurgence of paganism is one

of Africa's blights today. Other trends beset the Christian mission with awesome responsibility. At a later date we shall endeavor to assess the present situation more in detail, in an effort to provide a framework of basic principles as the church continues to march out into "every nation, and kindred, and tongue, and people."

Meanwhile, Central Africa is one of the most fruitful of all lands. The breaking of the day is apparent. One African worker, a Congolese who has contributed magnificently to the progress of the church, appeared in threadbare clothes to tell the story of starvation in his home. He ended his testimony with these words, "Help must come from our God. We cannot lay down our tools."

Certainly, a burst of energy must characterize the church today as we provide more abundant funds to bolster the work and to provide the strength for a great dash to victory in Africa.

(To be continued)



Rainy-Day Happiness

By Inez Brasier

IT HAD rained for days and days. Now it was raining again! When Lorie looked out and saw the rain dropping on the walk and on the grass and on everything she felt like crying. So did her brother, but he only scowled.

"Let us take our share to Aunt Polly. I know she must be lonesome for us."

JEANIE MCCOY, ARTIST



"I can't think of another thing we can do," he told Lorie. "Can you?"

Lorie wiped her tears on her dress. "We've played with everything we have and made up games, and still it rains."

She sniffed. "I smell gingerbread! Let's see what mother is making."

Mother looked at Lorie. Then she looked at Gene. "What sad, sad faces! Did you quarrel on this rainy day?"

Gene had to smile. "No, Mother. We never quarrel any more."

"But we want something to do." Lorie hugged mother. "I know! May we take some gingerbread to Aunt Polly?"

"That is the very best idea! We will wear our raincoats and boots and cover the basket. Please, Mother, say yes."

"I had planned to have this gingerbread for our supper," mother said.

"Let us take our share to Aunt Polly. I know she must be lonesome for us," Lorie told mother.

Soon Gene and Lorie were on Aunt Polly's porch. They stood still to let the rain water run from their coats and hats and boots.

Just then Aunt Polly opened the door. "I just knew something very nice was going to happen this rainy day. And that something is you. Do come in where it is dry."

Gene held the basket out to Aunt Polly, and Lorie put her hand over her mouth to keep from laughing.

"M-m-m! I smell gingerbread. I was so hungry for some, but how did you guess? Now you have made me two times happy."

Lorie laughed. "Why, I am happy too."

"So am I," Gene said as he took off his wet coat. "It is funny, but I don't care if it is raining."

Aunt Polly cut three big pieces of gingerbread. "Let me tell you a little secret. When we do something to make others happy we are happy too."



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Every marriage
needs this

"Third Party"

Part 1

By Inez Storie Carr

TODAY every fourth marriage is a failure. Why? Many Seventh-day Adventist youth, though they may not seek a separation or divorce, live unhappy married lives. Does this need to be? Some who are older endure, rather than enjoy, the companionship entailed by marriage. Can this be corrected? While no other person may rightfully enter the sacred circle of the marriage covenant, there is a Third Party who, if admitted to this union, can make it a glorious success.

Whether we like it or not, we are all students in life's school. From our first waking moment to the close of the day we are attending classes. "We are in the school of Christ in this life, . . . and in the day of final accounts we shall see all the obstacles we meet, all the hardships and annoyances that we are called to bear, are practical lessons in the application of principles of Christian life."—*Testimonies*, vol. 5, p. 344.

In school we tax ourselves to make good grades, but often we take the classes in life's school, whose finals result in eternal life or death, in a haphazard way.

An experimental attempt to cure teen-agers of reckless and intoxicated driving sentences the offender to a



EWING GALLOWAY

Adjusting to someone with traits entirely different from those one has known from babyhood calls for a process of growing up.

night or two at the emergency room of a hospital, where he can see the broken bodies and hear the screams and groans and prayers of the victims. Would that a similar experience might be arranged for teen-agers about to take an impulsive leap into matrimony. A panoramic view of broken, and also beautiful, home life might condition them to enter the field more wisely.

Teen-agers usually lack the experience and emotional balance needed to choose a life partner. "A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life."—*Messengers to Young People*, p. 452.

One day my father decided that I should learn how to swim. He theorized that all young, uninhibited crea-

tures would naturally swim when the occasion demanded. Without previous instruction or warning, I innocently walked into the river with him, confident of earth beneath my feet all the way across, for he had not told me about the mid-river channel. Suddenly I was down under. "Why didn't you swim?" I can still hear the disappointment in his tone of voice as he dragged his blubbing little girl above the surface.

Adjusting to someone from a different family background requires marriage partners to broaden their outlook on life, and it requires a work of grace in the heart. The adjustment can be greatly eased by a prerouted marriage map, as the following story will reveal:

"Dusky, I'm lonesome tonight," said

Mrs. Wells as she stroked her large, gray cat lying comfortably at her side before the fireplace. At the first hint of summer's passing into fall she had lighted the gas jets behind the imitation wood logs in the fireplace, and now sat watching the blue and rose colors play hide-and-seek in the grate. Dusky tried to cheer up his mistress with conversational meows. Then he leaped to the woman's knee and settled down for a nap.

But Mrs. Wells was restless tonight. She put the cat down and went into the twins' room. It always gave her courage and an indefinable feeling of comfort to go there. Pictures of the girls' last year's classmates smiled down from the wall. Textbooks stood stiffly between book ends, and the Bibles she had given them last Christmas lay neatly at each end of the oak table.

As she turned to go she saw two large cardboard squares tacked behind the door. "Well!" she exclaimed in surprised curiosity. At the top of each card, printed in large letters, were the words HERS and HIS, and farther down was a big US. On each side were listed the things Betty liked, the way she felt about different things from religion to politics. The same outline was printed under HIS. Beneath "US" were things both Betty and Bill liked to do or study. Janet and James's card was different but followed the same general outline, under headings AGREEMENTS and DISAGREEMENTS.

"Well!" she exclaimed again. "Have the girls found a new way of solving the age-old problem of love, courtship, and marriage?" She smiled at the plausibility of the plan and sighed, "If Jim and I had known all our pet aversions, I wonder whether we would ever have married." So she rejoined Dusky at the fireplace.

A moment later the door burst open and two rosy-cheeked girls with sparkling eyes called from the hall, "We're all back, Mom! We decided to come in and work on our marriage maps. Mom hasn't seen them yet," Betty explained to the two boys who accompanied them.

"But mom has seen them. She saw them tonight," confessed Mrs. Wells, giving the boys a welcoming handshake.

"Oh, you peeked!" laughed Janet as she gave her mother a quick hug.

The table was cleared and extended to make room for all to gather round and check the cards brought out from the bedroom. Amid much laughter, wise 20-year-old talk, and serious glances that only the parties involved understood, the charts underwent a few changes. The disagreement items seemed to be getting more

gum rubber than the rest of the lists.

Dusky only twitched a whisker now and then as he slept on Mrs. Wells's lap. The older woman's head nodded gently until it came to rest against the back of the chair, while her hand lying limply on Dusky's soft coat rose and fell in rhythm with the cat's breathing.

"This is fun, and getting us somewhere, too, Bill," James declared.

"Janet and I like the idea too; don't we, Janet?" laughed Betty.

"Yes, if I'm going to live with Bill the rest of my life I want to know what to expect! Poor mom and dad. They found out the hard way."

The "marriage maps," as they called them, were finally completed satisfactorily to each of the couples. The maps were now eight months old, counting from the day the foursome had decided to try the idea after reading that persons before marriage often have little opportunity to become acquainted with each other's habits and disposition; that so far as everyday life is concerned, many people are virtually strangers when they unite their interests at the altar. The twins were determined to discover whether they and their young men were adapted to each other, for they knew that failure here could multiply the difficulties of adjustment later on.

"You girls turn your backs to the charts just for a minute," Bill suddenly commanded.

"Now look!" he called, after they had rightabout-faced. The girls gasped as they read the large, lettered handwriting—"Double wedding, December 20?" It did not take much persuading to get the girls to agree to erase the question mark and put a period in its place.

Two happy couples gathered around mom to awaken her and break the big news. When everyone began talking so excitedly, Dusky decided it was no place for a dignified cat, so he jumped up and ran out to find a quiet refuge in the kitchen.

Before Jim and Roxy were engaged (I use their names by permission)

Rare Garden

By I. D. MESSMAN

She planted her garden, oh, so rare,
Then tended it ever with so much care.
Friends laughed at her, for working so—
"Why tend so carefully?" they said. "It will grow!"

But she went on tending and pruning here
and there—

"I must work carefully," she said, "my plants
are rare."

The harvest came in due time, and then
She gathered her harvest of upright men!

they were trusted by both faculty and students. They could walk down the street together, go on a mission to an isolated home, or sit together without the slightest question from anyone. They were trusted because they had determined to live by the principles outlined in *Messages to Young People* and similar books, in their friendship, courtship, and marriage. Their marriage map led them directly into soul-saving work soon after their wedding. Their only danger now is overwork.

Harry and Marilyn, neighbors of ours, were the same kind of young people. They thought, planned, and followed the map for life's journey laid out by the All-wise One, and they too are among the successful, happy young married couples.

Why is every fourth marriage a failure? "Satan is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction."—*Messages to Young People*, p. 455.

Unexpected Returns

By Helen L. Kelly

IT WAS only a chance remark in a doctor's office, so far as Evelyn was concerned. Twenty years later she learned its effect. Casual though it may have been, her one sentence recharted a life.

"You know, Evelyn, it's because of you that I'm an Adventist today," Ken commented as he and his family chatted with the Simmonses on the church steps. Evelyn Simmons and her husband, Lloyd, were only visitors here now, for they had long since moved elsewhere.

"Why, Ken, what do you mean? I don't understand." Evelyn was frankly puzzled at his unexpected announcement.

The Simmonses had always thought a lot of the Johnson family. They had been friends, both before and after Ken joined the Adventist church to which his wife already belonged.

Years before, Evelyn and Lloyd had heard that Ken was taking Bible studies, and that he eventually sold his prosperous business because of his convictions. Sole owner of a storage garage in a resort area, Ken knew that, in season, his garage had to be open round the clock. Now he was a very successful colporteur.

Though they had encouraged Ken, as any interested friend would, the Simmonses had not really had an active part in his final acceptance of the

Adventist way of life, and eventually his baptism.

What, then, could Ken have in mind when he proclaimed Evelyn the prime mover (on the human level) in his decision to obey the Spirit's pleading?

Ken explained: "Do you remember before my wife had Johnny, we met you at the doctor's office where she was having a checkup? What you said that day started me thinking, and I couldn't rest until I had converted those thoughts into action."

Evelyn's memory groped back across a score of years. The occasion she recalled. But the words had slipped her mind. What *had* she said?

"You remarked, 'Wouldn't it be wonderful if your baby could be brought up in a united home.'"

That was all. No, she still couldn't remember having made that rather wistful comment. But did it matter? Not this time, not when Evelyn could happily mount another star on the crown of which the minister had spoken that very morning.

She kept wondering, however, that if so few words could have such a decided, positive effect, would any of the casual "small talk" she daily engaged in have an equally forceful negative result? "O God," she fervently prayed, "keep the door of my lips!"

On Keeping House

IN FEBRUARY



By Carolyn E. Keeler

SEEMS as if you hardly have the Christmas decorations removed from the tree and the icicles and electric lights put away in their respective boxes, and all other wrappings and tinsels of Christmas cared for, when it is February. And when February comes, you take heart and feel that spring is not far away. Some February days are cold and frozen; others have a warmer breeze that prophesies spring. There are times when you say, "That sounded like a robin."

Since I mentioned rice recently, several readers have sent in recipes using rice. Mrs. Veronica Johnson, of Mequon, Wisconsin, bakes a rice pudding for three hours at 300°. She uses 4 tablespoons of rice and 1 quart of milk, a half cup of sugar, a half cup of raisins, and seasons it to taste. It doesn't seem possible that a pudding starting with just four tablespoons of rice and a whole quart of milk would end up being rice pudding, but just try it and see.

Mrs. John Winslow, of Woodburn, Oregon, sent a rice-loaf recipe that was also one of my mother's favorites. We like it very much. Use 2 cups of cooked rice, 3 cups of grated carrots, 2 eggs, 1 cup peanut butter, 1 cup milk, 1 grated onion, and season with salt and sage. Bake in oven at about 350° until firm. She also cooks natural rice with string beans and cream-of-mushroom soup.

Mrs. Marie Guernsey, of Oakhurst, California, uses wild rice in her rice dish. Combine $\frac{2}{3}$ cup of wild rice with 1 cup boiling water and let sit. Sauté 3 tablespoons chopped onion in 3 tablespoons of oil, add 1 small can Vegeburger and fry until brown. Mix $1\frac{1}{2}$ cups of water and two tablespoons of oleo with one 4-ounce can mushrooms, add $\frac{1}{2}$ teaspoon each of celery salt, garlic salt, onion salt, paprika, salt, and 3 bay leaves. Add the burger and onion mixture to the mushroom mixture. Drain water from the rice, add rice to mixture, and bake one hour at 350°. Serve and enjoy.

Mrs. Harold Richards, Holland, N.Y., sent in this recipe:

Nut-Rice Casserole

- 2 cups cooked rice
- 1 cup walnuts, chopped medium
- $\frac{1}{4}$ cup raw oat flakes
- $\frac{1}{4}$ cup bread dressing
- 2 eggs (optional)

Fellowship of Prayer

What God Has Promised

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25).

"I am certain neither death nor life, neither angels nor principalities, neither the present nor the future, no powers of the Height or of the Depth, nor anything else in all creation will be able to part us from God's love in Christ Jesus our Lord" (Rom. 8:38, 39, Moffatt).*

"I will never leave thee, nor forsake thee" (Heb. 13:5).

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him."—*The Desire of Ages*, pp. 224, 225.

"From many once unwilling lips will be heard the acknowledgment of Thomas, 'My Lord and my God.'"—*Ibid.*, p. 808.

Invitation to Pray

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you" (1 Peter 5:6, 7).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

"When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. . . . Do not fear to trust Him, even though you do not see the immediate answer to your prayers."—*Steps to Christ*, p. 96.

"For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received."—*Messages to Young People*, p. 252.

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

"All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unyielding persistence of Elijah, claim for yourself all that God has promised."—*Christ's Object Lessons*, p. 149.

"We should not present our petitions to God to *prove* whether He will fulfill His word, but *because* He will fulfill it; not to prove that He loves us, but *because* He loves us."—*The Desire of Ages*, p. 126.

"Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory."—*Ibid.*, p. 331.

* From: *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

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.

1/4 cup chopped celery
1 small can mushrooms

If more liquid is needed, add a little water. Bake in shallow dish about 45 minutes at 350°.

Here is a recipe given by the USDA called Tiny Turkey Turnovers, but instead of turkey we will use the chicken-style Soyameat. Finely chop 1 cup of the Soyameat, and combine it with one 3-ounce package of softened cream cheese, 1/4 cup ripe olives, chopped, and salt to taste. Use pastry made with two cups of flour. Roll pastry to one-eighth inch thickness and cut into two-inch circles. Place 1/2 teaspoon of chicken mixture in center of each circle, fold dough over filling and crimp edges to form seal. Refrigerate until ready to serve. Bake at 475° for 10 minutes or so, until well browned. Serve piping hot.

The valley is white as I write this, but one of these days we will look at the hills and say, "How green is the valley!"

PARTNERS WITH GOD IN OLD SYRIA

Why do we pay tithe? Is it in order to obtain for ourselves a larger material blessing? Do we cease to pay tithe when we feel we are not being blessed? Do we pay tithe because someone else does—because our ministers do? Do we pay when we desperately need the tithe money ourselves?

Not long ago Pastor Maurice Katrib put these questions to church members in old Syria. Over the past years these members experienced adversity. Their crops and businesses failed. But these dear people did not murmur nor did they cease to bring their tithes and offerings. And God honored their faith and integrity.

In one Syrian village where we have a number of members, their non-Adventist neighbors look upon them with wonder. Twenty years ago these Adventists were in dire want; now they are prosperous in comparison with the others. The Adventists are asked, "How much are you paid a year by the Adventist mission? We have noticed that you are in better circumstances than others."

Our church members respond, "When we

accepted the message of the Seventh-day Adventist Church we did not ask how much we would be paid, but we did accept the privilege of returning to God a true tithe. That is why He is blessing us every year. We are rich, not because of money or lands but because of the blessed hope that burns within our hearts."

Pastor Katrib has heard the members say, "We do not prove the Lord any more. He is our Partner. We have all proved Him, and He never fails us. We are not paying to ensure prosperity in the future, but we give because we see in faith the windows of heaven ever open to pour His blessing upon us." The children of these tithepayers also are faithful in tithing their little income.

Sometimes these members have been put to a severe test. This was true when their crops failed while those of a nontitheer were abundant. But they never doubted God's love. They counted health and life as blessings, and continued to be faithful in paying their tithe and in giving thanks to God.

I. H. HARRISON



The Art of Living.....



**when
you're
young**

by Miriam Hood

Too Close for Comfort

YOU would think that no one could ever get too close to the truth; we usually accept the theory that any distance from truth, however slight, is too much. But I'd like to advance the idea that there's one situation in which closeness to truth can be decidedly uncomfortable. It's that area known as teasing, or "kidding," if you'll permit a commonly used term.

If you, for instance, are just slightly overweight, you're likely to feel decidedly uncomfortable when you encounter a nonperceptive (cruel?) person who often makes your size the subject of his jokes. "Hi, there, Roly-poly," he is bound to greet you, when you've dressed as carefully as you can to make yourself look svelte.

Or, if you're a talkative person but not really a monopolizer of every conversation, it's a bit wounding to be greeted: "Look out, everybody, here comes the fellow with the nonstop tongue!" You've felt up to this point that others enjoyed your attempts to contribute something. You've gone along happily on the assumption that we must learn to accept ourselves as we are. You've thought that you had set definite limits for your extroversion. This one remark throws you completely off balance. Now you wonder. You feel insecure, unlike.

Then there's the area of names. Very

few young people like the name their parents gave them, but if it's just a run-of-the-mill name, you seldom think of it. Woe unto the person with a bizarre name, however, if he encounters the "too close for comfort" tease. After all, when the family choice of Hepzibah has caused you serious mental turmoil from your earliest recollection, it is really devastating to have your "shame" pinpointed with "What's your name again? Would you spell it?" All this accompanied by a sly wink at the grinning bystanders.

Or if your hair is thinning slightly, much to your distress, but you think you've disguised your problem by parting your hair in a different place, your ego is really shattered when somebody calls out, "Hi, baldy."

I'm aware that being a good sport about everything from practical jokes to invasion of personal privacy is a kind of religion with some people. Some of these misguided ones assume an air of great righteousness when their barbs aren't received graciously. "I was only kidding! Can't you be a good sport?"

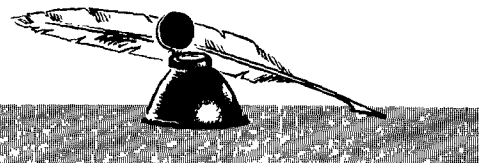
My reply to that line of spurious reasoning is: Can't you be a considerate, civilized member of society? Each human being is painfully aware that he falls far short of the ideal he's set for himself, physically, mentally, socially, spiritually. We inherit many of our characteristics,

which means that we have had absolutely no choice in the matter. I've never heard of anyone yet who was able to choose his ancestors. Not that the ancestors should be blamed for one's imperfections; it's more a matter of relating to them properly. And this attempt to relate to the less-than perfect is not helped by blundering, heavy-footed, unperceptive, too-close-for-comfort "kidders."

On the other side of the picture, you can't expect to be handled delicately and tactfully all your days. Life isn't that easy. We live to learn "in life's hard school" that some psychological bruises are inevitable, just as the skinned knees and bumped heads of childhood are inevitable.

Nevertheless, a fine resignation to the inevitable on the part of any or all of us simply does not provide license to the boorish few who persist in skirting the edges of psychological decency. If you know yourself to be one of those, please resolve to stay where you belong, well outside the areas marked "sensitive." Don't get too close to the truth for comfort.

From the Editors



Churchill "Yet Speaketh"

Sir Winston Churchill, who died January 24, is considered by many the most remarkable man of this century. He had many talents—the ability to foresee threats to world peace, the courage to meet those threats, a sense of history, literary skill, artistic skill. But the gift for which he will best be remembered by millions was his power to use the English language in a manner to capture the imagination and inspire the multitudes. His oratorical skill was nothing short of genius. At this moment in history, when the world has so recently bade farewell to this 90-year-old British statesman, we think it appropriate to call attention to extracts from several of his notable speeches, and apply them to the remnant church and the challenges it faces.

In May, 1940, when apathy, gloom, and fear were gripping the embattled British Isles, the voice of Churchill electrified the House of Commons and, indeed, the entire world, as he thundered: "I have nothing to offer but blood, toil, tears, and sweat. You ask what is our policy? I will say it is to wage war—by sea, land, and air, with all our might and with all the strength that God can give us; to wage war against a monstrous tyranny never surpassed in the dark lamentable catalog of human crimes. That is our policy. You ask what is our aim? Victory, victory at all costs, victory in spite of all terror. . . ."

What does the Advent Movement offer to those who join its ranks? Truth, hope, and fellowship with Christ. But also war and sacrifice. All who enlist in the army of the Lord, over which flies the banner of the three angels' messages, are in a life-or-death battle. They are participants in the great controversy between Christ and Satan. They are in a war—a war against "a monstrous tyranny." To win will require "blood, toil, tears, and sweat." It will require sacrifice. It will require the full mobilization of every resource—financial and spiritual. It will require battles with self, battles with "principalities and powers," battles with the forces of darkness. The aim is victory, "victory at all costs."

"Their Finest Hour"

On June 18, 1940, Churchill declared: "The whole fury and might of the enemy must very soon be turned on us. . . . [The enemy] knows that he will have to break us [this island or lose the war. If we can stand up to him all Europe may be free, and the life of the world may move into broad sunlit uplands; but if we fail, then the whole world, including the United States and all that we have known and cared for, will sink into the abyss of a new Dark Age, made more sinister and perhaps more prolonged by the lights of a perverted science. Let us therefore address ourselves to our duty and so bear ourselves that if the British Commonwealth and Empire last for a thousand years men will still say: 'This was their finest hour.'"

"Their finest hour"—what powerful words to bring out the most noble in man. What a challenge they convey for men to be brave, to be loyal, to be dedicated!

Soon the "whole fury and might of the enemy" will be turned on the Advent people. Satan will do everything possible to destroy them. Will every member stand bravely for right? Will every soldier of Christ be willing

to die rather than surrender? Will the myriads of angels and inhabitants of other worlds, reviewing the history of God's people down through the ages during the millennium, be able to say of God's people today: "This was their finest hour"?

When the invasion of Britain seemed imminent, in July, 1940, Churchill's voice was heard again. Confidently he declared: "We await undismayed the impending assault. Perhaps it will come tonight. Perhaps it will come next week. Perhaps it will never come. We must show ourselves equally capable of meeting a sudden, violent shock, or, what is perhaps a harder test, a prolonged vigil. But be the ordeal sharp or long, or both, we shall seek no terms, we shall ask no parley."

How right he was in suggesting that "a prolonged vigil" is "a harder test" than "a sudden, violent shock." For many years—well over 100—the people of God have awaited earth's final crisis, Satan's climactic assault against truth, and the return of Christ. In the crisis atmosphere that surrounded the early Advent believers when they expected Christ to appear almost momentarily, it was not difficult to maintain fervor at a high level. But time has continued longer than expected. Christ's coming has been delayed. Today there is danger that the message "Behold, the bridegroom cometh" will receive less emphasis than the counsel, "Occupy till I come."

Will the remnant church meet the test successfully? It will—"be the ordeal sharp or long, or both." Victory is sure. Let us, then, renew our determination to triumph with God's people. "Faith is the victory." K. H. W.

Meaning of the Day of

Atonement—4

We have considered the effect of sin offerings upon the moral standing of the individual Israelite before God as set forth in the book of Leviticus. Let us now turn to the Spirit of Prophecy for a clarification of the relationship between the atonement made for a repentant sinner and the forgiveness granted upon presentation of his personal sin offering, and the further atonement and cleansing provided by the Day of Atonement service (Lev. 4:31; cf. chap. 16:30).

A man who sinned became "guilty" before God, and subject to the death penalty. But God had graciously provided a way of escape for repentant sinners. This was typified by the sin offering, "a substitute" He "accepted in the sinner's stead" (*Patriarchs and Prophets*, p. 355; hereafter, PP). The sinner's guilt and personal responsibility were "placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary" (*The Great Controversy*, p. 421; hereafter, GC). The blood of the sin offering "removed the sin from the penitent" and registered the sanctuary's acceptance of his guilt and responsibility for it (PP 357). He was truly "forgiven" and reconciled to God (Lev. 4:31).

"In the typical service, only those who had [thus] come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service

of the day of atonement" (GC 480). That solemn service was not concerned with sinners who had not repented, nor with sins that had not already been transferred to the sanctuary. On that day "all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation" (GC 431). The Day of Atonement summoned the contrite sinner to "afflict" his soul by "repentance of sin and humiliation before the Lord" (GC 490). When the blood of the sin offering was sprinkled upon the mercy seat on the Day of Atonement, directly above the tables of the law, "the claims of the law, which demanded the life of the sinner, were satisfied" (PP 356; GC 420). The high priest then transferred "the burden of Israel's guilt" to the scapegoat, "and as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people" (PP 356; cf. GC 420).

As we have seen, a sinner who brought his personal sin offering during the year was thereby "forgiven" and reconciled to God (Lev. 4:31). The blood of the sin offering "removed" sin from him and "transferred" it to the sanctuary, where it "rested" until the Day of Atonement (PP 355, 357). On that day, a further "atonement" was made to "cleanse" the people from these same sins (Lev. 16:16, 30). They were required "to afflict their souls . . . by sorrowing for sin," in order "that they might receive . . . pardon" (GC 490, 431). The question thus arises, since the Day of Atonement service was concerned exclusively with sins that had *already* been forgiven, removed from the sinner, and transferred to the sanctuary, why was he *again* required to repent and seek pardon for them? What did the Day of Atonement accomplish for him that his personal sin offering had not already accomplished? Note that this same seeming contradiction appears both in the Bible and in the Spirit of Prophecy.

Fortunately, this seeming contradiction is apparent rather than real, and in it lies the true significance of the Day of Atonement. The personal sin offering released the repentant sinner from "the condemnation of the law," but it did not "cancel the sin," which "rested in the sanctuary until the day of atonement" (PP 357). He was forgiven and restored to a state of good and regular standing under the covenant, but he "was not entirely released from the condemnation of the law" (PP 356). In contrast, the Day of Atonement service "entirely released" the repentant sinner from "the condemnation of the law" (PP 355, 356; cf. GC 420); it "made full atonement for the sin" (see PP 355); it canceled the sin (see PP 357).

Evidently the forgiveness and reconciliation provided by the individual sin offering were provisional, and the sinner was expected to persevere in a state of contrite penitence. But if he lapsed into a state of careless unconcern and persisted in that state even on the Day of Atonement, refusing to "afflict," or humble, himself before God, his sin guilt and responsibility would return upon his own head. The release provided by the sin offering was thus subject to cancellation on the Day of Atonement if the sinner's failure to fulfill his part of the contract made evident that he had not accepted its benefits in good faith and that he had not complied with the conditions. In effect, the personal sin offering placed him on probation, to test his sincerity. The Day of Atonement reviewed his case, canceled the provisional status of his forgiveness and reconciliation, and restored him permanently to full covenant membership.

As the scapegoat bore the forgiven sins of the covenant people off to the wilderness, "they were with him regarded as forever separated from the people" (PP 356,

358; cf. GC 420). What had already been a *de facto* reality in the life of each repentant sinner, on a provisional basis, now became a *de jure* reality on a permanent and irrevocable basis for all Israel, corporately as well as individually. The Day of Atonement did not alter the repentant sinner's moral status before God, but confirmed it. On the other hand, the formerly repentant sinner who had lapsed into a state of careless unconcern and who neglected to "afflict," or humble, himself on the Day of Atonement, was "cut off" from further participation in the covenant benefit of divine grace available through the sanctuary. Thus on the Day of Atonement all sin was eradicated from the camp by transfer either to the scapegoat, which was banished from the camp, or back to the lapsed sinner, who was "cut off" along with the unrepentant.

An Important Distinction

The book of Leviticus makes a categorical distinction between the four Hebrew terms used to describe a sinner's moral status before and after forgiveness, and a defiled person's ritual status before and after cleansing. This distinction has an important bearing on the subject under discussion. The person who had committed sin became *guilty*, and the transfer of his guilt to the sanctuary made it possible for him to be *forgiven* (Lev. 4:31). This guilt *defiled* the sanctuary, and made it necessary to *cleanse* the sanctuary on the Day of Atonement (see Lev. 16:16, 30, 33; PP 358). Sin did not "defile" the sinner, nor was he "cleansed" when he repented. In contrast, the sanctuary could neither become "guilty" nor be "forgiven." *Guilt* and *forgiveness* are *moral* terms, applicable to the sinner, a moral being, but not to the sanctuary, which was not a moral entity. On the other hand, *defilement* (pollution, or uncleanness) and *cleansing* are strictly *ritual* terms, and as such are applicable to the sanctuary. However, both sin guilt and ritual defilement estranged a person from God and required "atonement," or reconciliation (Lev. 16:16).

It is in this sense that the Day of Atonement service cleansed the sanctuary and the congregation. Furthermore, this cleansing was not individual, but collective. The word "you" in Leviticus 16:30—"to cleanse you, that ye may be clean"—is *plural* and refers to Israel *collectively* as the covenant people. Forgiveness for sin is always individual, never collective. The sanctuary was cleansed from all the sins that had been transferred to it, and as a result the entire congregation, in its corporate relationship to God under the covenant, was considered ritually "clean" in addition to being morally clean on an individual basis by virtue of the personal sacrifices previously offered.

Whereas the personal sacrifices stressed the need of forgiveness for overt, extrinsic sinful acts, the Day of Atonement sacrifice placed emphasis on intrinsic character transformation through renunciation of the latent principle of sin that leads to overt sinful acts. The service of that solemn day taught the people that, despite the provision for releasing them from guilt occasioned by overt sinful acts, they were not to take sin lightly. There was something even more important—deliverance from their sinful nature, from the frame of mind that leads men to commit sin. They must persevere in a penitent, contrite attitude. They must not think they can commit sin at will (or, "continue in sin, that grace may abound" (Rom. 6:1), and simply bring another sin offering. They were not to think that they could purchase forgiveness and divine favor for the price of a lamb.

Next week we will consider the import of these things for us today, during the great antitypical day of atonement.

R. F. C.

Reports From Far and Near



Southern Union literature evangelists, with local, union, and General Conference representatives, in session at Daytona Beach, Florida, for annual institute. The workers set a record in 1964 by selling more than \$2 million worth of literature.

Records for Literature Sales Broken in Southern Union

By Theodore Carcich

Vice-President of the General Conference for North America

ALL records were broken in 1964 by the Southern Union literature evangelists. Assembled in their annual institute at Daytona Beach, Florida, from December 30 to January 2, some 642 faithful workers and their wives reported total deliveries for the year of \$2,306,334.

Never before had any union conference reported such gospel literature deliveries. Under the blessing of God this figure represents a gain of \$284,193 over 1963. Much credit for this unusual achievement belongs to the publishing department leadership under Eric Ristau and his associates in the union and local conferences. Strong support to the literature ministry also was given by the local conference presidents as evidenced by the 26 publishing department assistants employed throughout their territory.

One cannot overlook the buoyant spirit and courage of the Southern Union literature evangelists. It was tremendously inspiring to watch 72 workers come forward to receive trophies for delivering literature worth \$10,000 or more for men and \$7,000 or more for women. These 72 people delivered literature worth \$981,043. The highest record for men was set by Harry Eastep, with deliveries for the year amounting to \$48,278. Esther Black reached the highest amount of any of the women, with a delivery of \$25,013.

Not content with just delivering books, these earnest workers of the Southern field distributed thousands upon thousands of Bible course enrollment cards, and some 200 persons were baptized as a result of their contacts. Another thing that impressed the writer was the high caliber of men and women who make up the working force. The rank and file are composed of a type that could make a success of any business venture. Aggressive and forward looking, yet sensing their dependence upon God for success, these dedicated men and women have set a 1965 delivery goal of \$2.8 million along with a goal of 445 baptisms. We are confident that they will reach both. Pray for the success of this mighty venture for God.

Delivered From Satan's Power in Africa

By I. E. Schultz, President
Zambia Field, Africa

Following one of the services at the Abercorn camp meeting in the Republic of Zambia there was a great commotion on the edge of the grounds. A large number of village people were gathered there, extremely excited. When the audience from the meeting mixed with the village folk everyone began asking regarding the trouble. Soon we learned that David, the foster son of our local evangelist, had been bewitched. The heathen relatives were attempting to find the ones responsible for the bewitching and to punish them. We were told that the boy would die if the ones responsible for the bewitching escaped.

There was quite a bit of rowdiness, and one of the accused was bleeding from the mouth. We attempted to calm the crowd, fearing that the situation would get out of hand and that there would be a riot.

After a while I went to the other side of the encampment and found another group of people talking earnestly. Upon investigation I found that David, the boy who had been bewitched, was lying on the ground with one of his relatives hold-

ing David's hand in the air. The boy was moaning and apparently writhing in pain.

We asked about the difficulty and were told that the boy had no strength and that he had a severe pain in his heart. We suggested that medical attention be obtained. The dispensary was only a little way off, so two strong men took hold of the evangelist's son and began walking to the dispensary.

It was now about ten o'clock at night. During the 20-minute trip to the dispensary, part of the time David was being dragged, and part of the way he was walking between the two men, leaning heavily upon them. When we arrived at the dispensary we found it necessary to go to the home of the one in charge and awaken him. He was not particularly disturbed about the case. He said that others had been bewitched. He took the boy's temperature and pulse, and gave him an injection and some sleeping tablets.

Now it was necessary to find a place for David to sleep because it was not felt wise to take him back to the encampment. He was left with his grandmother who lived between the dispensary and the campground.

Heathen Efforts to Heal

The next morning we learned that the heathen relatives had been at the grandmother's place all night, crowding in about David in the small room, with various witch-doctor medicines and charms around him. When we arrived we found a large group outside and so many inside that David could hardly breathe. We felt it necessary to send all the heathen out of the room. This was difficult, as it was the custom of this tribe to act in this way when someone was bewitched.

After all had left the room, four ministers from the camp meeting went inside and began to ask David whether he believed in Christ and whether he had faith that Jesus could heal him. He was lying on a single blanket on the bare

Student Colporteurs on Taiwan Earn Scholarships

It was with great satisfaction that 18 students returned to Taiwan Missionary College after a rewarding summer of canvassing on the island of Taiwan. Each of these young people received a scholarship as he returned to school.

During the summer the students of South China Island Union Mission delivered NT\$303,818.50. They worked 8,103 hours.

August 9 to 15 was set aside as student Big Week. What a thrill it was to watch the reports come in. After the reports were added together the grand total was almost NT\$47,000. For this week special awards were prepared. Two new bicycles and six fountain pens were awarded to the students after they returned to school, for their outstanding accomplishments during Big Week.

We thank the Lord for dedicated young people who have a burning desire to finish the work.

L. R. COLBURN
Publishing Secretary
South China Island Union Mission

floor. David replied that he was in the baptismal class and he believed that Jesus could heal him.

As we began to kneel for prayer we noticed all the heathen medicines and charms lying on the floor around him. We took them all outside, then knelt for earnest prayer, asking that God would cast out the evil spirit and make David well again.

After a season of prayer, we asked David whether he felt well. He stated that he felt stronger but that his heart was still working hard. We asked him again to have faith, and again we prayed earnestly that God would glorify His name before the heathen.

After another season of prayer we again asked David how he felt. He an-

swered by reaching for his clothes. He immediately dressed and went outside.

We thanked the Lord for His great deliverance and started to leave the house for the camp meeting, where the people were waiting for the morning meeting to begin. As we began to leave we noticed that David was going back into the room and that the man accused in the matter was being carried in, bound hand and foot. We felt that David could not be left alone with the heathen relatives, therefore we went back into the house.

The Accused Desires Christ

The heathen relatives began to question the man who was bound, and as the questioning continued it seemed evident that this man was guilty. A younger boy was sitting by him. This boy stated that the older man had given him medicine to put on his hand and told him to shake hands twice with someone. He had shaken hands with David at noon and then at about five o'clock. When he shook hands the second time, David had fallen immediately to the ground, groaning with pain in his heart. All strength had gone from his body.

As the heathen began to establish the fact that the bound man was guilty of bewitching David, we noticed that David began to lapse into his previous state. We offered silent prayer immediately, asking that the Lord would still overrule.

As the procedure continued, the bound man was released, but the attitude of those present seemed to be that it was necessary to punish the guilty one and use charms to protect the one who had been bewitched. As soon as possible we mentioned that Christ had healed David and that there was little need of going further in the investigations. As soon as the name of Christ was mentioned the accusers left the room, leaving only the accused and David. We talked to the accused, who said that he would like to be a Christian. We prayed for him and then thanked God again for the mighty miracle that had been wrought.

Students at Philippine Union College Commemorate United Nations Week

Thirty members of the "Little United Nations" of Philippine Union College posed during their recent commemoration of United Nations Week. They represent 11 different countries and are enrolled in PUC for graduate and undergraduate studies, most of them sponsored by their respective divisions and unions. Standing

at the rear, extreme left, is Yaqub Khan, of Pakistan, club president, and at the extreme right, Dr. A. R. Corder, acting PUC president, club sponsor.

B. B. ALSAYBAR, Principal
Philippine Union College Academy



The following day David was still completely well. The only ill effects from the whole procedure seemed to be a slight stomach upset from the herbs that had been given him.

God still has control over the evil one, and we thank Him for delivering David from the power of the enemy.

Commentary Presented to Seventh Day Baptists

By A. B. Butler, President
New Jersey Conference

A pleasant meeting between leaders of the Seventh-day Adventist and Seventh Day Baptist churches took place recently in Plainfield, New Jersey. The meeting, at the Center for Ministerial Education of the Seventh Day Baptist organization, in Plainfield, had been arranged by W. H. Barringham, pastor of our Plainfield church. The center has been established by authority of the Seventh Day Baptist General Conference to coordinate and supplement the theological training of candidates for its ministry. It is also the headquarters for the denomination's weekly publication *The Sabbath Recorder*, which has been published continuously since June 13, 1844.

During the tour of the center our attention was directed to the resolution taken at a session of the General Conference in December, 1843, in which the members of the Seventh Day Baptist churches were urged to take a more active part in the teaching and spreading of the Sabbath truth. One direct result of this action was the organization of the first Seventh-day Adventist church, through the contacts of Rachel Preston with Adventists.

On being presented with a set of *The Seventh-day Adventist Bible Commentary* by the president of the New Jersey Conference as a gift from Seventh-day Adventists, Victor W. Skaggs, dean of the Center, and Leon M. Maltby, editor of *The Sabbath Recorder*, expressed their appreciation of the many SDA volumes now in the Center library.



Korea's 225 literature evangelists and their leaders gather on a hillside with George Munson, Korean Union evangelist, J. T. Mason of the Far Eastern Division, and R. C. Thomas.

The Literature Army Advances in Korea

By Russell C. Thomas
Publishing Secretary
Korean Union Mission

Brother Kim is one of our literature evangelists in Korea. Though not the best salesman, by hard work and long hours he had topped all the other literature evangelists in sales.

One day Brother Kim was canvassing in the country. As he passed through the green rice paddies, he was stopped by a farmer dressed in typical white Korean clothes, who asked, "What kind of man are you? What are you doing?" Brother Kim explained his work. Then the farmer asked, "But where is your partner?"

"I have no partner, sir. I work alone."
Then the farmer began questioning

him more closely. He repeated his statement, "But there were two of you. I saw two of you coming. Then I looked up again and the other man had gone."

Brother Kim had the opportunity of explaining that we have the companionship of heavenly beings. "That must have been my angel companion that you saw. Thank God for this wonderful experience," said Brother Kim.

Later this farmer visited one of our church members. He told this member how he had been a reader of the *Signs* magazine for a long time. Then he related his experience of seeing these two men coming down the road. "When the man talked with me there was only one," he exclaimed, "but when he went on down the road there were two of them again."

It was thrilling recently to see 225 literature evangelists and their leaders crowd into one of our small churches, some even sitting on the floor, to take instructions from J. T. Mason, of the Far Eastern Division, on how to do more effective soul winning.

"Tell me more" would be your reaction if you could sit on the floor with me behind those literature evangelists as I pointed to one man after another, saying, "He is a former anarchist. This man is a former member of another church. That man was a schoolteacher. This man was a former minister of another faith. These three men were policemen. This man was a county commissioner." Men who have been successful in other lines are being called of God to finish the work in Korea.

For five years the goal out here has been to have a Gideon's army of 300 fearless warriors in the literature evangelist army. Our aim is to sell 30 million won worth of literature in 1965, an increase of 35 per cent over 1964, and to work hand in hand with George Munson and our pastors in evangelism. Our colporteurs have pledged to R. S. Watts, Jr., to raise up more than 400 branch Sabbath schools in 1965.



A. B. Butler (left), president of the New Jersey Conference, presents a set of the *Seventh-day Adventist Bible Commentary* to Victor W. Skaggs and Leon M. Maltby as W. H. Barringham looks on, at right.

One story the literature evangelists told us at the recent convention was especially thrilling. One hundred miles off the east coast of Korea lies an island entirely without Seventh-day Adventist believers. We have canvassed this island year after year, and have conducted full-fledged evangelistic efforts there, but as yet not one person has become a Seventh-day Adventist. But recently the principal of a large school there wrote to one of our literature evangelists saying that he had completed the Bible correspondence course, read our book, and was planning to become a Seventh-day Adventist.

The people on that island have never seen a train, never seen a car, and have seen only one bicycle. But we hope that soon they will see something greater than these—the power of the gospel. To you in the homeland I would say, take up the literature work and serve hand in hand with heavenly beings.

Five-Day Plan in Rhodesia

By Dorothy Dye Schaffner

A victory meeting was held the evening of September 14 for the group who had attended the Five-Day Plan in Salisbury, Southern Rhodesia, in August. As people entered the hall, the same one used for the Plan, the wide smiles, brisk

gaits, and friendly mien revealed continued victory over tobacco.

During the Five-Day Plan the head waiter in the hotel had wandered in and out a few times—the hall was just next to the dining room—and had been friendly, but had never seemed to stay long. So when his greeting at the reunion meeting was "Well, I haven't smoked yet," we were all pleasantly surprised.

It was thrilling to hear all the comments of gratitude to Pastor Pieter Coetzee and Dr. M. H. Schaffner. The following are typical:

"Really, it is amazing that you people should do this just to help us."

"Even when I came to this meeting tonight, I expected there would be a 'catch' to this program somewhere, somehow. It's too good to be true. Why do you do it?"

"This plan really works."

"We'll never forget you Adventists."

"I'm a Jew. I'm not a religious man, but I love you Adventists. What you have done for us is absolutely fantastic, amazing." (This man had smoked for 60 years.)

"How can we ever thank you!"

"You know, it really helped to ask for divine aid." (Elder Coetzee had tactfully suggested one evening that, when desperate, they should quietly say, "Please help me.")



Pieter H. Coetzee (left) and Dr. M. H. Schaffner share information on the Five-Day Plan.

One woman said that her doctor could hardly believe the astonishing change for the better in her heart condition after she quit smoking.

One lawyer promised to bring 12 interested smokers if we would have another Five-Day Plan in Salisbury.

All of us who have been connected with a Five-Day Plan are enthusiastic. We are convinced that the Plan is a vital, wonderful method of sharing our faith, and of pointing the way to the "more abundant life." It breaks down prejudice; it gives others the zest and desire for a better way of life both physically and spiritually. It is a means of "winning friends and influencing people." People who might never attend an evangelistic meeting can be reached in this way.

Everyone can help in the success of the Five-Day Plan by praying for those who attend, by praying for those who conduct the Plan, and by praying that all Seventh-day Adventists will witness powerfully in their own lives to the wonderful health message that has been entrusted to us.

ATS Award of Merit Won by SMC

Southern Missionary College, Collegedale, Tennessee, has received the Award of Merit from the American Temperance Society for the fifth consecutive year. The award is made on the basis of a point system, emphasizing the percentage of students who are enrolled and active in the temperance society.

J. M. Ackerman (center, standing), ATS chapter sponsor, credits the chapter's recent achievements to its officers under the direction of the chapter president, Max Rojas, and the close cooperation of the student body.

Activities conducted by the society included temperance-team visits to Tennessee churches and high schools, and to a temperance booth at the Chattanooga-Hamilton County Fair. The booth, seating approximately 60 people, featured five films—two on smoking, two on alcoholism, and one on drug addiction. The films were shown 201 times to approximately 4,550 people.

The new president of the ATS college chapter is Jim Boyle, a senior theology major.

Standing with Dr. Ackerman are Paul Viar and Monte Church. Seated are (left to right); Jim Boyle, Gayle Foutch, Max Rojas, and Lloyd Erickson.

WILLIAM H. TAYLOR



Sixteen Baptized in a New Guinea Water Hole

By C. T. Parkinson, President
Madang Mission

District meeting time found us on the Ramu River at the village of Gwaia. Here 150 believers met for a feast of good things as D. B. Mitchell, acting secretary-treasurer of the Coral Sea Union Mission, Harold Harker, Bogia District leader, and the writer broke the bread of life. Two high lights of the meetings were the dedication of the church building and the baptism of 16 candidates.

Gwaia village is set in the middle of a sago swamp, and during flood time one acre of land is all that remains above water. Here Joseph, from the island of



Sixteen new believers baptized recently in Gwaia village, Madang District of New Guinea.

Manum, has been carrying on a busy program of shepherding the flock, building a new church, and evangelizing nearby villages.

During the afternoon Pastors Songavare and Kolivos, national ministers from the Solomon and Mussau Islands, led 16 candidates into the watery grave of baptism. As it was the dry season, the deacons and elders had to search for a suitable place for the baptism and only a few days before had found a water hole in a creek bed. The dank swamp grass was cut back, and a hole 20 by 12 feet was

prepared. In the water was a bamboo mat secured to poles. This was to keep the one conducting the baptism and the candidate from sinking waist deep in the mud.

As the pastors entered the water and stood on the platform the stench of the stagnant swamp water rose almost overpoweringly. We questioned the candidates as to whether they wanted to go forward in baptism here or walk two and a quarter hours to the Ramu River. Their answer brought joy to our hearts. "Masta planti man meri bilong outsiid

ikum lukim dispella baptize, supos mipella walkabout long Ramu oli noken lukim, mipella laik baptize long hia." Translated, this pidgin English means, "Sir, many men and women who do not belong to our church have come to see this baptism. If we go to the Ramu River they will not be able to see this baptism, therefore we wish to be baptized here."

The 16 went forward in baptism, seemingly oblivious to the smell that rose in waves as candidate after candidate went forward in baptism. When all had reassembled at the edge of the water hole,

Recent Church Dedications

College Park, Oshawa, Ontario

Costing \$363,500, including the ground and furnishings, the College Park church in Oshawa, Ontario, was dedicated Sabbath, October 31, 1964. J. L. Leatherdale, first elder, guided the project through eight years of planning, building, and fund raising. W. P. Bradley, an associate secretary of the General Conference, gave the dedicatory address, and Mayor Lyman Gifford, of Oshawa, also spoke. Other guests who participated included J. W. Bothe and E. L. Green, president and treasurer, respectively, of the Canadian Union; L. L. Bock, president of the Ontario-Quebec Conference; D. L. Michael, secretary of the department of public affairs of the Canadian Union; and two former pastors, V. W. Collins and F. C. Fell. The current pastor, E. E. Duncan, presented the Act of Dedication. Headquarters church for the Canadian Union and Ontario-Quebec Conference staffs, as well as Kingsway College and the Canadian branch of Loma Linda Foods, the building seats 1,100.

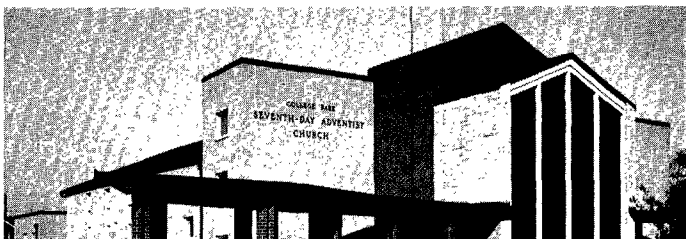
EVERETT DUNCAN, *Pastor*

Midland, Western Australia

The Midland church in Western Australia was opened officially November 21, 1964. It is the fortieth Seventh-day Adventist church in Western Australia. The mayor of Midland, W. P. Calnon, officially opened the £15,000 (about \$35,000 U.S.) building before a crowd of nearly 1,000 people. The president of the West Australian Conference, F. T. Maberly, led out in the dedication of the building. Assisting was H. J. Windeyer, secretary-treasurer of the conference. Russell M. Kranz, Hour of Faith evangelist, preached the sermon.

The new building, with a seating capacity of 200, is the result of undaunted, sacrificial effort on the part of the congregation of 94 members. Voluntary labor was used exclusively. Besides the sanctuary with its many features, the structure includes a well-appointed recreation hall and kindred facilities, connected to the main building by attractive, covered walkways.

T. H. LUDOWICI, *Pastor*



Pastor Harker called for those who would like to join another baptismal class and be ready to meet Jesus, to come forward. Twenty-four responded, of which seven were from a village called Erronong. These people had just witnessed their first baptism. They had had no other contact with the teachings of this organization, but the Spirit of God spoke to their hearts and they came forward asking to be prepared for this sacred rite. The newly baptized members were happy that their faith had been rewarded, and the angels in heaven struck a chord of praise as more souls were snatched from the miry pit of sin to walk in newness of life.



► On Friday evening a few weeks ago 90 Thunderbird Academy students participated in a sacred concert for guests at an evangelistic series being held in Phoenix, Arizona. The band, directed by R. M. Peden, and the orchestra and choir, directed by D. L. Landis, presented the program.

► Fourteen Walla Walla College seniors and graduates have been accepted for study in the School of Medicine, Loma Linda University, next fall. They are Abe Bzuneh, Ron Case, William L. Corbin, Marian A. Fedak, Monty Gohl, Ken Hart, John Henriques, Sid Kettner, Paul Krampert, Peter C. Nosler, Warren Peters, Samuel Tan, Robert Wresch, and Lester Wright.

Cleveland First Church Dedicates New Edifice

By F. W. Hudgins, PR Secretary
Ohio Conference

Members and friends of the First church in Cleveland, Ohio, dedicated their six-year-old edifice during weekend ceremonies, December 18 and 19, 1964. H. M. S. Richards spoke at seven-thirty Friday evening and during the dedication at three o'clock Sabbath afternoon.

Construction began in June, 1958, and was completed in October, 1959. The present structure, now debt-free, is the only church the congregation has built in Cleveland. Early records indicate they worshiped on Cedar Avenue before purchasing a church on Hough Avenue, where the congregation met for 43 years. A church at the corner of Euclid Avenue and 86th Street was purchased from the Reformed Episcopal congregation in 1938.

Three sister congregations—the German, Lakewood, and Willoughby—got their start from this First church.

Costing \$250,000, the present structure seats 360 in the sanctuary. With the nar-



Ellis R. Diehm (right) chairman of the Cleveland First church building committee, struck the match to burn the mortgage. D. L. Kenney (left), pastor, held the mortgage as R. L. Walden, conference treasurer, caught the ashes. In background are N. C. Wilson and H. M. S. Richards, of the Columbia Union and Voice of Prophecy, respectively.

thex and adjoining adults' study auditorium, the church can seat 700. Ellis R. Diehm, Cleveland attorney, was chairman of the building committee.

Cleveland's mayor, the Honorable Ralph Locher, and Councilman Lawrence Duggan attended the dedication ceremonies Sabbath afternoon. Leon Worley, the architect, and his wife also were present.

N. C. Wilson, president of the Columbia Union Conference, spoke at the eleven o'clock service, and H. W. Lowe, field secretary of the General Conference, conducted the Sabbath school. The Ohio Conference president, F. W. Wernick, and R. L. Walden, conference treasurer, were among other visiting ministers on hand for the celebration.



North American Division

Mr. and Mrs. Cleo V. Johnson and two children, of Boulder, Colorado, left New York City January 10, for Libya. Sister Johnson's name before marriage was Shirley Mae Frick. Brother Johnson will serve as business manager of the Benghazi Hospital.

Far Eastern Division

Zenaida Tubillara left Manila, Philippines, December 31, en route to Karachi, West Pakistan. Miss Tubillara is to serve as a nurse in the Karachi Hospital.

Honorata Tuvilla left Manila, Philippines, December 31, en route to Karachi, West Pakistan. Miss Tuvilla is to serve as a nurse in the Karachi Hospital.

W. P. BRADLEY

Forty-five Nurses Meet for Far East Workshop

By Ellen N. Waddell
Assistant Medical Secretary
Far Eastern Division

"Are you an angel?" queried a little old woman as she looked up into the face of a neatly dressed student nurse in one of the sanitariums of the Far East. This student, representing the Master so well, is one of the 598 student nurses enrolled in the seven schools of nursing in the Far Eastern Division. These schools represent 24 per cent of all Seventh-day Adventist nursing education programs throughout the world.

During the past year 119 professional nurses were graduated from our schools, or 31 per cent of all those completing their work in basic nursing education in Adventist institutions. These graduates equaled 21 per cent of the 566 denominationally employed nurses staffing the 37 medical institutions of the Far East.

Three of the division's schools of nursing are operated by senior colleges, and three others currently being operated as hospital schools are looking forward to future college affiliation. The hospitals and nursing-education institutions of this division are employing 18 nurses who have Master's degrees.

Third Workshop

The Far Eastern Division's third nurses' workshop was held in Baguio, Philippines, November 17-25, 1964. Forty-five nurses, from Korea, Japan, Taiwan, Hong Kong, Philippines, Vietnam, Thailand, Malaysia, and Indonesia attended the workshop. Dr. T. R. Flaiz, secretary, and Miss Mazie Herin, associate secretary of the General Conference Medical Department, attended and contributed greatly to the interest and success of the meeting.

After a period of eight years without a workshop, those present entered into the eight days of the full program with



Nurse delegates who attended the Far Eastern Division nurses' workshop at Baguio.

great enthusiasm. With pride they listened to the excellent presentations delivered by the Far Eastern Division nursing-education and nursing-service representatives. Special emphasis was placed on curriculum development, the maintenance of high academic and service standards, and the continuance of a dynamic spiritual integration throughout all areas of nursing education and nursing ministry.

Nursing education is recognized as the hope for supplying the Far Eastern Division medical institutions with quality Seventh-day Adventist nursing care from which medical evangelism can be greatly implemented. The nurses attending the workshop were unanimously inspired by this opportunity to meet in such an effective way to promote the furtherance of the gospel for God and community.

Capsule News From Oakwood College

By A. V. Pinkney, *President*

● A new chapter in the history of Oakwood College was written during the 1964 fall Week of Prayer. On campus was H. M. S. Richards, Del Delker, Brad Braley, and the King's Heralds Quartet. The faculty and student body gave a response seldom seen "under the oaks."

● The student body is looking forward to being host for the Eastern Inter-Collegiate Workshop in April. Delegates from sister colleges will be on campus for several days.

● The choir gave a one-hour television presentation of *The Messiah* over CBS TV station WHNT, Channel 19, in Huntsville, Sunday, December 20. Prof. Johnnie Mae Pierre-Louis is the choir director. Mrs. Inez Booth is chairman of the music department. The choir sent a tape to the United Negro College Fund office in New York to be used on their national radio program. Oakwood College becomes the thirty-third institution of learning in this outstanding organization set up to aid predominately Negro colleges. The tape prompted a request for the choir to give a concert at the World's Fair, sponsored by the UNCF, this spring.

● Ella May Stoneburner, R.N., assistant secretary of the Medical Department of the General Conference, was on cam-

pus January 8-10 giving health lectures. Mrs. Carl Rogers, R.N., sponsored the series.

● E. W. Dunbar, associate secretary of the General Conference, visited Oakwood the middle of January.

● The spring Week of Prayer will be conducted by Theodore Lucas, world director of Adventist youth activities.

● The fine arts building is almost finished and will be used during the second semester.

● U.S. Senator John Sparkman, of Alabama, spoke at chapel during December. The school is happy to count the honorable Senator among its friends.



By H. M. TIPPETT

The late Dr. William L. Stidger of Boston University, while lecturing to a group of preachers in the Middle West, told them that he had read an average of a book a day all during his ministry. One old brother in the audience seemed to doubt it. He shouted, "Young fellow, I doubt that you read a book a day. Why, the average preacher hereabouts doesn't read a book a month!"

Dr. Stidger's quiet reply, if not convincing to his challenger, should give pause for some serious thought. He said, "My brother, that is exactly why he would be an average preacher, or an average doctor, or an average lawyer, or an average anything in professional life."

The thought gives pertinency to the query, "Am I only an average Adventist, an average witness for the Lord, an average servant of the Master, because I fail to acquaint myself with the literature of the church?" To be only average when we might be an eminent, or at least a knowledgeable, exponent of our faith is a high price to pay for our neglect to read.

If you would have the value of books in the lives of successful men indelibly impressed on your mind, read *Evenings With Famous Christians** by Ruth Gordon Short. Fourteen inspirational

● The first part of February Dr. Richard Hammill, president of Andrews University, and a group of professors were on campus to interview theology and mathematic majors.

● Dr. Milton K. Cummings, long identified with Oakwood College, gave the school a \$1,000 grant. Dr. Cummings is president of Brown Engineering.

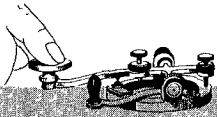
● Among the new additions to the faculty, all of whom are making an outstanding contribution, are Prof. and Mrs. Oliver Davis. Professor Davis is directing the academy choir, getting them ready for the music festival to be held in Florida. Mrs. Davis is in home economics working with Mrs. Dorothy Christensen.

life stories of some of the greatest preachers, missionaries, and hymn writers of all time fill 192 pages of stirring narrative. Four couples meet in one another's homes for weekly study of men like Moody, Spurgeon, George Müller, and others, and the reader listens in on their fascinating and informative dialog. Keep the book where your children will be attracted by its beautiful cover (\$3.95).

Do you like to get homespun letters full of chatty details about people you love and admire? Similar to such letters is the tone and literary climate of *Life in a Floating City** by Albert L. Hendrickson. It's an absorbing story about life in a British Columbia logging camp, where cabins, cookhouse, bunkhouse, school, and everything else formed a little flotilla moored on the bay. It's about real people too, with all the little tragedies and triumphs of a pioneer setting. Encounters with grizzly bears and timber wolves—do they interest you? And that 14-point Garamond type is so easy to read (166 pp., \$2.95).

Of all the editions of *Thoughts From the Mount of Blessing** by Ellen G. White, this most recent volume, prepared for the 1965 Senior MV Book Club, is to me the most attractive. Needless to say, no more spiritual commentary on the Sermon on the Mount was ever written than this jewel from the writings of the Spirit of Prophecy. Its pages are sprinkled with some of the best pictures by our foremost artists. For your permanent library (\$3.25).

*The publishers of these books are Review and Herald, Southern Publishing Association, Pacific Press, respectively.



Brief News OF MEN AND EVENTS



Australasian Division

Reported by
J. K. Irvine

► At the commencement exercises of Avondale College, Coorabong, New South Wales, 121 students were graduated from ministerial, secondary teacher training, primary teacher training, accountancy certificate and accountancy diploma courses, secretarial course, building construction, home economics, and business teacher course. A total of 82 students were called into the organized work, either in the homeland or in the mission field. All the ministerial graduates were granted internships by local conferences. Thus Avondale College, formerly known as Australasian Missionary College, is continuing its contribution to the work of God in this field.

► During graduation weekend at Avondale College the new boys' hall, named Watson Hall in honor of the late Pastor C. H. Watson, a past president of this field and of the General Conference, was officially opened. Built at a cost of £300,000, or approximately \$750,000, this building now offers comfortable and attractive accommodation to all of the male students at the college. A feature of the building is the beautiful chapel designed with simple dignity but with many modern features to encourage reverence and worship in the devotional periods throughout the college year.

► The Australasian Division Youth Congress held in Melbourne, December 24-29, 1964, was attended by 1,700 young people from throughout the division. Representatives came from each of the union missions and the division representing many nationalities of the South Pacific area. In addition, youth from every state of the continent and from New Zealand attended. C. D. Martin, MV secretary of the Far Eastern Division, assisted R. A. Vince, Australasian Division MV leader, and other senior workers from throughout the division in the conduct of this successful youth congress, the second of its kind held in this field.

► A feature of the Australasian Division Youth Congress was a visit to Australia of the famed Kambubu Choir. This choir from Jones Missionary College, Kambubu, via Rabaul, in our Bismarck-Solomons Union Mission, has for six years in succession won the senior chorale award at the Rabaul Musical Festival, competing against as many as 100 choirs. Commencing three weeks prior to youth congress, the choir of 40 young men with their national conductor sang their way 2,500 miles down the eastern coast of Australia from Townsville in the north to Melbourne. The choir presented concerts in the larger towns and cities on the way. It received an enthusiastic reception at each of its appearances and was welcomed to

many of the main cities at civic receptions. The climax of the tour saw the choir at the vast Myer Music Bowl in Melbourne singing to an audience of approximately 8,000 people seated under the stars on a beautiful summer evening. The choir tour brought pleasure and inspiration to our church members throughout the country and an interest in missions to many not of our faith. The attendance of the choir members at the congress will take the inspiration of that gathering back to the mission field, not only to Jones Missionary College but beyond as these young men complete their college training and take up positions in the Lord's work.



Atlantic Union

Reported by
Mrs. Emma Kirk

► In September, 1964, Bert Benson, pastor of the Pearl River, New York, church, began evangelistic meetings that have resulted in 12 persons' being baptized. Another 11 persons are studying, and the pastor expects to baptize them in the near future.

► C. E. Bradford, president of the Lake



Five Generations Attend Church Every Sabbath

Mrs. Nancy Claypool (seated, left), of St. Cloud, Florida, has the rare privilege of seeing five generations of her family in attendance every Sabbath at the Adventist church in that city. Standing are her daughter, Mrs. Emma Douglas (left), and her granddaughter, Mrs. Jackie Tyson. Seated (right) is her great-granddaughter, Mrs. Nancy Aycock, and her great-great grandson, Scott Alan Aycock. All but the baby are baptized members of the church.

CHARLES R. BEELER
PR Secretary, Florida Conference

Region Conference, Mrs. Nina Addison, Sabbath school superintendent, and Miss Norel James, Investment secretary, led out in the annual Investment Day program at City Tabernacle, New York, church on Sabbath, December 5. Approximately \$4,000 was turned in for Investment by the members of this church. Others who participated in the service were H. R. Murphy, Jabez Leslie, F. L. Jones, S. J. Hooper, and V. H. McEachrane.

► Larry Payne, manager of the Faith for Today print shop for the past two years, has accepted a call to mission service in Puerto Rico. He will manage the Antillian Union College print shop and also will teach printing. Before coming to New York, Mr. Payne worked for Preston Printing Company at Cleveland, Tennessee.



Central Union

Reported by
Mrs. Clara Anderson

► Kathy and Chuckie Welty, seven and eight years old, respectively, solicited double Jasper Wayne amounts (\$260) each in 13 nights during sub-freezing weather in Cheyenne, Wyoming. These children, and their parents, Mr. and Mrs. Kenneth L. Welty, live 35 miles from the church.

► During 1964, 92 baptisms were reported in the Wyoming Conference. L. E. Carter, president, says this is an increase of eight over 1963 and the largest number baptized since 1957.

► Approximately 85 literature evangelists from the Central Union conferences attended the 1965 School for Greater Efficiency-Deeper Consecration held in Lincoln, Nebraska, January 4-9. J. F. Kent, union publishing secretary, led out in the school with assistance from the local secretaries. Representatives also were present from the publishing houses.



Columbia Union

Reported by
Don A. Roth

► Ingathering total for the Columbia Union Conference at the end of six weeks was \$941,502.68. This represents a per capita of \$21.42, and a gain of \$77,517.32 over the same period last year.

► New arrivals in the Pennsylvania Conference include Elder and Mrs. H. T. Burr, coming from India, to pastor the Reading Hampden Boulevard and Fleetwood churches; and Norman Meager, from West Virginia, to pastor the Philadelphia Boulevard and Italian churches.

► The Dayton (Ohio) Ethnan Temple church reports an Ingathering victory total of \$3,800.

► The Ohio Conference celebrated its Ingathering victory in record time this year. By December 28, \$178,574.87 had been reported, with 23 of the 38 districts over their goal, and 67 of the 92 churches reaching their goals during this period.

► Mrs. Nelle V. Steiner, wife of the pastor of the Mount Vernon church, is a new office worker in the Ohio Conference. She is secretary for the Missionary Volunteer department.

► The Kettering, Ohio, church, whose charter membership was 140, celebrated its first anniversary on December 4. The church now has a membership of 365.



Lake Union

Reported by
Mrs. Mildred Wade

► Dr. W. G. C. Murdoch, dean of the Theological Seminary, has been recommended by the American Association of Theological Schools in the U.S. and Canada to join in a seminar to be held at the University of Pennsylvania during the coming year. The Seminary board of trustees has granted him a year's leave of absence to take part in this work of studying the better preparation of ministers. His wife, Dr. Ruth Murdoch, professor of education in the School of Graduate Studies, will take further work to prepare herself to be registered as a clinical psychologist in the State of Michigan.

► Mrs. Myrtle McDonald has been placing copies of the book *Your Bible and You* in motels at Coldwater, Michigan, as a personal missionary project. To date, 34 persons have taken the books with them and sent money to her for replacements. All the motel owners have expressed appreciation to her, as have many overnight guests who have read the book.

► Harold T. Jones, professor of mathematics at Andrews University, has received a Science Faculty Fellowship from the National Science Foundation. This will provide a year of study at the University of Paris. The research that he and Dr. Edward Specht, chairman of the department of mathematics, have been doing for the past ten years is in the field of modern potential theory, and the University of Paris is a world center for this study.

► Erick Bekowies, gym instructor at Battle Creek Academy, recently built an isometric exercise rack to add to their equipment in the weight-lifting room. This is a helpful addition to an already excellent physical education program.



North Pacific Union

Reported by
Mrs. Ione Morgan

► During the recent flood in the West, few members in the Oregon Conference suffered extremely heavy damage and no lives were lost. Church preparedness for community relief was recognized, utilized, and commended in all areas of the con-

ference. Red Cross officials designated several of the Adventist welfare centers as their official distribution centers in the disaster area. Pastors and church members spent many hours giving aid to the destitute. They also rescued stranded persons and helped with the clean-up afterward.

► The MV Society of the Blue Mountain Valley church in the Weston-Athena area of the Upper Columbia Conference presented 37 copies of *Patriarchs and Prophets* to a local motel. This project was suggested by Mrs. Verna Clay, a member of the church and an employee at the motel.

► The two churches in Salem, Oregon, will jointly support a city-wide effort to be conducted by the Knowles-Hiner evangelistic team, beginning February 19 in the Starlight Auditorium of the Marion Hotel.

► An evangelistic series is underway in the Community Building in Weston, Oregon. It began January 15 and will continue until March 28. The team is made up of Gordon Balharrie, dean of the school of theology at Walla Walla College, and several of the theology students: Clarke Hamilton, Douglas Schultz, Dwight Medlock, Elwood Starr, Gary Adkinson, and Jerald Whitehouse. Meetings are held three nights a week.

► Speakers for the Student Week of Prayer, January 24 to 30, at Walla Walla College, as announced by Jerry Miller, spiritual vice-president of the ASWWC, were: Warren Peters, Lora Lee Long, Betty Skeels, Glee Canaday, Darold Bigger, Ed Boyatt, Dale Ziegele, Halvard Thomsen, Carlton Cross, Charlaime Amey, Dick Hart, and Jerry Miller. This year's theme was, "Christian Essentials."

► The annual union colporteur institute was held December 28 to January 2 on the Auburn Academy campus, and was attended by all but six of the full-time literature evangelists. In 1964 these men and women delivered \$339,638.96 worth of literature, a gain of \$22,137.18 over 1963. They also gave away 100,000 pieces of literature, enrolled 10,000 persons in the Bible correspondence courses, and prayed in 15,000 non-Adventist homes. To date, 30 persons have been reported baptized as a result of colporteur contacts. Selected as Colporteur Man of the Year for 1964 was Reginald Wise, of Montana, who worked 1,765 hours and delivered \$8,000 worth of literature. Mrs. M. J. Willingham, of Oregon, was chosen Colporteur Woman of the Year. Despite the fact that she has passed her seventy-fourth birthday, she walked an average of 15 miles every working day. She worked 1,266 hours and delivered \$6,000 worth of literature. Clyde Kinder, assistant manager of the book department of the Pacific Press, presented Bible-Hymnal sets to Mr. Wise and Mrs. Willingham.

► On December 5, forty-one adults at Shelby, Montana, were organized into a church. A. J. Gordon and J. O. Emerson, president and secretary-treasurer, respectively, of the Montana Conference, were present to give guidance. R. S. Hamilton, M.D., and Fred Barkley were chosen as the church elders. They have a beautiful sanctuary on a well-situated plot of land in

a good part of town. Dedication services were held last May. C. Dale Brusett is the pastor.

► The first report of the evangelistic series held by John W. Boyd and Wayne E. Moore in Butte, Montana, indicates that four people have united with the church by baptism and three by profession of faith.

► E. G. Fresk, pastor of the Corvallis district of the Oregon Conference, baptized 34 candidates on December 12 and 19. This climaxed a reaping effort in which the Knowles-Hiner evangelistic team joined Elder Fresk and his church members.

► A three-day choral clinic at Walla Walla College on February 11 to 13 was held by Melvin W. Davis, associate professor of music, who served as director of the clinic. Visiting musicians included Stanley Glarum, professor of music at Lewis and Clark College, Portland; Melvin Geist, dean of Willamette University's College of Music, Salem, Oregon; and Ruth Havstad Almandinger, a Northwest voice teacher. Climax of the three-day event was a Saturday evening choral concert in the College church.



Northern Union

Reported by
L. H. Netteburg

► Charles M. Barnes is the new publishing department secretary of the Northern Union Conference. He fills the vacancy created when W. L. Crofton took a call to the Southern Publishing Association. A graduate of Walla Walla College, Brother Barnes has previously served as publishing leader in the Southeastern California, Oregon, and Idaho conferences.

► Joe Green, Jr., has accepted a call to serve as treasurer of the Home Health Education Service in Minneapolis, filling the vacancy left by A. L. Ingram who is currently serving as Bible House manager in Carolina. Brother Green formerly served the HHES in the Southern Union Conference.

► Since January 10 *It Is Written* has been seen on television in eastern, southern, and central South Dakota. The program will run until October 3. Stations KELO, KDLO, and KPLO carry the program which will cover three fourths of the State and will also reach parts of Iowa, Minnesota, Nebraska, and North Dakota. H. L. Reiner, from the *It Is Written* program, was in South Dakota from January 20-24 to help get the program started.

► The St. Paul, Minnesota, church school children opened their first day of the 1964-65 school year in an entirely new plant. Today, at the close of a three-year program of fund raising and building, the school has 51 students enrolled. The building contains three classrooms, a library, principal's office, and a large assembly room.

► On December 19, just six months after groundbreaking, the congregation of the Northbrook church moved into their new

building at 47th and France Avenue North in Minneapolis. The basement of the church is nearly finished, but the main sanctuary is still incomplete.

► The first results of the Mankato It Is Written telecast were realized Friday evening, December 18, when 13 people were baptized. H. S. Kaufmann, the conference evangelist, and Kermit Foss, the district leader, followed up the interests and conducted the baptism.



Pacific Union

Reported by
Mrs. Margaret Follett

► Pacific Union College students accepted by the Loma Linda University School of Medicine for the next term are Bob Bowes, Henry Chutinatton, Cleo Dymott, Jack Fleming, Keith Georgeson, Bob Haglund, Samuel Ing, Neil Johnson, Dave Martin, Wesley Olson, Stanley Rouhe, Don Shively, and Eden Smith. Peter Couperus, Stephen Haun, Lee Pancoast, and N. C. Sorensen, principal of the PUC Preparatory School, were accepted by the School of Dentistry.

► The Nevada-Utah Conference became a Silver Vanguard conference early in January, with total Ingathering funds of \$40,843.09, and a per capita of \$25.27. E. F. Finck, conference home missionary secretary, reports that Las Vegas had the highest per capita, \$41.73, while Reno was second with \$37.80.

► Charles Barnes, publishing secretary in the Southeastern California Conference since 1961, has accepted a call to serve as publishing secretary for the Northern Union Conference, with headquarters in Minneapolis, Minnesota. Succeeding him is Michael Bazy, formerly assistant publishing secretary of the Northern California Conference.

► The 43 members of the Waimanalo, Hawaii, Sabbath school, under the direction of Dr. Perry Sumida, Investment leader, set \$1,000 as their Investment goal in 1964. The members went well over their goal, according to Mrs. Ota Babcock, press secretary of the church.

► About 500 officers of the Pathfinder clubs and MV societies in the Southern California Conference attended a banquet in their honor at Lynwood near the year end. Theodore Lucas, secretary of the General Conference Missionary Volunteer Department, was guest speaker.

► Six students in the freshman and sophomore classes at Armona Union Academy rated in the upper 10 per cent of all students in the nation on the S.R.A. National Educational Development Tests. They are: Vickie Benson, Eva Wilbur, Tom Strathem, Robin Andrews, Pam Sommerville, and Lorie Adams.

► Aloha Linda Fontanilla, who was three years old December 19, 1964, on that day recited in a clear voice all the memory verses for the entire year for the Thirtieth Sabbath program in the Kapaa, Kauai, church.

1965 Camp Meeting Dates

Some conferences have not yet provided complete information as to where and when their camp meetings will be held. We believe, however, that the following information, partial though it is, will be appreciated by all members who plan to visit camp meetings outside their local area. Future listings will include camp meeting locations, most of which will be the same as in previous years. —Editors.

Atlantic Union

Northeastern	June 24-July 3
Southern New England	June 24-July 3
Greater New York	July 1-10
Spanish	July 11-17
Northern New England	July 1-10
New York	July 8-17

Canadian Union

Ontario-Quebec	June 25-July 3
Manitoba-Saskatchewan (Saskatoon)	July 2-10
Alberta-Lacombe	July 9-17
Peace River & Beauvallon	July 22-25
British Columbia	July 16-24
Maritime	July 30-August 8
Newfoundland	August 6-8

Central Union

Nebraska	June 2-5
Central States	June 10-19
Missouri	June 11-19
Colorado	June 22-27
Kansas	July 14-17
Wyoming	August 12-15

Columbia Union

Potomac	June 10-19
West Virginia	June 12-20
Pennsylvania	June 18-26
East	June 18-26
West	July 29-August 7
Allegheny	June 24-July 4
Ohio	June 24-July 4
New Jersey	July 1-10
Chesapeake	July 15-24

Lake Union

Indiana	June 3-12
Michigan	June 3-12
Escanaba SDA Church	June 3-5
SDA Campground	July 8-17
Illinois	June 9-12
Little Grass Lake	June 9-12
Broadview Academy	July 29-August 7
Lake Region	June 24-July 3
Wisconsin	July 23-31

Northern Union

Iowa	June 11-19
North Dakota	June 11-19
South Dakota	June 18-26
Minnesota	June 24-27

North Pacific Union

Upper Columbia	June 9-19
Idaho	June 16-26
Montana	June 23-July 3
Washington	July 7-17
Oregon	July 14-24

Pacific Union

Nevada-Utah	
Moab, Utah	April 30-May 1
Las Vegas, Nevada	May 7, 8
Bishop, California	May 21, 22
Salt Lake City, Utah	June 11, 12
Lake Tahoe	July 9-11
Monument Valley, Utah	July 28-31
Northern California	
Paradise Sectional	June 9-13
Lodi Sectional	June 16-19
Redding Sectional	June 24-27
Philo Sectional	July 7-11
Fortuna Sectional	August 4-8
Arizona	June 17-26
Central California	June 17-27

Southern Union

Carolina	May 28-June 5
Alabama-Mississippi	June 4-12
Florida	June 4-12
Kentucky-Tennessee	June 4-12
South Atlantic	June 10-19
South Central	June 10-19
Georgia-Cumberland	June 17-26

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 3-5
Ozark Academy	June 9-12
Texas	June 4-12
Southwest Region	June 6-12
Oklahoma	July 30-August 7
Texico	August 6-14

Church Calendar

Christian Home Week	February 20-27
Temperance Commitment Day	February 27
Doorbell Contacts and Church Missionary Offering	March 6
Sabbath School Rally Day and Spring Mission Offering	March 13
Missionary Volunteer Week	March 20-27
Thirtieth Sabbath Offering (Southern Asia Division)	March 27
Missionary Magazine Campaign (special prices April through June)	April 1-30
Church Missionary Offering	April 3
Loma Linda University Offering	April 10
Health and Welfare Evangelism and Church Missionary Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge and Church Missionary Offering	June 5
North American Missions Offering	June 12
Thirtieth Sabbath Offering (Central European Division)	June 26
Medical Missionary Day and Church Missionary Offering	July 3
Midsummer Missions Service and Offering	July 10
Pioneer Evangelism and Church Missionary Offering	August 7
Oakwood College Offering	August 14
Educational Day and Elementary Offering	August 21
Literature Evangelists Rally Day and Church Missionary Offering	September 4
Missions Extension Day and Offering	September 11
MV Pathfinder Day	September 18
Review and Herald Campaign	September 11-October 9
Thirtieth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church Missionary Offering	October 2
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Week of Prayer	November 6-13
Church Missionary Offering	November 6
Annual Sacrifice Offering	November 13
Ingathering Campaign	November 20-December 31
Ingathering (The Silver Vanguard objective) and Church Missionary Offering	December 4
Thirtieth Sabbath Offering (Australasian Division)	December 25

REVIEW and HERALD

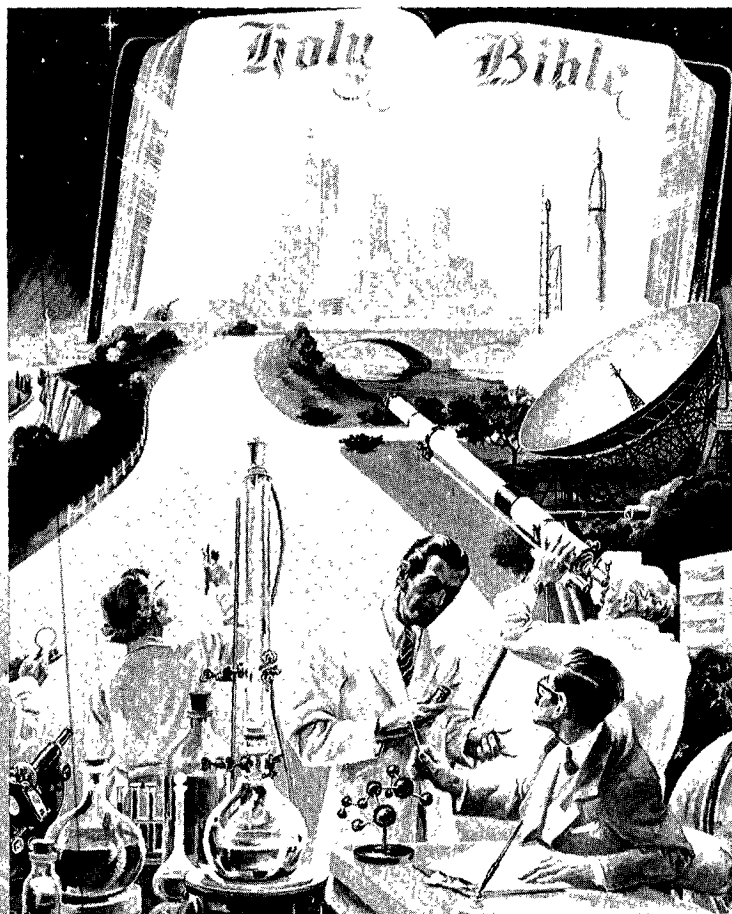
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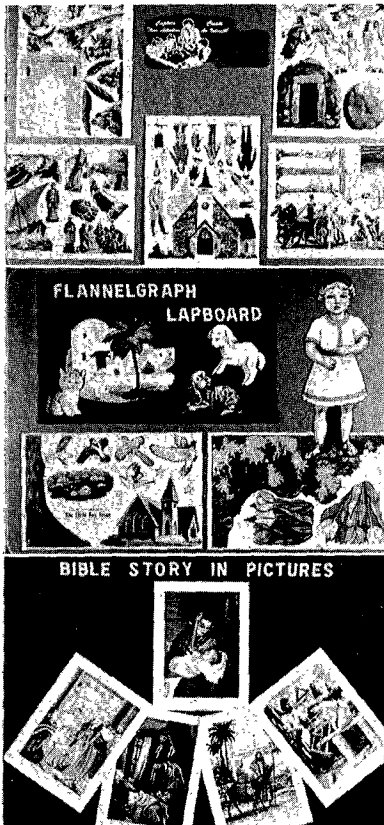
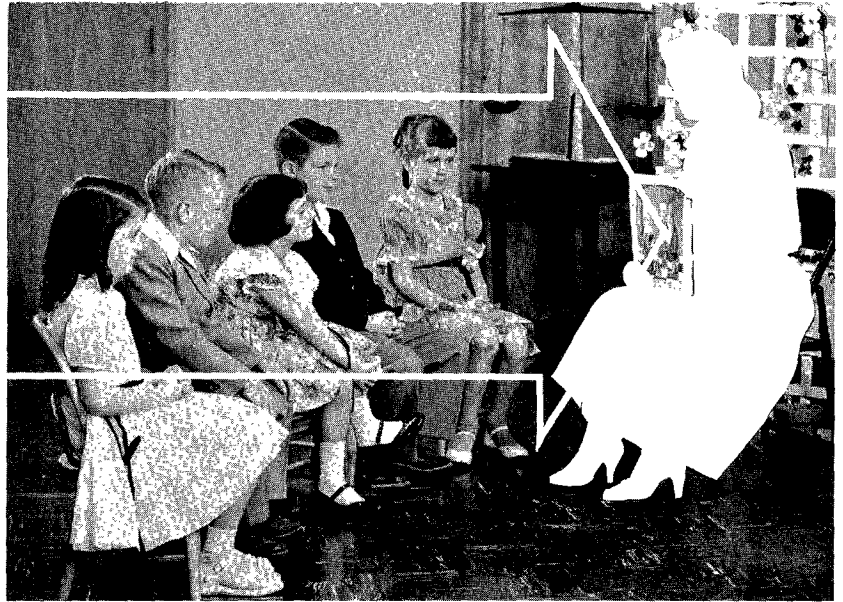
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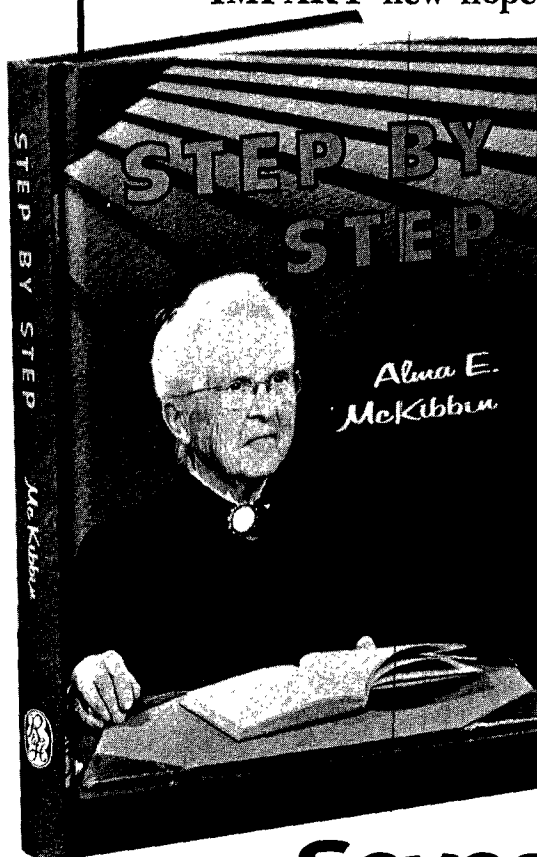
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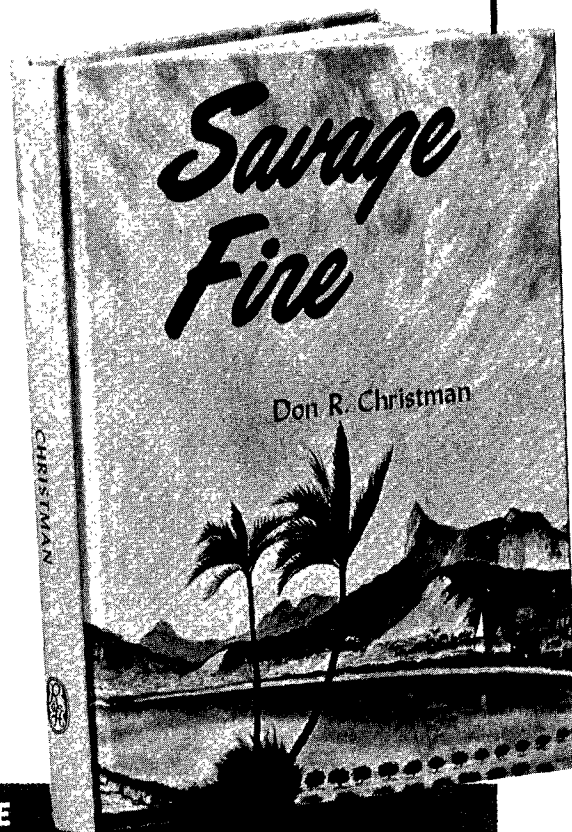


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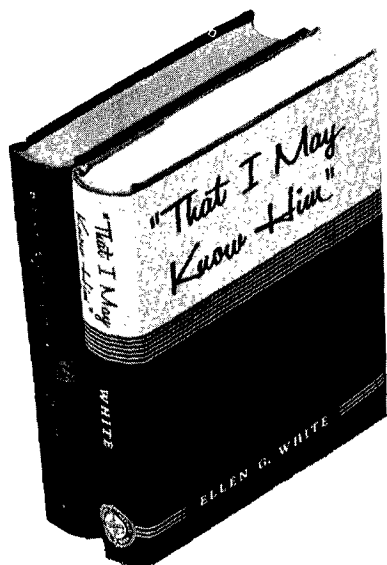
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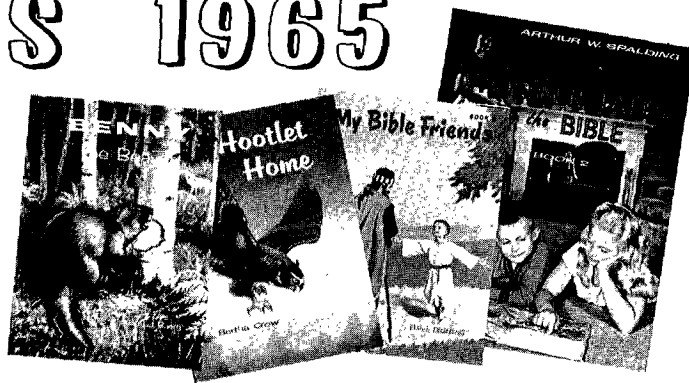
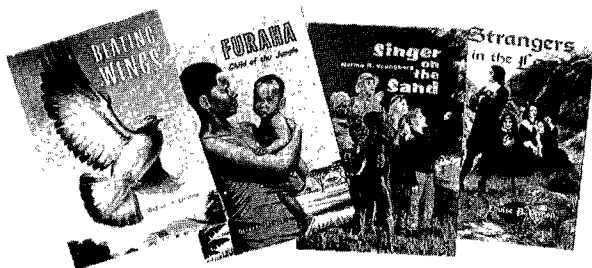
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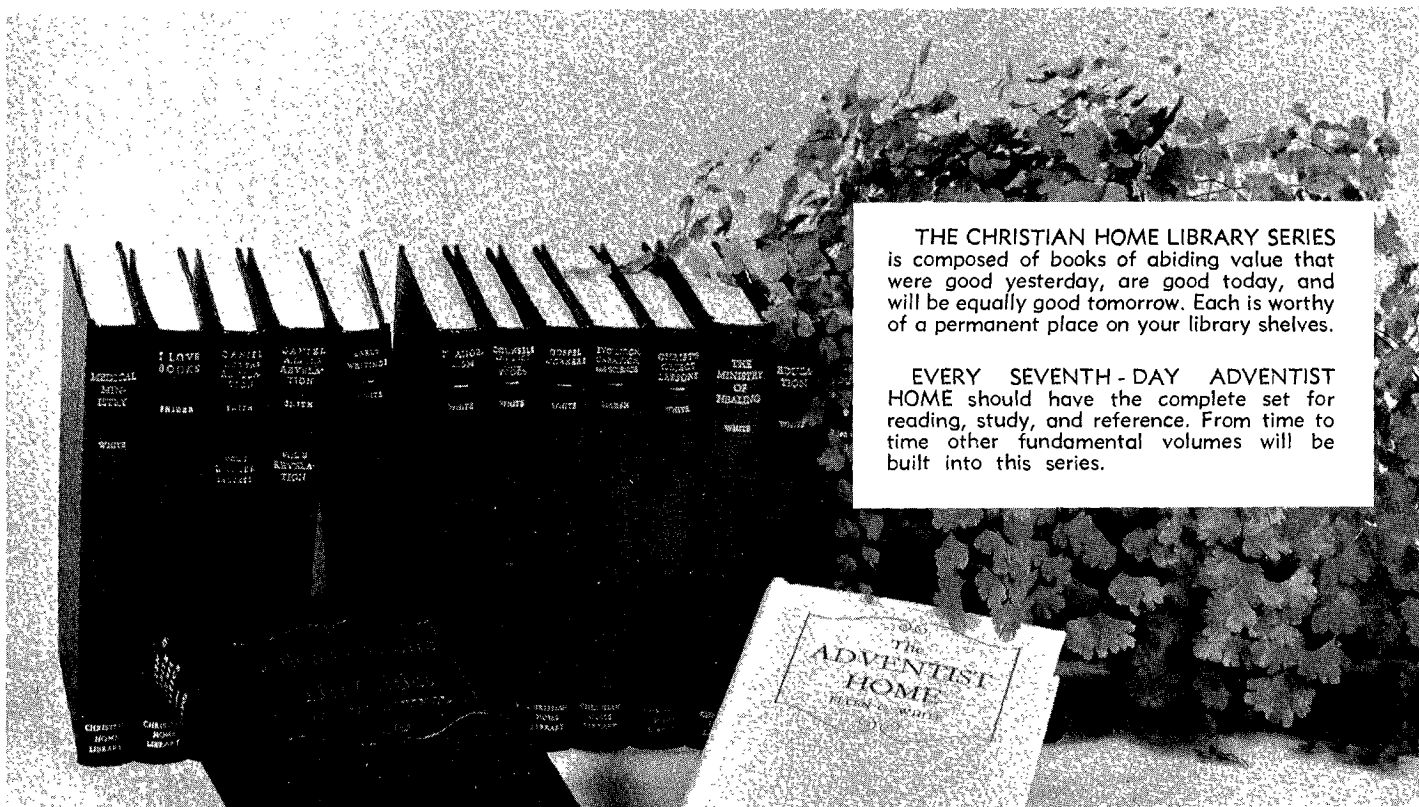
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News of Note

New Associate Secretary of General Conference

W. Duncan Eva, for ten years secretary of the Trans-Africa Division, has accepted appointment to serve as an associate secretary of the General Conference. He fills the vacancy left when F. R. Millard was elected president of the Atlantic Union Conference. Pastor Eva brings to this office wide experience in leadership responsibilities in the organization of the church. This experience will be a great asset in his work, and his fellowship will be appreciated as he joins the General Conference staff in Washington.

W. P. BRADLEY

Daily VOP Broadcast Begins in London

A major radio breakthrough was made in London beginning February 1 with the launching of the Voice of Prophecy daily broadcast. The program is being released at prime evening time from City Broadcasting London with a strong signal throughout London and southern England. The program is aired on two medium wave bands, 188 meters at 1594 kilocycles, and 299 meters at 1,000 kilocycles. Broadcast time is 6:30-7:00 P.M. each evening Monday through Saturday, and 7:00 P.M. on Sunday.

Recently our radio program had been limited to a quarter hour weekly, at midnight from a station on the continent.

We thank God for this tremendous opportunity to reach, on a daily basis, the millions in this area of England. Join with us in praying that as a result of this major radio breakthrough many will come to a knowledge of salvation and be baptized.

J. O. IVERSEN

Evangelistic Pace Increases in Trans-Tasman Union

At the year-end meeting of the Australasian Division Committee, David Sibley, president of the Trans-Tasman Union Conference, reported:

"From Invercargill at the southernmost tip of the South New Zealand Conference, where the people with a slightly Scottish accent bundle up to temper biting winds that blow over Antarctic waters, to steamy Townsville in the North Queensland Conference some 3,000 miles to the north, within the Tropic of Capricorn, there comes the same sweet story of success. A whole crop of new Adventists has sprung up as a result of the work of a fine group of young evangelists.

"In simplicity and faith, backed by a host of earnest laymen now on the march, these evangelists have wrought to make 1964 a banner year for souls won. Every method has been used, from up-to-the-

minute It Is Written TV programs to down-to-earth Operation Doorbell. As both ministers and laymen have watched to sow and to water, it is apparent that Heaven has watched to give the increase. Tithes too has gone up some 12 per cent, while offerings to missions have reached an all-time high."

A. F. TARR

Growth in the Pacific Union Conference

The statistical report for December 31, 1964, reveals that the membership in the Pacific Union Conference now stands at 88,523. This is a gain of 2,490 for the year. This can be taken as an indication that by the time of the next Pacific Union Conference constituency meeting the membership will approach 95,000.

The Pacific Union Conference membership is large not only in number but in faith and works. We wish the leaders of that great field continued success under God's blessing. This success means much to God's people out at the ends of the earth.

W. R. BEACH

The Review in Braille

At the Review and Herald chapel hour on Monday, February 1, C. G. Cross, general manager of the Christian Record Braille Foundation, presented three first copies of the REVIEW in braille to the general manager, the editors, and the periodical department of the Review and Herald. This is volume 1, number 1, of a new venture by the Christian Record to provide blind Seventh-day Adventists with selected articles and reports on the worldwide work of the church.

For the time being, the REVIEW in Braille will be published quarterly. It is hoped that this schedule can be stepped up in the near future. B. Y. Baughman is editor of the braille edition. The Christian Record is to be commended for adding the REVIEW to its many excellent services to the blind. We are sure that every blind church member will appreciate this new point of contact with the life and work of the church.

Literature Sales Reach New High in North America

Student literature evangelists in North America delivered \$1,001,930.71 worth of literature in 1964. Six hundred twenty-seven students qualified for scholarships. One student delivered \$11,755 worth of literature.

The total deliveries for all literature evangelists in North America amounted to \$8,913,446.74. This was a gain of \$1,228,605.58, or 16 per cent over 1963. The literature evangelists' contacts last

year in this division resulted in 982 baptisms. Around the world, literature evangelists are selling more literature and winning more souls than ever before.

W. A. HIGGINS



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

WASHINGTON, D.C.—Baltimore's Cardinal-designate Lawrence J. Shehan called on all Christians to unite around the many points where they are in accord, and from that point to press toward unity. The occasion was the first sermon he preached after being named by Pope Paul VI as a prince of the church. He gave the final address of the observance of the Chair of Unity Octave at the Shrine of the Immaculate Conception here. "There are many things that Christians agree on," he said. "Let us begin to agree on them and discuss our differences. If we talk enough, I hope we will ultimately arrive at true Christian unity."

WASHINGTON, D.C.—A White House press secretary confirmed reports here that Luci Baines Johnson, younger daughter of President and Mrs. Johnson, is taking Roman Catholic catechism instruction, but said this does not necessarily mean she is going to convert to the faith. President Johnson has often spoken of the 17-year-old Luci, a senior at the National Cathedral School for Girls, an Episcopal school, as "a deeply religious girl." The 20-year-old Lynda is currently dating David A. Lefeve, a 24-year-old Catholic from Latham, N.Y. The White House said of Luci's instruction that it was for her "to decide freely on her own" whether she wishes to convert. At one time she said she wanted to attend Marquette University, a Jesuit institution in Milwaukee, starting this fall. Since then, however, she has talked of entering Georgetown University here, another Jesuit school.

BARBERTON, OHIO—Church leaders in this industrial town may have found an answer to a very important question: How can one have devotional services for public high school students, but still stay within the letter and the spirit of the U.S. Supreme Court ban on prayers and Bible reading? The answer: prayers before school in a nearby church. A 12-minute chapel service beginning at 8:00 A.M. each school day is now being conducted for Barberton High School students. Attendance is voluntary, and does not involve school time or school property.