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The Lost Sheep

By Della Wendt Willis

Out on the lonely mountain,
Gone from the flock astray,
A poor lost sheep had wandered
Toward the close of day.
So long had this sheep been straying,
None heard its plaintive cry
Alone in the falling darkness,
On the mountain wild and high.
The sheep heard a fierce wolf's call,
And its echo loud and shrill;
The notes were harsh and savage,
From his den just over the hill.
Then came the voice of the Shepherd
Calling the sheep to the fold;
With a voice of love He hastened
Back from the danger and cold.
Homeward, rejoicing, the Shepherd
Carried the lost sheep along
While the angel choir in heaven
Sang a thanksgiving song.
O how we love the Saviour
For seeking and saving the lost,
For shedding His precious lifeblood
To pay the terrible cost!

HARRY ANDERSON, ARTIST
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REVIEW AND HERALD

*Good counsel on remedial procedures
for those who fall into temptation.*

"He Stumbled and . . ."

TOM had been in the Navy. He had worked side by side with rough men whose language was vulgar and profane. In fact, at the least provocation he himself could "swear like a trooper."

After an honorable discharge from the Navy, Tom felt his need of an education and came to college. During the fall Week of Prayer he gave serious thought to the messages that were presented, and was convinced that he should change his life and begin to act like a Christian. He made some very definite resolutions in the light of his new objectives.

One afternoon soon after this everything seemed to go wrong. The machine in the shop where he worked suddenly balked. All at once there came from Tom's lips a series of words that shocked even him. He was not sure anyone had heard him, but a deep sense of failure overwhelmed him. He stumbled and fell.

George had resolved never to smoke another cigarette. He was convinced that smoking was harmful. He had decided to quit. For several weeks he was successful, until one day an old friend he had not seen for a long time arrived. In fact, they had been on many adventures together and were old buddies through the years. In the course of their conversation, as they relived their experiences, the old friend reached into his shirt pocket, opened up a pack, and handed one to George. Without realizing what he was doing, he took it. He had no more than lighted it and taken the first puff when he realized what he had done. He stumbled and fell.

Jane always had a hard time telling it straight. She would lie, it seemed, even when it was to her advantage to tell the truth. They were almost always "white lies," and exaggerations headed the list. She would tell harrowing experiences that never really happened just as she told them, for a sense of insecurity made it necessary for her to "top" the stories of her friends in the evening chit-chat sessions. In a Week of Devotion at college she began to see herself as she really was, and she also made some important decisions. She would tell the truth. She wanted to be like her Master. She wanted to develop a dependable Christian character.

One evening not long afterward the girls were discussing the cost of dresses, each describing the best dress and most expensive she had ever had. Without thinking, Jane chimed in telling about her best dress, and before she realized it she had the dress almost three times the original price, and purchased at some fashionable department store—when in reality it was bought in a little home-town dress shop. She had not finished the last sentence when the sword of conscience pierced her through and through. While the girls never knew why she left so quickly, she went to her room and wept bitterly for failing again so soon. She stumbled and fell.

Now, some of the acquaintances of these young people

might have had much to say. For example, if they had heard Tom swear that afternoon in the machine shop they might have said: "I thought Tom was converted. So that's the kind of Christian he is—all sham and hypocrisy!" If they had seen George smoking the cigarette that day they might have said: "You know what? I saw George smoking today. I knew he couldn't hold out." And as for Jane, "I knew that she would never change."

Watching for People to Stumble and Fall

Isn't it strange how interested some of us are in watching other people stumble and fall? And then how ready we are to jump to conclusions and pass on bits of gossip?

May I suggest that when we see someone stumble and fall, we remember Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Notice how Phillips* translates it: "Even if a man should be detected in some sin, my brothers, the spiritual ones among you should quietly set him back on the right path, not with any feeling of superiority but being yourselves on guard against temptation." *The New English Bible*† reads: "You who are endowed with the Spirit must set him right again very gently."

In Proverbs 24:17 the wise man says: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." Why should we be so glad to find out that somebody stumbled and fell?

"God wants us to help one another by a manifestation of sympathy and unselfish love. There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with; but are we faultless? They are not to be discouraged. Their errors are not to be made common property. Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this He has a touching and profound interest in every man.

"A man may be trying to serve God, but temptations from within and from without assail him. Satan and his angels urge and coax him to transgress. Perhaps he falls a prey to their temptings. How then do his brethren treat him? Do they speak harsh, cutting words, driving him further from the Saviour? What a sad sight for Christ and the angels to behold!

"Let us remember that we are struggling and falling, failing in speech and action to represent Christ, falling and rising again, despairing and hoping. Let us beware of dealing unkindly with those who, like ourselves, . . . are the objects of Christ's unfailing love."—*Testimonies*, vol. 9, p. 222.

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† *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Fell"

By Paul C. Heubach
Professor of Applied Theology
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This, then, should be our attitude toward those who stumble and fall. I have known some who deliberately tried to prove that they were right about somebody, by deliberately causing him to stumble and fall. This is a tragedy. I think of Paul's words in Romans 14:10: "But why dost thou judge thy brother? or why dost thou set at nought thy brother?" Phillips * says, "Why try to make him look small?" "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (verse 13).

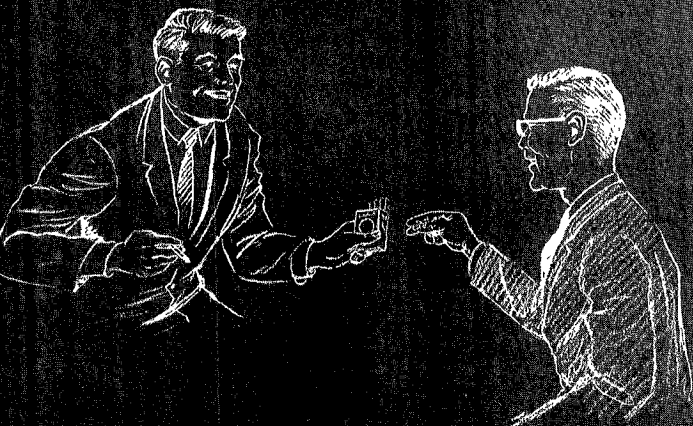
May God help us to understand, and be patient with the struggles of other men. The Christian attitude toward those who stumble and fall is that of Jesus, who said: "Neither do I condemn thee: go, and sin no more." Even if it becomes necessary for purposes of discipline in the church to disfellowship a person from membership because of actions that bring disgrace on the cause of God, even these we should do our best to love back into fellowship, and treat them as we would want to be treated.

My idea here is not so much what to do with the people who stumble and fall around us and how to treat them. I would rather talk to the Toms, Georges, and Janes—because there are so many of us—and perhaps change the title to "I Stumbled and Fell, What Do I Do Now?" We try so hard, sometimes, to keep from falling as we struggle with the sins of the world, the flesh, and the devil. Every one of us has to deal with the lust of the flesh, the lust of the eye, and the pride of life—Tom and Jane with their tongues, and George with his habit, and we could add many others. Some of us, for example, have hot tempers, uncontrollable at times; others have tendencies to criticize, find fault, and gossip. Still others find sins of omission as hard to overcome as sins of commission. Now, what shall we do when we stumble and fall? How can we become more sure-footed in our Christian walk? I would like to suggest a five-point procedure that I think will ensure results.

How Not to Stumble and Fall

1. *Don't underestimate the sinfulness of sin.* You see, sin is sin, and the wages of sin is heartache, suffering, and in the end death. If it is a moral issue, a moral fall, never say it is unimportant. A lie, for example, is a lie, no matter what color it is. Calling it a fib does not change it. To take something that does not belong to you is stealing whether you take it from a person, an institution, a store, the government, or God. Call it what you will—shrewd, smart, slick—it is still sin, and it will have its dire results. Therefore call sin by its right name. Some people break the seventh commandment and call it love. It is not; it is lust. Engaging in illicit sexual relations either before or after marriage is sin, and calling it anything else does not change it. Changing the label does not change its nature.

Suddenly one afternoon the machine at which Tom worked balked, and all at once words came from his lips that shocked even him.



George had resolved to quit, but one day a friend he had not seen for a long time arrived and offered him a smoke. He took it.



It was hard for Jane to tell things straight. She would lie even when it would seem to have been to her advantage to tell the truth.

When we stumble and fall, let us recognize the sin in our own hearts for what it is, and repent and shun it like leprosy. Sin is deceptive, destructive, subtle, and the results are not apparent at the time. And do not forget, "the little foxes spoil the vines." This attitude of indifference, this feeling that a little sin will not count, only leads on to greater sins. When we stumble and fall, let us call sin by its right name. This brings me then to the second point.

2. *Do not excuse or justify it.* We do this in many ways. To say, "Everybody's doing it," does not make it right. If in matters where moral principles are involved, you say, "But times have changed, it is the custom now," remember we are dealing with an eternal God who never changes. Eternal principles of life are as enduring as the universe itself. Customs may change, but not moral principles. The Ten Commandments are still basic, and though heaven and earth pass away they will not. They are written in the very nature of heaven and earth and man.

"Circumstances were such that I couldn't help it," someone else says. In 1 Corinthians 10:13 we read, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape."

"Oh, but it was his fault" and "If you had to live with as difficult a husband as I do . . ." are statements often made. If you want to be an overcomer don't blame someone else.

"But I inherited this weakness from my father. You see, he always lost his temper too." No, the Bible teaches individual responsibility. "The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Eze. 18:1-4). God will take into consideration inherited weaknesses, but it is what we do with what we have inherited that counts.

Often, after we stumble and fall, our confessions are only speeches of self-justification; they are not confessions at all. "You see, brother, if only I hadn't had a headache; if only I hadn't been up for two days and nights without sleep; if only this

weren't true and that, I wouldn't have said the mean things I did to you. But because all this happened I said them, so please forgive me." This is not a confession at all. This is simply a speech of self-justification. The best thing to do when we stumble and fall is not to excuse it, or justify it, but to face the truth about it.

"When sin has deadened the moral perceptions, the wrongdoer does not discern the defects of his character nor realize the enormity of the evil he has committed; and unless he yields to the convicting power of the Holy Spirit he remains in partial blindness to his sin. His confessions are not sincere and in earnest. To every acknowledgment of his guilt he adds an apology in excuse of his course, declaring that if it had not been for certain circumstances, he would not have done this or that for which he is reproved. But the examples in God's word of genuine repentance and humiliation reveal a spirit of confession in which there is no excuse for sin or attempt at self-justification."—*Ibid.*, vol. 5, p. 641. That brings me to the third point.

3. *Face the truth about your own selfish heart,* and lay the ax at the root of the tree. "Self-idolatry . . . lies at the foundation of all sin."—*Gospel Workers*, p. 114. "Under the general heading of 'Selfishness' came every other sin."—*Life Sketches*, p. 241. "It is selfishness that causes variance in the family circle and in the church."—*Testimonies*, vol. 4, p. 610. "Selfishness is the most galling yoke the members of the church ever placed upon their necks."—*Ibid.*, p. 627. "What bondage so terrible as that of him who is given over to the control of the worst of tyrants—himself!"—*Patriarchs and Prophets*, p. 676. "Self is the enemy we most need to

fear. . . . No other victory we can gain will be so precious as the victory over self."—*The Ministry of Healing*, p. 485. "In order for us to work as Christ worked, self must be crucified."—*Testimonies*, vol. 6, p. 125. "It is the love of self that destroys our peace. While self is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead, and our life is hid with Christ in God, we shall not take neglects or slights to heart."—*Thoughts From the Mount of Blessing*, p. 16.

Again and again we need to pray as did David in Psalm 139: "Search me, O God, . . . try me, and know my thoughts: and see if there be any wicked way in me." Why? Because we are not always conscious of our selfishness, and the Lord sometimes needs to lead us into strange places to reveal to us how selfish we really are. I can think of a number of such experiences in my own life, and so can you. Perhaps we thought we were doing pretty well until certain circumstances brought to light the truth that we were pretty selfish individuals. God in His love wants us to face the truth about ourselves. We need to sing again and again, "Not I, but Christ, be honored, loved, exalted."

I read from *Christ's Object Lessons*, page 159: "But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Save me in spite of myself, my weak, unchristlike self. Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."

Herein is the secret. Give yourself to the Lord Jesus Christ. He alone can

The Two Supplicants

By Vivian Brown

They stand in close embrace upon a trail
So tortuous that few would dare attempt
To scale the lofty height, for they would fall
And fall beside the path with loud lament.
One lowly sentinel with bloodred arms
Lifts green-white pierced hands up to the sky
To seek forgiveness for unknowing harms
And supplicate a blessing from on high.
The black-breeched sentinel stands straight and tall,
Red fasciated fingers reaching for the rope
On which the traitor Judas gasped his all
And died without a friend, devoid of hope.
"Forgive!" their blooms entwined so softly plea—
The stunted dogwood and the redbud tree.

take it, purify it, and give it back to you so that you can be by His grace your true self without being selfish. He alone can set you free.
(Concluded next week)

A Letter From Our President

Faithfulness Rewarded in Germany

By Oswald Bremer, Treasurer
Central European Division

IT WAS 1949 in the northern part of Germany, and the currency reform had been in effect for one year. A little merchandise was available in the shops, but money was still scarce, especially for the refugees who had lost all their property during the war and in the political unrest and confusion that followed. But it was evident that God loved them and was working for them.

A typical German family—a man, his wife, and their three children—were refugees living in a village far from the nearest town and Seventh-day Adventist church. Conditions were most difficult. They could scarcely clothe themselves. The man owned only one suit, which he wore on the Sabbath and on his search for work during the week, for he was unemployed. No jobs had been available for months, and money was very, very scarce. But now, unexpectedly, he was offered a job. It was dirty work. He was not proud, but he could not wear his only suit to do such work. He must have at least another pair of trousers. But he had no money, and the little clothing that was on sale was priced unbelievably high. What should he do?

His wife had laid aside their tiny amount of tithe—God's portion of the last little pittance he had earned. Why not take this to help buy another suit, or at least a pair of trousers for the work he so sorely needed? After all, the clothing was necessary for the job, and the job was necessary if he was to have more money on which to pay tithe.

The family knelt in prayer and laid the problem before the Lord. As they prayed, the decision formed in their hearts. When they rose from their knees the wife took the money from its hiding place, walked directly to the post office, bought a money order, and sent it to the local conference office.

How happy they all were at having overcome the temptation! Still there was no clothing, and now no money either, but their hearts were light. This was Wednesday, and the new job was to start on Monday. There were still five days for the Lord to work for them. They took their problem to Him, for they knew He would care for them as He had promised.

On Thursday the pastor of the district visited the little family. He knew nothing about their special problem, but he brought along a parcel that had come to him from believers in the United States. Inside there was food—and a pair of trousers suitable for the father to wear to his new job. Again the little family knelt in prayer, this time to praise the Lord.

Dear Fellow Believers:

Loyalty to the principles of God's truth produces great and noble characters. We cherish the memory of the loyal examples of Joseph, Daniel, and Esther, who lived centuries ago but whose acts of courageous loyalty are still fresh with us. They inspire many a youth of today also to stand loyally for what he believes to be right, high though the price of such loyalty often is.

Conscientious convictions do not always win universal respect. Especially is this so when the individual stands all alone for what he believes. It is not difficult to stand for principle with a crowd. But to stand alone and to be considered queer, extreme, even stubborn, is quite another matter. To do so is the acid test of faith and of the genuineness of conviction.

Today, in the lands of the three worthies mentioned above, there are worthy successors. As the three so courageously stood for principle back there, so youthful witnesses stand today. "I have but one life to give, and if I must yield it up, I do so willingly for my Lord" was the courageous reply, in substance, of a Seventh-day Adventist youth who had been drawn into military service and who was threatened with the maximum penalty when he refused to act contrary to his conscientious convictions. The final result was that he gained the respect of his superiors and an appointment to important work that he can, and does, gladly perform. One is reminded of Daniel and his three companions who, after their severe tests, were promoted.

Sabbath examinations come as a test to many of our young people in various lands. It came to a youth not once, but several times while pursuing a medical course in the land of Esther. This young person had reached the fourth year of medicine. The dean was determined that the student should take examinations on the Sabbath, pointing out that all others put their studies before their religion. This young person sought counsel of the pastor. The pastor said that he wanted to know just one thing, and that was What were the plans of this young student. The reply was "The Lord has helped me thus far, and He will not forsake me now." The pastor went directly to the university president and explained the whole matter to him. The president's reply was "This is a large university. We have thousands of students here from many lands and of many different religions, but never once has one come to my door here asking for exemption from anything because of his religious convictions, except this young person. This student is a very special person, and certainly there shall be no violation of conscience."

The role of our young people is growing in importance around the world. Everywhere they are called upon to witness for their faith. The effectiveness of their witnessing and the extent of their influence will never be fully known in this life, but we may be sure that there will be lasting results.

There is the case of another young man, the only Adventist who has ever gone through a certain large medical school. He has just successfully finished his course, but each of the four years has been a battle of faith. Because he stood steadfast, God raised up a champion each year to plead his cause. Paul, witnessing in Rome, said that his bonds for Christ were known in all the palace and also to the brethren, who were greatly encouraged and strengthened by his example. We are certain that the example of these young men, as all who are loyal to God, brings encouragement and strength to our members, and plays an important part in exalting God's truth to many others.

R. R. Fiquhr

President, General Conference

Revival

By J. L. Shuler

THE Bible tells how God's people have faced crisis after crisis when survival itself was at stake. But in every case they found the way through by repentance and turning to God with all their hearts. The key to survival is revival.

Do you want to go through with the third angel's message to victory on the sea of glass? Most assuredly. This is the uppermost desire in every Adventist heart. Let us then keep before us the fact that developing a revival spirit is a "must" if we are going through to eternal victory on the sea of glass before the throne of God. Some in the church will center their attention on criticizing others' shortcomings. This is one sure way of failing to develop a revival spirit, and for falling out by the way. Each one faces the alternative of developing a revival spirit for victory, or indulging in criticizing others' shortcomings for his own defeat.

This revival experience must be developed. You do not get this revival spirit merely in one day, or in one week, or in one month. You do not get it by once coming forward to the altar. It can give you a start, but it must be developed, as the little green apple in the spring develops into a large ripe apple in the fall.

What does a revival spirit mean? It means a state of aliveness unto God, where the heart is warm and glowing with the love of God and the grace of God; a mind that is stayed on God and not on houses and automobiles; a mind that moves in the constant atmosphere of prayer; the practice of the continual presence of Jesus Christ, with a keen realization that Christ is within every moment, and that every act, look, and thought is to be an outliving of the indwelling Christ; a great love for lost souls such as Jesus had. This is what it means to develop a revival spirit. As I think of this, my prayer is "God, help me develop this revival spirit."

This development of a revival spirit will bring, in our day, a revival of primitive godliness such as has not been witnessed since apostolic times.

"Before the final visitation of God's judgments upon the earth, there will be,

among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times."—*The Great Controversy*, p. 464.

The essence of all right faith is to do the right thing at the right time. Beyond any question, repentance, revival, and reformation preparatory to the refreshing are needed now.

Many years ago we were told that a revival of true godliness among us is the greatest of all our needs. This kind of revival is needed today more than when God's messenger to the remnant penned these words. It is needed in every church. "In every church in our land, there is needed confession, repentance, and reversion."—ELLEN G. WHITE, *Review and Herald*, Dec. 15, 1904.

It is easy to talk about revival and reformation and yet not sense what these words mean in one's personal experience. The Spirit of Prophecy explains the significance of revival and reformation thus: "Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death."—*Ibid.*, Feb. 25, 1902. The revival that is called for today is the kind that brings a resurrection from spiritual death, a renewal of spiritual life, and a quickening of the powers of mind

Revival is a personal experience.



and heart for full obedience to God.

"Reformation signifies a reorganization, a change in ideas and theories, habits and practices" (*ibid.*). He who experiences this needed reformation that follows a true revival will have his daily life reorganized. There will be decided changes whereby his conversation, diet, dress, music, reading, associations, recreation, acts, and relationships with others, will be brought into harmony with God's standard. This kind of reformation in the life testifies to a true revival experience.

Revival brings no lasting good without a spiritual reformation. On the other hand, "reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit" (*ibid.*).

Results of True Reformation

What will the right kind of revival and reformation do for a person?

If one has been neglectful of daily secret prayer and daily feeding upon God's Word, reformation will bring him to the place where he will never let a day pass without entering into these, to gain the needed strength for every passing day.

If one has been light and trifling in his conversation, given to joking and idle chit-chat, reformation will lead him to drop his joking and his impure words, and to have a speech that is seasoned with grace and acceptable to God.

If a person has been careless in keeping the Sabbath, making it a sort of holiday instead of a holy day; if he does not protect the edges of the Sabbath at sunset, when he experiences reformation he will keep the Sabbath, not doing his own ways, nor finding his own pleasure, nor speaking his own words upon God's holy day (Isa. 58:13).

If one has used his tongue to criticize or to speak evil of his neighbors or fellow church members, when he experiences reformation he will go to the person he has spoken against, confess, and ask for forgiveness, and then let Jesus so control his tongue that he will not do so again.

If one has robbed God in tithe and offerings, when he experiences revival and reformation he will restore and place in God's treasury the back tithe, and henceforth be a faithful steward.

If a person has been dishonest in his dealings, taken something that was not his, or has willfully refused to pay his debts, when he experiences repentance, revival, and reformation, he will restore what he has wrongfully taken.

He will be honest in all his dealings and

make every effort to pay all his debts.

If a church member has failed to keep himself separate from the sinful ways of the world, and has been gambling, dancing, attending the movies, enjoying wrong music and unwholesome reading matter, when he experiences a real revival and reformation he will confess these sins to God and ask forgiveness, and will come out from the world.

If a church member is violating God's standards in dress and adornment, by wearing ornaments forbidden by the Word of God, or by immodest forms of attire, when this person experiences reformation, he or she will put off those ornaments for good. He will henceforth adorn himself, or herself, in modest attire, as becomes a follower of the meek and lowly Jesus.

If one has been surly, cross, impatient in his home or in his dealings with others, when he really takes the way of the three R's—repentance, revival, reformation—he will manifest henceforth the spirit of kindness, meekness, and loving forbearance. One of the closest tests of being a real Christian is, What kind of person am I in my home? How do I treat my wife and children?

If one has been neglectful of the principles of healthful living, reformation will lead him to conform to these principles, to present his body a living sacrifice.

God is now ready to give any person this entire reformation experience if he will meet God's conditions of faith, surrender, and repentance. There is no neutral ground for any Adventist in these matters. We either do or we do not. Shall we not give Jesus our decision to enter into these at once, in case we have not already made this response?

We face the sobering fact that every one of the five R's of repentance, revival, reformation, the refreshing, and the return of Jesus are long past due. Now there must be delay no longer. Those who have not entered into repentance, revival, and reformation should not go on the way they are going. The drift in the church toward the world must be stopped. There must be a coming up to all of God's standards. Laodicean lukewarmness must be exchanged for Ephesian first love.

This is the hour of decision, not only for every non-Adventist but for every Adventist. One day every Adventist minister and every Adventist layman will make his final decision. Many will decide to move forward under God and the power of His Spirit into repentance, revival, and reformation in every area of life.

They will receive the refreshing and will be used of God to finish the work, and will be ready to go home with Jesus at His appearing.

Sad to say, many will not enter into this program of repentance, revival, and reformation to the extent that God requires. They will be shaken out. The movement will go forward

to victory and leave them behind. They will fail to enter into the final triumph.

My fellow-Adventist, there is no alternative. Develop a revival spirit and go through, or continue in lukewarmness and be shaken out. Which is your choice?

[End of series]

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



"But Not Expedient"

THE art of successful living is quite intimately concerned with the use of the tongue; therefore, it isn't surprising that many Biblical writers felt constrained to comment on this "small member." Practical suggestions are given for its control, which if followed would save us hours of remorse, embarrassment, regret, and all the rest of the emotions brought on by using one's tongue "not wisely, but too well," which I choose to interpret in this case as "too much." There's a Biblical expression not specifically directed at the tongue, which seems to me very appropriate, nonetheless. It's the "lawful, but not expedient" idea. In other words, it may not be criminal, nor profane, nor blasphemous, to make certain remarks, but you'll get along a great deal better if you eliminate them from your conversation.

I've been compiling a mental list of inexpedient remarks, which I'd like to offer for your consideration. They'll be in no particular order of importance, or of devastating consequences from having been said. They're just thorny little irritants that have a most abrasive effect on the sensibilities of those to whom they're addressed.

"Maybe I shouldn't say this, but . . ." Now *there's* a skillful bit of rationale. By his own admission, the speaker evaluates his forthcoming verbalization as unwise, unkind, or indiscreet, at the very least. Surely if there's any doubt in your mind as to the wisdom of giving voice to criticism, gossip, envy, or whatever it may be, you're showing intelligence to curb your tongue. You really can't expiate your guilt feelings by putting the responsibility on your listener. By the "clearance" remark, what you're really doing is making him an accessory; and when guilt is halved, you think it isn't so bad—isn't that the way you argue?

"I felt that someone should tell you . . ." is often a prelude to a most offensive invasion of personal privacy. Even granted that someone *should*—must it be *you*? I'm aware that occasionally a person is motivated by absolute sincerity in this kind of situation. He has no purpose other than helpfulness. But for every case of that kind

I would say there are dozens where the speaker is deriving a real sense of superiority, a deplorable negative thrill, from being the harbinger of evil news. We're all so *complicated*, you see. We have to scrutinize our motives with the most extreme care.

"I'm only telling you this for your own good . . ." could be classed as a twin to the remark we've just discussed.

I'm not referring, of course, to occasions when parents or teachers find it necessary to warn of a potential danger. I'm referring to a peer-group relationship that makes the remark rather insulting since it automatically places the speaker in a far superior category. From his Olympian wisdom he's doing his less intelligent friend a favor by sharing some of his peerless judgments. Please don't assume that I'm suggesting an "I'm not my brother's keeper" attitude. There certainly are times when a good friend needs to speak up. His counsel is likely to be received more enthusiastically, however, if he hasn't first offended the "counselee" with his smug attitude.

"I could have told you that it would turn out this way . . ." is a modern version of the classic "I told you so," which has been in deep disgrace as a conversational gambit for lo these many years. Obviously, if a course of action has turned out poorly, the sufferer's spirits aren't exactly lightened by such a declaration. In this case, as in the others, a rather massive ego makes its appearance. For your consideration I'd like to state that most people are possessed of uncommonly acute hindsight. It's a great deal easier to evaluate than to prophesy.

There are many other inexpedient remarks, of course, but I've run out of space to discuss them. I'd be interested to hear what some of you may have to say on this subject. Perhaps you can suggest other remarks, "lawful but not expedient," that ought to be eliminated in favor of more grace in the art of living.



Maluti and Emmanuel

Mwami welcomes W. R. Beach.

Maluti, Basutoland
December, 1964

By W. R. Beach

BASUTOLAND is one of the more recent political units on the African scene. Actually, the Basuto clans did not come into prominence until 1818, when Moshesh gathered together the remnants of a scattered Basuto people. Continuous wars with the Zulu and Matabele tribes were unfavorable to the Basuto—even after Moshesh. At about the same time, these mountaineers were hard pressed by the Boers as they set out on the Great Trek between 1835 and 1837. The Basuto sought British protection, and received it in 1868. Since then, the country has been administered, intermittently, by the Cape Colony and the British colonial office. Now, Basutoland is to have autonomy.

This enclave within the Republic of South Africa is strictly an African land. Europeans cannot own property in Basutoland. The population is 650,000, with a sprinkling of European and mixed population (2,800). Actually, 154,000 other Basuto live and work outside their homeland.

Before we traveled to Maluti, a long-time missionary in Basutoland spoke to us of her second homeland as "Basutoland the beautiful." This is indeed a charming, radiant land of mountains and fields. Actually, Basutoland is very rugged, with peaks soaring above 11,000 feet. The average altitude is more than 5,000 feet. The rock-rib of Basutoland is the Maluti Mountains, against which the Maluti Seventh-day Adventist center is nestled. This station is some 25 miles

from Ficksburg on the South African side of the Basutoland frontier.

The Basutoland road system is very simple. It starts at Maseru in the west (the capital) and runs 70 miles to the east through Leribe (headquarters of our South Sotho Field, with 12 churches and 1,500 members) and Butha Buthe, to the Sen Quanyane River. Emmanuel Mission is on this road, halfway between Leribe and Butha Buthe; while Maluti is 20 miles inland from this road against the mountains. This trunk road is an all-season type, though rocky and treacherous in spots. Along it we have churches and groups, and a developing evangelistic thrust. The three main centers of activity are Emmanuel Mission, the field headquarters, and Maluti.

At Maluti

Our visit was chiefly to Emmanuel and Maluti. Let us begin with Maluti, for this is the active center that serves as a base for the work in Basutoland. The heart of Maluti is the Maluti Hospital.

One is impressed with the good condition of the property and the grounds, and cannot help noticing from afar the new red roofs and the well-laid-out gardens. This is a part of the plan to develop the station grounds into something that will add

to the attractiveness of our institution as a place in which to recover health, and which will do credit to our belief in the beautiful.

Maluti Hospital is a 140-bed institution. The present very capable director is Dr. Bert Clifford, of England. He is the son of F. G. Clifford, who served so well in Trans-Africa and Australia until his retirement in 1962. A second physician, Dr. Warren E. Staples, the son of the present president of the South African Union Conference, was something of a Maluti founding father 13 years ago. Dr. Staples is still associated with the Maluti Hospital. He is located now in Ficksburg, where Maluti operates a European clinic on the South Africa side and an African clinic on the Basutoland side. The plan is to associate two additional physicians with the Maluti Hospital activity.

Maluti Hospital operates a school of nursing that is approved by the High Commission Territories Nursing Council. Presently some 25 students are enrolled in the four-year program. The nurse's training program has been open to a select number of non-Seventh-day Adventists and is a major church attraction to the youth of Basutoland. Plans are being negotiated at the present time to meet yet-higher nursing qualifications.

Maluti has developed well since I first visited this institution six years ago. A fine church edifice has been erected, and much has been done to improve the station's service materially, professionally, and spiritually. More recently a new clinic has been established at Emmanuel Station,

some 45 miles distant. This clinic is operated by Maluti Hospital. A compact but comprehensive laboratory that has been added to Maluti's service is housed in the clinic building. The taking and giving of properly grouped and matched blood is now possible, with a regular list of blood donors in the community. The development of this miniature blood transfusion service is a significant advance in the program.

A number of other items should be mentioned: A portable public-address system for evangelism and a tape recorder for use in social and educational purposes have been purchased and are in good use. A site plan has been created for the development of the institution over the coming years on a logical, orderly basis. Funds are available for the building of a nurse's training center, a chaplain's home, and a trained staff housing block.

At Maluti proper emphasis is placed upon all aspects of the enterprise, including evangelism. The hospital chaplain's report contained these items for six months: publications distributed, 1,392; Bible studies conducted, 385; Voice of Prophecy enrollments, 96; decisions made to join the church, 8; nurses in baptismal class (non-Adventists), 4; baptisms during the term, 5; number of Seventh-day Adventist nurses, 12.

The medical operation at Maluti is most successful. The report for 12 months reveals: patient admissions, 2,284; average daily inpatient census, 110; major operations, 437; minor operations, 925; outpatient visits, 11,477.

The Maluti medical staff extends its mission of mercy once weekly to Emmanuel Station. Once each week the medical director joins Dr. Staples at the Ficksburg medical units. Likewise, Dr. Staples travels the 24 miles weekly to Maluti to join forces with the staff at the mother institution.

The Emmanuel Station

Now for a look at Emmanuel Station. The edifices are built of cut stone, and the station is well laid out. In addition to the school and church work, Emmanuel is known far and wide for its children's home. This is a remarkable institution. The main investment was made by Miss Mary Martin, who was formerly the matron in a large hospital in the capital of Basutoland. She gave her life to succoring the children of leper parents in that country. Some 50 such children are gathered into our institution for healing and protection. Here they are trained until 12 years of age, when they go on their way (sometimes to other Seventh-day Adventist schools) for further preparation and life. Many

of them are giving a good account of themselves in God's work.

After contributing her personal fortune to the building of Emmanuel, Miss Martin became a Seventh-day Adventist and labored long and hard. She retired to a humble dwelling on Emmanuel Mission property. She rests from her labors, but certainly her works will follow her into eternity. Such godly stalwarts give courage and strength in God's work. May God raise up others to follow in her saintly steps.

The Maluti operation is admirable in all ways. The financial position is good. In this connection Dr. Bert Clifford said, "It has been our decision and purpose as a staff to gauge our

progress and accomplishments, not by financial and statistical tokens, but by the quality and consistency of our witness for Christ. Our avowed purpose as a staff is to 'make a name for Christ,' not for ourselves or even for our institution."

In this context the work in Basutoland must progress and triumph. Evangelistically our forces are reaching out into new villages. Maseru, the capital, now has a growing church and soon will have an edifice. The future holds threats, as well as challenges, but the working forces are dedicated never to fear, never to doubt, but to advance always toward final victory.



The Day I Got Double Pay

By C. L. Paddock

MY FATHER died when I was still a little boy, and my mother and I had to work at various jobs to get enough money to keep our home going.

One morning when I was downtown on an errand I met a man named Mr. Long, who lived in a nice big home near us. He had beautiful lawns, a lovely flower garden in the front, and a vegetable garden in the back. Mr. Long always wore good clothes, and I thought he must be a rich man to live in such a fine big house.

That morning he stopped me and said, "Say Lee, how would you like to come

over to my place tomorrow and help me with my yard work?"

"I can't come tomorrow, Mr. Long," I said. "I'm going to help Mr. Hartley, but I'll be glad to come day after tomorrow."

"Fine," he said, "I'll look for you early."

I was there at seven o'clock in the morning, and ready for work. He set me to work spading a piece of ground in the vegetable garden. Spading was hard work, but I was used to it. As I was digging away I noticed something round in the soil I dug up. I picked it up and rubbed off the dirt sticking to it. It was a half dollar. I felt rich with a whole half dollar in my hands.

I looked around to see whether anyone was looking, then I slipped the half dollar into my pocket. I was alone, but a voice seemed to say to me, "Why don't you keep it? Digging is hard work, and you get only a half dollar for working all day. You would make a whole dollar for your day's work."

Then it seemed I heard another voice talking just a little bit louder. "You can't keep that half dollar. That money is not yours. Give it to Mr. Long."

The other voice spoke again. "You're not getting much pay for this hard work. You found the money. Keep it. No one will ever know."

I expected the other voice to say more to me, and it did. "The people in this town trust you. They think you are honest. Don't let them down. Give Mr. Long the money."

I said out loud, as if at least two people were listening, "I'm going to give Mr. Long the half dollar."

When I quit work that night I handed him the money, and told him where I had found it. He seemed as happy as I was to know I had been honest.

"Lee, you keep that half dollar, and here's another one to pay for your day's work." I was a happy boy that night when I told my mother. She seemed very happy too, to think I could be trusted. That was when full-grown men were getting only a dollar for a whole day of hard work.

I am quite a bit older now, but all my life I have been glad I listened to my conscience and did what I knew was right. It's always best to do right.



JEANIE MCCOY, ARTIST

I said, "I'm going to give Mr. Long the half dollar."

When rightly understood, there is a surprisingly close relationship between

holiness and humility

By Wilber Alexander

Chairman, Department of Religion, Andrews University

THE devoted men of a religious order were meeting in a year-end business session and retreat to report the past year's progress and to encourage one another spiritually. Appointed delegates from groups within the order spoke of the advances their own group had made in membership growth, financial gain, charity performed, and persons helped. As the delegates finished their reports it appeared that each succeeding group had made gains above the others.

Then the spokesman for the last group rose to give his report. As he read each statistic he apologized for the fact that although each member of his group had worked diligently to carry out well-laid plans, the figures revealed meager results. At the close of his report he commended the other groups and then said, "There is one thing we have accomplished this year above the other brethren. We have been tops in humility."

Of all the Christian virtues humility is one of the most desirable. At the same time it is one of the most difficult to understand and exemplify.

The practice of this noble virtue takes countless forms. We have seen humility in terms of dress—the sackcloth and ashes of the Pharisee, the rags of the mendicant monk, the simplicity and modesty of cut and pattern in clothes for modern Christian groups. Such bodily attitudes as kneeling, crawling, or prostration suggest humility. We are sympathetic toward the publican with bowed head and smitten breast. We hold in contempt the proud Pharisee. Attitudes of self-depreciation and of self-negation are often considered evidences of humility. Nothing in the words of a humble person suggests self-reference, but rather a studied minimizing of any personal accomplishments.

Pilgrimages, isolation, menial labors, all appeal to humble men. This attitude may be carried to the point of deliberate subjection to ridicule and punishment. In one of the suburbs of Los Angeles a few years ago observers could see a man walking down the streets with a sign on his



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WILLIAM HUTCHINSON, ARTIST

The Roman centurion demonstrated the true spirit of humility.

back that read, "I'm a fool for Jesus Christ. Whose fool are you?"

Humility thus practiced has been soul satisfying to some and very frustrating to others. Some people walk benignly through life, apparently happiest in their humility when it assumes its lowest lowliness. Those critical of Christianity look at its meekness, obedience, compassion, forgiveness, and especially its humility as evidence of weakness.

To the questioning mind humility

seems an enigma. Even with relative freedom as it relates to God's sovereignty, should not man be able to express his personality, his potentialities, as they really are to demonstrate whatever talents or excellencies he possesses through heredity and disciplined achievement? How can a person excel if he must continually minimize himself? How can humility be identified? What behavior must be evidenced? What norms must be met before one can say, "This is humility"? How does one evaluate the humility of his humility?

Could not a person be self-deceived in humility and have in fact an insidious pride? Would not the achievement of any high degree of humility be difficult to claim without feelings of self-satisfaction, feelings of pride of ownership? Is it possible for a Christian to be able to say he is a born-again, saved saint and still be humble? Since most men feel somewhat inferior much of the time, in the face of naturally imposed human limitations would not self-depreciation be devastating?

The answers to these and other questions on humility find their answer in the life of the lowliest of men, the Man called Jesus Christ. Writing to the Philippian believers Paul points to Christ's example. "So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:1-8, R.S.V.).

The earthly life of Jesus is the clear index to what God approves in human thinking and living. We are familiar with the Lord's condescension in leaving riches, splendor, honor, and glory to take up a life of humility, poverty, even shame. We appreciate the fact that Jesus did not attempt to dazzle human senses with a display of outward show, but came to us as a humble man, unassuming and approachable, dedicated to living for others. We cherish the thought that He had no opportunities or advantages the poorest do not have, that He knew toil, hardship, and deprivation daily. We sense something of the humility He demonstrated on the cross.

What we possibly miss or fail to remember is the other side of His humility. Combined with His chosen low estate and His unpretentious attitudes was a stately power that awed men while they loved Him. Although He walked in lowliness He moved with nobility and dignity. His humility was not made up of a low estimate of His own character and qualifications. He desired to develop and use all He had to bring meaning into other lives. He was conscious of who He was and what He had, and He gave it all away. He was totally absorbed in His mission for mankind.

His humility lay in His acknowledgment of His state in life and in subjecting it all to the will of the Father for the blessing of others. He felt no need to assert Himself. Free from constant self-reference He rested secure in the love of the Father and in the acceptance of His own strength and limitations.

No one had to look for humility in Him or try to define it. They knew it was there in abundance and in balance. One writer sums up this perfect humility thus: When one looked at Jesus he saw "ardent zeal and inexhaustible patience, noble fervour and indulgent leniency, holy seriousness and sunny cheerfulness, an impulse to solitude and yet world publicity, majestic greatness and deepest humility, inflexible determination and sweetest gentleness, powerful energy and quiet self-possession, warmest love for sinners, and invincible hatred of sin, compassionate sympathy and strictest justice; irresistible attractiveness and fearless frankness, incorruptible truthfulness and extreme forbearance, mildness and force, resignation and resistance, adamant strength and motherly tenderness, indefatigable outward activity and inward contemplation, ceaseless striving to promote the kingdom of heaven." Thus Paul appeals, "Have this mind among

yourselves, which you have in Christ Jesus" (Phil. 2:5, R.S.V.).

A lecture given by an American specialist in aeronautical medicine contains the statement that if measured by the tasks man faces in space travel, from a biological point of view man is a misconstruction. The blunt frankness and intent of this statement says that the body given us by the Creator, with its sensitive circulatory system and its more sensitive nervous system, is no longer equal to the possibilities opened to it by man's technical intelligence. This is man saying to God, "Man must be biologically rebred." The human organism must be modernized to catch up with man's ingenuity.

We place such an attitude at one end of a continuum and label it pride. At the other end of the continuum we place humility and we say of it: "As the lark that soars the highest builds

these words of invitation that humility is never independent of God's grace and power at work in the human heart. Nor is it independent of human choice and exercise. Humility is an active principle growing out of an increasing consciousness of our relationship to God.

This implies the need for an intelligent understanding of the nature of God and the nature of man. Ignorance does not increase the humility or the spirituality of any Christian. "The truths of the divine word can be best appreciated by an intellectual Christian."—*Testimonies*, vol. 3, p. 160. An intelligent knowledge of God requires implicit belief in God's Word and a willingness to be influenced by it.

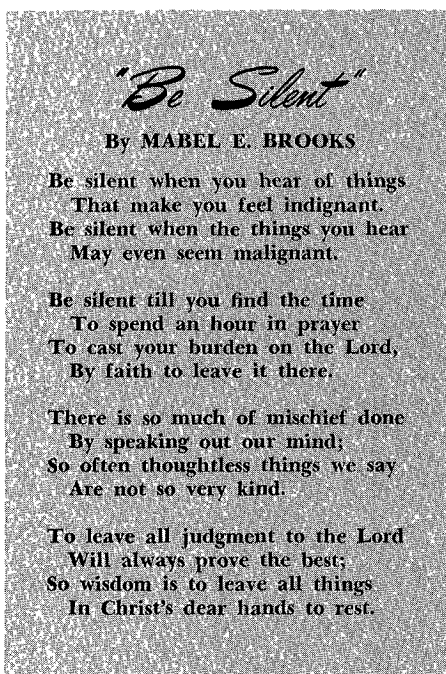
Humility begins with a sense of the power and wisdom of God and our inability to comprehend His greatness. We must acknowledge that God is God and man is man. If a man beholds the glory of the God of heaven as He is revealed to humanity and realizes the character of God, he will become aware of the contrast between himself and God and be led to the self-knowledge that leads to humility. Such a self-knowledge can lead man to conviction, repentance, confession, and the new birth.

Advancement in Christian experience beyond conversion is characterized by increasing humility as the result of increasing knowledge and fellowship through the Holy Spirit. The nearer we get to heaven the more sinful we shall appear in our own eyes. This does not mean that we are more sinful, but that we recognize what separates us from God.

While we are sure of salvation (cf. 1 John 5:13) we remember how we are saved and what remains to be done to make our lives a pageant of triumph. Knowing this we are humble.

The Christian life is a disciplined existence. Jesus says, "Take my yoke," and He lays on us a yoke lined with love, a yoke of creaturely dependence, a yoke of obedience, a yoke of service. By beholding, by surrendering, we are changed to live as our Lord lived. We are conscious of our estate in life, conscious of our strengths and limitations, and yet we walk in the dignity of our nature. We are not flattered by praise nor threatened by censure, because we are secure in Christ. Knowing ourselves we recognize the dignity and worth of others. Appreciating ourselves for who and what we are we give our lives away in love and in joy.

Humility is holiness, hence by God's grace every man, woman, and child can be "tops" in humility.



her nest the lowest; as the nightingale that sings so sweetly sings in the shade when all things rest; as the branches that are most laden with fruit bend lowest; as the ship most laden sinks deepest in the water, so the holiest Christians are the humblest."

How can mortal man be moved from pride to godly humility? Jesus invites, "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30, R.S.V.). He simply bids, "Come to Me; take My yoke; learn from Me; rest." Jesus is saying through



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



*Into Jack and Beth's shattered lives
there stepped, at the right moment,*

Part 3

The Right "Third Party"

By Inez Storie Carr

WE EXPECT fiction to be dramatic, but many tragedies in life are even more dramatic than fiction. With a few changes to avoid identifying the participants and to lessen the pathos of this experience, I'd like to relate a case where the right Third Party was acknowledged and given a chance to right the wrong. I hope this narrative will help someone.

Beth was sure her union with Jack was a mistake. Instead of shouldering responsibilities, she slid out from under them and let her mind dwell on the mistake she thought she had made.

One evening she met Jack with the words "I've made up my mind, Jack. I'm leaving with Ted tomorrow." She stood with planted feet and defiant eyes, facing her good-looking, square-shouldered, tired husband.

"And that is final?" His words hovered between anger and pleading.

"Yes, I've found the man I love, and he is not you."

A heart breaks without sound. In the silence that followed Jack Vincliff tried to assuage a flood of pain with a throw of words. But Beth's battling average was always good when it came to these little barbed word balls, and she hit back at every caustic throw.

After the first inning Jack came over to the doorway where Beth stood, and with widespread feet and a gaze that glued her eyes to his, said two words as though that was the end and answer to this unhappy game: "The children!" The words came out cold and clipped. "Have you forgotten we have little Dawn and Joey—a son and a baby daughter?"

"So what? You take Joey and I'll take the baby."

"Little Pal." Jack, under the terrific pressure of the thought of losing tiny Dawn and Beth, as well as their lovely home, unconsciously used his pet name for the sleek Arcadian French

girl he had loved with a love that could not forget. "Little Pal, you don't know what you are doing."

"Oh, don't I!" Beth's eyes flashed with frustrated rage. She had planned this parting to be quick, final, and not too difficult, but it was not going according to plan. The "Little Pal" infuriated her. She quickly pushed from her memories of when those words were as perfume, and screamed, "I'll take what I want of this stuff and you can have the rest!" A sweep of her arm included all five rooms of the home she had artistically decorated with things so much a part of her.

A junior-sized china closet displayed a few pieces of dainty, hand-painted Bavarian china, and close by, a gorgeous ceramic señorita flaunted her charms. The soft gray-and-rose rug had been a twin choice. Both had set eyes on it at the same moment, that happy shopping day. The clerk had laughed when both said, "That's it," with one breath, and had winked to a fellow clerk, "Two love birds, all right." It had added a bit of glamour to that rainy Monday for him. Big table lamps had been found to go along with the rug, and had glowed happiness for a year. But now they sat in a silence that inanimate things seem to gather from sorrow.

That night Jack paced back and forth with a little blanket-wrapped bundle he held close. The wind sighed heavily in the pine tree outside. A rising moon peered in the window, then looked away through a cloud.

"O God, how can this be!" The upturned face was seamed with anguish, and stiff hard little pipes in the stocky neck grew in size, while love and tenderness flowed from his arms to the sleeping baby girl in his clasp. But with the breaking of the day the cold facts came to life again.

Jack watched as a yellow roadster glided down the highway, headed for the border. Anger, pride, and love

vied with one another for dominance. The sleek roadster, as though happy to be on its way, leaped to 90 miles an hour and held steady except through towns. Beth snuggled close to Ted; the baby slept. "This is life," Beth breathed over and over in excited bliss.

One year later Beth, back in the old home town, estranged from Jack and deserted by Ted, sat alone in her lonely little rented room with a baby in her arms and a little girl fast asleep on the couch. The moon rose high and shone softly on the young woman's brown hair, giving it a halo of gold. Beth had cried out all the tears of a lifetime, and now sat dry-eyed in a pool of sorrow. Her eyes smarted, and she rubbed first one and then the other. As she moved, tiny Dora stirred uneasily and broke into a faint cry. Beth automatically began softly humming Brahms's *Lullaby*. Her mellow, rich voice blended into the moonbeams like a bird's good-night cheep into the twilight of day.

There are daddies away from home who might find a real welcome and, with God's help, a fresh start if they came home again.

EWING GALLOWAY



Suddenly there was a knock at the door.

Electrified with fear, Beth stood erect, placed the babe over her shoulder, and faced the door. It was locked and bolted. "Dear Lord, don't let it be Ted. He has beaten and choked me, and will not be satisfied until he kills me."

From just outside the door came one word in question form, "Mommy?" All the puzzles of a three-year-old's struggle with life's problems seemed wrapped up in that plaintive little "mommy" sifting through a bolted door.

Beth's heart leaped in eager joy. "Darling! Just a moment till mommy unlocks this door."

She flung the door wide. A little boy rushed at her, and she bent to meet his small stature, hungrily drawing him close with her free arm. A tall, dark form standing in the shadow of the house coldly stated, "I got tired of his begging to see you, and told him I would pick him up out in front of the apartment at seven in the morning. Good night!" The shadow was gone. Like an automaton Beth slowly rose, closed and bolted the door, shoved two little girl's legs over on the couch, and sank onto it too numb even to think. Little Joey chatted happily, "I just had to see you, Mommy. Why don't you come and stay with us? We have a nice place for you, Mommy, and every morning and evening while the factory whistles are blowing daddy and I pray and pray for you to come. Why don't you come, Mommy?" On and on the prattle continued until Beth could bear it no longer.

"Listen, darling, little sister Dawn is asleep, and baby Dora is asleep. Let's lay her in her crib. There, just you and mommy are wide awake. But it's sleep time for little boys too, and I've got a little surprise I was going to mail to you. Now I can give it to you."

"Oh, oh, oh," whispered Joey in awed exclamations. "It's almost a real live doggy, isn't it?"

"Yes, he is a big fellow, but he likes to be cuddled to sleep, so here we go right into mommy's bed."

Beth had hardly finished putting little Joey under the covers before his eyes drooped, and the arms around Juno relaxed their grasp of joy. The young mother walked slowly from one little sleeping form to the other. Her thoughts were going round and round in such confused circles. She began talking in a low voice—

"Praying for me to come back! Praying twice a day at seven o'clock for me to come back! O God, if he only knew how I want to go back, but the gulf is too wide!"



Your Denominational IQ

By Idamae Melendy



This true-or-false quiz features denominational leaders whose names should be familiar to every Seventh-day Adventist. Mark with T the statements that are true and with F the ones that are false. Answers on page 26.

- 1. T. E. Lucas is the leader of the worldwide Sabbath School Department.
- 2. J. O. Iversen is associate secretary of the Radio and TV Department of the General Conference.
- 3. H. D. Singleton heads the North American Regional Department.
- 4. Eric B. Hare has given many years of service in Northern Europe.
- 5. E. E. Cossentine is secretary of the Home Missionary Department of the General Conference.
- 6. Walter T. Crandall is editor of the *Youth's Instructor*.
- 7. The late Frank H. Yost served the denomination in its Religious Liberty Department, and for many years taught in our colleges and in the SDA Theological Seminary.
- 8. H. H. Votaw was noted for his temperance activities.
- 9. H. M. S. Richards is the speaker on Faith for Today.
- 10. J. H. Hancock is an associate secretary of the General Conference Young People's Missionary Volunteer Department.

"Why don't you pray?" Who spoke? It was so clear and pointed Beth almost expected to see someone, yet knew the voice had been closer to her than any person could be. Was this the answer to her problem—a Third Person to unite them? Jack could not come to her; she would not go to him; but a Third Party, one who loved them all, might bring them together again!

Beth slipped off her dress and into her robe, and lay quietly with thought staring straight through the ceiling and up into the blue beyond. Back and forth audible thoughts raced. "Would it work? It's unheard of! But anything is better than this! It sounds silly! But who would know better what we need than the One who made us!"

By morning Beth had decided at least to try the plan. It was going to take some humility on her part, but "perhaps that is what I need," she blurted, half angrily at herself.

Beth's watch pointed to seven as she knocked at a house six blocks northeast of her own street. Jack was just setting a bowl and spoon in the sink when he caught the sound of a familiar "Dadd—ee?" and whirled around to open the door. Before he could speak his astonishment, Beth said, "I brought him back in time for seven o'clock prayer time." The mother caught up Dawn, and with a babe on each arm walked as proud and stiff as she could manage down the street toward her apartment.

In a ball game it would be called a tie, but in human relations it was just one of those things more mysterious than fiction can be.

That evening the seesaw continued. Just as a distant factory blew its seven o'clock whistle there was another sound in the opposite part of town—Jack going up the concrete steps to Beth's apartment.

The door stood open as though it were expecting a caller. In the meagerly furnished little kitchen to the right, two figures knelt before a little, round-faced alarm clock on the top of a white porcelain stove.

Jack and Joey tiptoed in. Beth heard them, but her eyes remained closed, and her voice continued in prayer: "Be a Third Party in this terrible tangle, Lord," and as though it was part of that prayer, a man's voice followed, "And reunite us, for *You* are the right Third Party, Lord." When Beth opened her eyes, her hand was in his. Together they rose and stood enfolded in each other's arms.

Dawn, not understanding why mommy should be sobbing and daddy wiping his eyes, began to whimper. But three-year-old Joey took little sister's hand, and comfort seemed to flow from his hand into her little body.

"Tomorrow, Little Pal?"

"Yes, tomorrow, darling—and with the blessing of our right Third Party. Let's tell the pastor to be sure to say, 'What'—suddenly Beth's heart so overflowed with past pain and present joy that words would not form, and Jack finished—" 'God hath joined together, let not man put asunder.' "

"They are such beautiful words!" Beth smiled through her tears. "Do you think the pastor would let me repeat them after him?"

[The End]



Cherished Sin in a Church Officer

"My heart is so burdened I don't know what to do. That's why I am writing you this letter, dear brethren of my faith. Perhaps you can give me some counsel, for I need it very much."

From time to time we receive letters with an opening paragraph similar to the one just quoted. In some instances a brother or sister in the church knows of cherished sin (involving a test of church fellowship) in the life of a dear one who is a church officer. He feels deep concern both for the wrongdoer and for the church. His soul is stirred by statements such as the following:

"Achan's sin brought disaster upon the whole nation. For one man's sin, the displeasure of God will rest upon His church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel, and bring weakness upon His people."—*Patriarchs and Prophets*, p. 497.

"If one neglects the duty Christ has enjoined, of trying to restore those who are in error and sin, he becomes a partaker in the sin. For evils that we might have checked, we are just as responsible as if we were guilty of the acts ourselves."—*The Desire of Ages*, p. 441.

What should a person do when he, and he alone, knows of secret sin in the life of his wife (or husband) who is a church officer? There is no hard-and-fast formula for dealing with this delicate problem (for secrets within the family circle should usually stay within that circle) that can be applied, but, here are four steps that may be taken under certain circumstances.

Four Steps

1. "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:1, 2). Fundamental to the work of helping others is a kind, sympathetic, loving spirit. Moreover, there must be a clear understanding of the purpose of the church. The church is not only a body of believers in which the image of Jesus is to shine brightly, it is a hospital where human beings, suffering from the malignancy of sin, are to find healing. People who are physically sick do not become well by being criticized and condemned by medical personnel; likewise the spiritually sick do not achieve spiritual health by being scolded for their faults. A fractured bone needs to be set by skillful, gentle, but firm hands. How much more so in the case of a soul that is out of harmony with God (and perhaps his fellow church members) as the result of sin!

2. Pray earnestly for the person. Ask God not only to give him a burning desire for victory but to provide strength to overcome.

3. Pray that your own life may be exemplary, so that if God wants to use you as His instrument to help your dear one, you will be ready for the task.

4. After everything else has been tried—over a long period of time—talk to your pastor about the situation. Obviously this is a serious step and should not be taken lightly or hastily. Nor should it be taken without the

knowledge of the person involved. Explain to your husband (or wife) the concern that you feel for his spiritual welfare. Review the fact that the blessing of God cannot rest upon the church while its leaders are living in sin, making no effort to overcome. If possible, help your companion see that for his own good and the good of the church it is best for either him or you to go to the pastor with the problem. Perhaps the Lord will be able to bless the pastor's ministry in leading the erring member up onto the highlands of victory. If so, all will rejoice. But if the problem persists, the pastor will be in a position tactfully to guide the nominating committee at the year-end to choose another elder, deacon, deaconess, or whatever office the person may have been filling, without awkwardness or embarrassment.

Then keep working and praying for your dear one. Do not become discouraged. Sometimes victory is closest when the outlook seems almost hopeless.

K. H. W.

Hands Across the Abyss—2

The World Council and Rome

We have noted in these columns in the past the visits of Protestant dignitaries and chiefs of state to the Pope of Rome. One of the most notable of these was that of the Archbishop of Canterbury. The press heralded this as being the first visit of such an archbishop in over 400 years. All these visits have dramatized the endeavors of non-Catholic churchmen to find fellowship with Rome.

Perhaps the most recent development in the whole trend toward fellowship between Catholics and Protestants is revealed in an action taken by the Central Committee of the World Council of Churches (WCC) to approve the creation of a "working group" to study principles and methods of collaboration with the Roman Catholic Church. The news release from the American offices of the World Council of Churches is dated January 20. We quote:

"While actual formation of the 'working group' is subject to parallel action by Roman Catholic officials, WCC leaders indicated that the plan for such conversations was developed cooperatively with the Vatican.

"The proposal approved by the Central Committee recommends that the World Council appoint eight members of the 'working group' to study matters of mutual interest with six representatives of the Roman Catholic Church.

"It was pointed out that the numerical difference was advised so that there can be the widest possible representation from among the WCC's member churches.

"The background paper on which the action was based said the combined group could study such matters as 'practical collaboration' in philanthropy, social and international affairs, and theological study programs with special bearing on ecumenical relations.

"The paper noted that the combined group could also study problems such as mixed marriages, religious liberty and proselytism, which have been causes of tension between the churches. It could further deal with matters such as the role of the laity and missions."

The news release then quotes directly from this important paper:

"The very fact that there are differences in our conceptions of ecumenical relations obliges us for the sake of healthy developments in the ecumenical movement to do our utmost to clarify our positions and, if possible, to arrive at mutual understanding."

This release tells us that "preliminary conversations had already taken place between the World Council and the Vatican's Secretariat for the Promotion of Christian Unity," and then adds these words from the official paper: "These discussions have led to the conclusion that the time has come to elaborate on our common understanding concerning the principles on which relationships should be based and on the manner in which they should be developed."

The news release informs us that there were two Roman Catholic observers at this January meeting of the Central Committee of the WCC. These observers are quoted as saying in comment: "In our opinion, the general trend of the report on the World Council of Churches and Roman Catholic relations is in harmony with the recent Vatican decree on ecumenism."

Notable Address by Pope

Lay alongside this a statement made by Pope Paul VI, at the third session of Vatican Council II, to the observers from various non-Roman Catholic churches. In this address the Pope strove eloquently to secure a measure of unity, declaring:

"We shall therefore strive, in loyalty to the unity of Christ's Church, to understand better and to welcome all that is genuine and admissible in the different Christian denominations that are distinct from Us; and at the same time we beg of them to try to understand the Catholic faith and life better and, when We invite them to enter into the fullness of truth and charity which, as an unmerited blessing but a formidable responsibility, Christ has charged Us to preserve, We beg them not to take it in bad part, but as being prompted by respect and brotherly love." Then, waxing more eloquent, he said movingly: "We wish to send Our cordial greeting to the various Christian communities which you represent. . . . Oh! Churches that are so far and yet so close to Us. Churches for whom Our heart is filled with longing. Churches, the nostalgia of Our sleepless nights. Churches of Our tears and of Our desire to do you honour by Our embrace in the sincere love of Christ, oh may you hear, sounding from this keystone of unity, the tomb of Peter apostle and martyr, and from this Ecumenical Council of brotherhood and peace, the loving cry We send you."—*Faith and Order Trends*, December, 1964, p. 2 (a publication of the National Council of Churches).

To these words of the Pope certain responses were made by observers from the non-Roman Catholic churches in which the thought was expressed that it was devoutly hoped that a greater spirit of unity would develop from all of these various ecumenical moves that had been made over a period of years.

Then the Pope declared, in memorable words: "The fact that our mutual satisfaction over these repeated meetings of ours shows no signs of fatigue or disappointment, but is now more lively and trusting than ever, seems to Us to be already an excellent result; this is a historic fact; and its value cannot be other than positive in regard to the supreme common aim, that of full and true unity in Jesus Christ. An abyss, of diffidence and scepticism, has been mostly bridged over; this our physical nearness manifests and favours a spiritual drawing-together, which was formerly unknown to us. A new

method has been affirmed. A friendship has been born. A hope has been enkindled. A movement is under way."

We hope all our readers caught those words: "An abyss . . . has been mostly bridged over."

F. D. N.

(To be continued)

The Antitypical Day of Atonement—2

As we have seen, the writer of Hebrews emphatically declares that there is a sanctuary in heaven, the great original, of which the ancient earthly sanctuary was a "copy" or "shadow" (Heb. 8:1-5; 9:24). But he is silent as to its structural details, and we shall do well to be silent also. No building devised by human ingenuity could possibly be a suitable abiding place for the Lord of heaven and earth (see Acts 17:24; cf. 1 Kings 8:27). Instead of focusing attention on a *building* in heaven, the writer of Hebrews focuses it on Christ's *ministry* there as our great high priest, and concerning this he has much to say. In fact, it is the theme of his epistle (see Heb. 3:1; 9:11, 12).

As with the earthly sanctuary, so with its ministration, which was likewise a representation, "copy," or "shadow," of that in heaven (see chs. 8:3-5; 9:8-14; 10:5-14). But this does not mean that there is an exact counterpart in the heavenly ministration for every detail of the earthly service. We contradict Scripture if we deny the existence of a heavenly sanctuary, but we do equal violence to it if we presume to read a hidden meaning into every detail of the ancient sanctuary and its services, and contrive a precise parallel for it in the heavenly. Such painfully literalistic attempts obscure truth instead of clarifying it.

Thus it is with the antitypical day of atonement, which is not an exact parallel in all respects to its earthly counterpart. Anciently, for instance, only the sins of the living were involved; today, the life records of all who have ever professed faith in Christ are being considered. See *The Great Controversy*, page 480. Anciently, the people lived for 359 days each year under the daily ministration, and only one day under that of the Day of Atonement. But today we live our entire lives within the antitypical day of atonement. Accordingly, in the anti-type, the process by which sins are being transferred to the heavenly sanctuary, and that by which they are being removed from it, go forward simultaneously (*ibid.*, pp. 428, 429; *Patriarchs and Prophets*, pp. 357, 358). In contrast, there was no transfer of sin to the ancient sanctuary during the Day of Atonement service (Lev. 16:17).

In the ancient ministration the figurative transfer of forgiven sins to the sanctuary day by day throughout the year and the removal of these sins from the sanctuary on the Day of Atonement at the close of the year were the two vital points that gave meaning to the ancient ritual system. They typified the release of the repentant sinner from sin guilt, and the ultimate eradication of sin from the universe. Analogy requires a counterpart in the heavenly ministration, not alone for the transfer of forgiven sin guilt to the heavenly sanctuary, but also for its removal on an antitypical day of atonement. This is what we mean by the cleansing of the sanctuary in heaven. That the heavenly sanctuary does, indeed, need cleansing is evident from Hebrews 9:23, which speaks of "the heavenly things themselves" as requiring purification by better sacrifices than those specified for the earthly sanctuary. In this solemn work Christ has now been engaged for more than 120 years.

Next week we will consider further the nature of Christ's ministry in the Most Holy Place of the heavenly sanctuary, and most particularly the way in which we can cooperate intelligently with Him.

R. F. C.

Reports From Far and Near



Dr. I. R. Bazliel treating Tibetan refugees on mobile trip out from Simla Sanitarium.

Baptism at youth camp, Northwestern India Mission.



MEETING the CHALLENGE in Northwestern India

By O. W. Lange
President, Northwestern India Union

From the earliest days of the Advent Movement witness of the truth has been given in the provinces of the Northwestern India Union. If the Advent influence began with Joseph Wolfe, it was strengthened at the turn of the century by the intrepid labors of our early pioneer literature evangelists. More than 50 years ago they visited every city of importance in the field. Today our gallant literature evangelists still spread our literature everywhere. Witness of Jesus' love has been forcefully given to many earnest souls among the vast non-Christian populace.

Not only have literature evangelists sold health literature and periodicals but the 1964 sales record of religious literature exceeds any record made in the past. These faithful laborers distribute truth-filled papers and tracts, and watch for opportunities to enroll persons in the Voice of Prophecy Bible course. Hundreds of thousands of men, women, and youth are either presently studying the Voice of Prophecy lessons or hold certificates indicating that they have finished one or more courses.

In Srinagar a Mohammedan college student studied the lessons. Later he attended Spicer Memorial College for a short time. However, owing to family pressures he was forced to return home. Recently a Northwestern India Union



Commissioned laymen and workers of the Northwestern India Union lay congress, 1964.

worker visited this youth and found him keeping the Sabbath and witnessing of his strong faith in Christ.

At the same time in another section of the city a Hindu youth accepted Christ as his Saviour through studying the lessons. He enrolled a large number of schoolmates in the course and is now conducting Sabbath Bible classes with about 40 of them. It is reported that several of these young men are regularly keeping the Sabbath. They too have accepted Christ as their personal Saviour and desire baptism.

Interested People Calling

In the wide expanses of Central India calls are coming from earnest souls in nearly every city. Recently I visited parts of that state with Pastor Faqir Chand, the leader of the field. In Ratlam, where so far as we know we have never held an effort or placed a worker, we found a youth who was preparing for baptism. One family is so keenly interested that they sent three children to our Roorkee High School, and they have opened their home for Sabbath school or cottage meetings.

Here also we found a man who after a struggle of many years gained the victory over tobacco and dedicated his life to God. Fifteen years ago he came in contact with the truth through association with a Seventh-day Adventist family near Calcutta. At that time he had been unable, or unwilling, to give up his tobacco habit.

A few weeks ago Pastor Faqir Chand, then acting in the capacity of the Northwestern India Union temperance secretary, visited him. Pastor Chand earnestly appealed to him to quit the weed and claim the victory through Christ. He did so on the spot and destroyed all the cigarettes and tobacco in his house. God gave him a wonderful victory. He is now an active witness for the truth in his city. Many other such interested ones in Central India are pleading for someone to lead them into a deeper understanding of spiritual things.

In Delhi, God is working on the hearts of men and women. I. M. Chand, the

union evangelist, while looking for a place to hold evangelistic meetings, found a group of persons who had been studying the Voice of Prophecy course. One of the families opened their home for cottage meetings. A keen interest has developed. Pastor Chand secured a vacant lot in the neighborhood and began public meetings. At the time of this writing there is an excellent attendance at his meetings with 30 or 40 remaining for his Bible-marking class after the lecture.

The largest lay congress ever held in the Northwestern India Union convened at Mohand, a forest reserve campground in the Siwalik Hills near Dehra Dun, November 3-8. B. M. Shad, the union home missionary secretary, prepared the beautiful campsite near the highway. Its regular formation and neatness, as it appeared from the highway, called to the

minds of the arriving delegates the camp of ancient Israel. A. A. Esteb, from the General Conference, told the thrilling experiences of fellow believers engaged in lay work in other parts of the world.

S. M. Dass told the story of his conversion and struggle for Sabbath privileges. When his employer heard his request for Sabbaths off he flatly refused to grant it. So Brother Dass resigned. Fellow employees told him he was foolish and urged him not to leave his job. Brother Dass remained true. He placed his case with God, with the result that during the day his employer came to him and apologized for the way he had spoken and granted his request. At a later time when the employer demanded that Brother Dass be brought to the office on Sabbath and sent a company car for him, the car was smashed in an accident before it reached Brother Dass's house. Never again has Brother Dass been harassed over Sabbathkeeping.

Two laymen at the camp reported that since their baptism in 1955 they had won 50 souls each and the laymen present reported having helped win 89 people to the truth during the past two years.

During the workshop and instructional periods G. W. Maywald, division home missionary secretary, led out in an excellent program to train laymen to become more efficient in their work of witnessing. During the camp 22 laymen and 11 workers were commissioned into the "120" band.

The area served by the Northwestern India Union has a listed population of 185,500,000. The challenge that this great union offers is being met by a small but earnest group of workers numbering less than 175 persons. This figure includes teachers, office workers, and evangelists.

Our corps of workers is small, but our courage in the Lord is strong. Please pray the Lord of harvest to send forth reapers into this great field.

New Missouri Conference Office

The completion of the new Missouri Conference office building was marked by an open house program on November 29, 1964. Guest speakers included City Official Clark Ridpath; W. P. Bradley, associate secretary of the General Conference; R. H. Nightingale, president of the Central Union; and Alvin Ortner, of Clinton, Missouri.

It was through the thoughtfulness of the Ortner family that plans for the building got under way while H. C. Klement was president of the Missouri Conference. Designated in the John and Minnie Ortner estate was \$45,000 for the new building. Brother and Sister Alvin Ortner gave another \$10,000 for it. Other sources of income included appropriations from the General and Central Union conferences, and the sale of the old office building.

E. L. Moore, secretary-treasurer of the Missouri Conference, served as the building committee chairman. Seventh-day Adventist architect George Tewksbury designed the building.

JAMES E. CHASE





Workers who attended the Central European Division council, November 23-27.

Central Europe Reports Progress at Council

By Duane S. Johnson, *Associate Secretary General Conference*

The Central European Mission was organized in Switzerland under the leadership of J. N. Andrews in 1874. A few persons were observing the Sabbath in several towns in Switzerland, and other interested ones had sent inquiries from Germany, but the large term "European Mission" was more prophetic than actual.

Our work in the Central European Division—now comprised only of the East, South, and West German Union conferences—was fathered by faith-filled pioneers. The membership of this division now exceeds 40,500.

The annual meeting of the Central European Division committee was held at Bergheim, near Altena, Germany, November 23 to 27. O. Gmehling, president, led the committee into a careful study of past achievements and plans for the future.

H. E. Morenings, manager of our Hamburg Publishing House, and F. Hasel, publishing department secretary for the division, reported an increasing volume of literature sales in West Germany. In certain conferences each minister accompanies a literature evangelist one day each week. This systematic contact with the people has greatly increased Bible school enrollments and baptisms. H. Mattusek and G. Schmidl, young publishing secretaries in Germany, have recently been appointed missionaries in the Trans-Africa Division.

Our evangelists in Germany are using the Bible Marking Plan of evangelism. The South German Union raised \$10,000 for Bibles to implement this plan, and K. F. Noltze, president of the South German Union, reported 223 baptisms for the first nine months of 1964.

E. Denkert, president of the West German Union, reported 226 baptisms for the same period. He also mentioned the participation of youth in evangelism. They are trained for this during summer camps. Bands of youth move along the streets singing hymns and inviting the

people to the public meetings. The conferences have given considerable attention to the training of lay elders, deacons, and other local church officers. In the absence of church elementary or secondary schools, this training is much appreciated.

Replacing churches destroyed during the war, as well as providing churches for

St. Helena Acquires New Mobile X-ray Unit

A new GR-200 mobile X-ray unit (background), capable of taking mammograms, is now in use at St. Helena Sanitarium and Hospital. Mammograms (X-rays of the breast) frequently assist the physician in determining whether a tumor is present, and if it is, whether it is benign or malignant.

An electronic device on the machine allows exposures to be made at one sixtieth of a second, and special coning further reduces the wide spreading of radiation when exposure is made. Capacity of the machine is 200 milliamperes at 100,000 volts.

Total cost of the unit was \$5,800, of which \$2,500 was given to the hospital by the Napa County Medical Society.

Harold E. James, M.D. (left), staff physician, presents the \$2,500 check to W. D. Walton, administrator of St. Helena Sanitarium and Hospital.

E. E. CHRISTIAN, *Chaplain*



the expanding membership, has required much sacrifice. Most members live on a monthly salary in rented apartments, and donations are generally small. In addition to supporting their own families, many have assisted brethren and sisters from East Germany.

In the South German Union at the end of the war there were 220 organized churches but only 17 church buildings standing. Brother Noltze now reports they have 80 church buildings for 250 congregations, leaving them 170 more churches to build. Impressed with this need for church buildings, one of our German sisters, a widow, recently gave \$43,000 toward church construction.

Dr. G. R. Fenner, medical secretary for the division, gave an interesting report concerning our Waldfriede Hospital in Berlin where internal medicine, obstetrics and gynecology, and surgery are the main departments. Permission has now been given by the educational authorities to train six interns yearly at Waldfriede. Owing to the popularity of the hospital and the shortage of beds, the inpatient census runs at 100 per cent of capacity.

The training school for nurses at Waldfriede is the only one conducted by our church in Europe. There are 48 registered nurses employed by the hospital, and 15 new students are admitted each year. During this winter a new six-story building to house the nurses, the training school, and the student nurses is being constructed. Miss Hannelore Witzig, a nurse who assists Dr. Fenner in the medical department, outlined the need for women with special training in the care of patients in old people's homes conducted by the conferences. Plans are being formulated for such training.

Evangelistic Workers in Demand

Our Friedensau Seminary in the East German Union has an enrollment of 75 students, of whom 30 are women in the Bible instructors' course. This is one union in the world where the number of Bible workers employed increases each year. The baptisms in the East German Union during the first nine months of 1964 totaled 248. Each of the seven local conferences in the union employs one or two ministerial interns yearly.

Of the 236 students attending our educational center at Marienhoehe, near Darmstadt, 71 students are in the ministerial training course headed by Dr. A. Strala. The teachers are endeavoring to guide the students into evangelism and conference work. There is increasing exchange of students between Marienhoehe, La Sierra, Newbold, Columbia Union, and other denominational colleges. Dr. Strala and his ministerial students from Marienhoehe, will be conducting an evangelistic campaign in Berlin during the next vacation period.

M. V. Campbell, a vice-president of the General Conference, contributed much spiritual help and administrative experience from his years of close contact with our growing work around the world. We were stirred with regard for our people in Germany as reports of lay activity in soul winning, increasing tithes and offerings, and enlarging witness by our youth

were presented. During the first nine months of 1964 tithe and offering increases amounted to \$130,000. The prospect of a 50 per cent increase in Sabbath school offerings cheers our believers in Germany. They support missions with willing hearts.

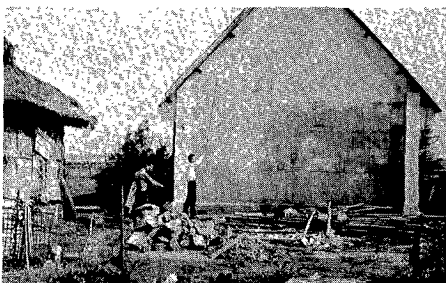
Floods Sweep Central Vietnam

By W. A. Burton, Acting President
Vietnam Mission of SDA, Singapore

The backlash of typhoons Iris and Joan inundated some 7,000 square miles of central Vietnam, bringing death to more than 10,000 persons. Nearly 900,000 more lost their homes, possessions, clothing, food, and crops. This flood is considered the worst natural disaster to strike Vietnam in recent times. No reports have been received of any loss of life among our many Seventh-day Adventists living in the flooded areas, but many have lost their homes and some or all of their possessions. Churches have been damaged severely.

In this area floods occur annually during the rainy season. Houses are built on stilts and have lofts near the roof to protect lives and possessions during normal flood season. However, this was no "normal" flood. The waters rose rapidly far beyond the usual levels. Soon houses and whole villages were destroyed and swept away. Near the seacoast areas hundreds were swept out to sea to perish.

In Saigon a cable was sent to the district pastor, Pham Thien, requesting information concerning our church members. The next day, Sabbath, the reply came just at the close of the Sabbath morning service, and was read to the congregation: "No church members known dead, church property 50 per cent damaged. Personal property loss of members estimated 80 per cent. Please send relief." Within a few minutes the church mem-



Le Hoang points out water level on SDA Tam Ky church. Water was as high as walls.

bers had donated \$20,000 VN and 2,000 pounds of rice. More came later.

The United States Overseas Mission (USOM) helped by chartering a plane to go two days later, on Monday. But typhoon Kate struck and all air travel was halted. For the third time in ten days a typhoon struck central Vietnam. The next day air travel was resumed.

At Danang (Tourane) the International Volunteer Service helped us to unload the supplies from the plane. The Vietnamese military service hauled the supplies to the church. Hundreds crowded round seeking help and asking questions. Others reported that they had heard on the radio that we were bringing relief supplies.

As food was distributed people actually fought to obtain a small share. Many had been without food for five days. Expressions of gratitude were showered upon us as each got his small supply of food.

With only one exception every Seventh-day Adventist church in central Vietnam was flooded by 12 to 15 feet of water. Standing by the river for about 45 minutes, I watched the bodies of water buffaloes, dogs, cats, chickens, other animals, and four persons mixed with debris of all kinds floating swiftly out to sea. From the air one could see hundreds of square miles of flooded land.

A second planeload of supplies has been sent to Danang. At the time of this

writing there are still ten tons to be sent, but many more are needed. The local mission, the union, and the division have made available all funds possible for the purchase of needed supplies for the flooded areas. On the first Sabbath of December a special offering was received in all the churches of the Southeast Asia Union to help Vietnam.

This flood has been called Vietnam's greatest natural disaster. When I sit down to eat I think of the multitudes that are hungry; when I go to rest I think of the thousands who are homeless. As I look about our comfortable compound I think of two villages that disappeared without a trace of any home or person. Surely this flood is but one of the signs that point to Christ's imminent return. It has given us a mighty chance to witness for Christ—to point people to His love and soon coming.

Harris Pine Mills Operations Protected in Disaster Areas

By C. J. Nagele, President

Severe weather and floods that reached disaster proportions affected most of the northwestern part of the nation late in 1964. Many inquiries have reached us as to what this would mean to Harris Pine Mills' branch operations, especially where educational institutions are involved.

The company's pine lumber and furniture divisions in Oregon suffered relatively little damage except to bridges and roads in the woods section. These facilities will be repaired before log cold decks now supplying the pine operations are exhausted. Pine furniture parts will continue to flow to all branches on a normal basis.

The redwood division, which is dependent on supplies from the hard-hit northern California redwood area will, we are sure, also be able to move stocks to our factories and on to the branches in the Midwest and East to meet sales time schedules. We are planning on continued normal operations in this division.

Surveys indicate Harris Pine Mills' operations are in a most favorable position as compared to its competition in the Redwood field. The Harris redwood division uses in excess of 25 million board feet of redwood lumber each season. This requires a massive movement of materials from sawmills to our cut-up plants and on to branches around the nation. Approximately 50 per cent of this volume for the 1965 summer season was already in our branches and warehouses ready for assembly. This early movement of stock is geared to accommodate the influx of students as early as the September school opening dates. Additional quantities survived the disastrous floods in drying yards at Eureka, Willits, and Watsonville, California.

The major cause of concern is interruption of transportation facilities, as rail lines and all roads for heavy truck transport are out of service and it will be some time before they will be back in



Do Binh (white shirt), publishing secretary of the Viet Nam Mission, bringing welcome food to flood victims at Hoi Co Doc Phuc Lam. All SDA churches except one were flooded.



Part of the group recently baptized by the Harris-Hoffman evangelistic team in Santa Maria, California. The Santa Maria church is overflowing from this influx of new members, and plans are being studied for a larger church building.

use. Destruction was beyond description. However, all things considered, the Lord favored us, and we look for a good redwood season with a real possibility of volume increases over 1964.

Ray Watson is the company's representative in California for the redwood division, and his tireless efforts have meant much to us in solving very trying problems, of which there will be many more in the months ahead.

The year just closed surpassed any other in the long and successful history of the company. The new year is off to a good start and should also be a very impressive year, weather and floods notwithstanding. We are happy that our branches everywhere can continue to carry out without interruption their purpose as an industrial labor source for the educational institutions near them.

Evangelism in Santa Maria, California

By Stanley Harris

The Central California Conference evangelistic team, comprised of Stanley Harris, William Hoffman, and Viola Brooks, concluded a short series of meetings in the National Guard Armory in Santa Maria, California, on December 12. Many hundreds of people in the Santa Maria area attended the meetings with record crowds continuing from beginning to end. A profound impression was made on the citizenry by God's last warning message. To date, 50 persons have been baptized.

One of the converts was a young man from Japan who recently came to America on a short-term basis as a farm worker. He will soon be returning to his native land. It is unlikely that he would have heard the message in the isolated rural area where he lived in Japan, but he arrived in this country in time to learn the truth. Now he will return to his home with a burning zeal to share his newfound faith with his relatives and neighbors. God works in mysterious ways.

The small church building in Santa Maria is proving inadequate for the influx of new members, and plans are being studied for a new church building. God's work is moving forward in this area and is in the shadow of the great missile-launching site at Vandenburg Air Force Base.

The Harris-Hoffman team is now preparing for a major endeavor in Bakersfield, California, in the beautiful Civic Auditorium. The prayers of God's people are solicited in behalf of this soul-winning program.

Successful Crusade in Hinsdale, Illinois, Area

By C. Elwyn Platner, PR Director
Hinsdale Sanitarium

More than 100 new members joined the churches of the Hinsdale, Illinois, area as a result of the combined effort of the Worldwide Evangelistic Crusade team and ministers of the area churches. Forty-seven of the 101 new members joined the Hinsdale church, one of whom became the one thousandth member on the church record. He is Jerry Brown, of Western Springs.

S. K. Lehnhoff (left), Hinsdale church pastor, welcomes Jerry Brown of Western Springs, Illinois, one thousandth member of church.



Surrounding churches helped swell the attendance every night to as high as 1,500, according to S. K. Lehnhoff, pastor. J. D. Westfall was closely associated with the work at the church school.

Among those who took their stand for the first time were about 60 students from the local church schools.

Other churches participating and the workers who represented them were: F. H. Offenback, Broadview Academy; Joseph Dobias, Broadview church; E. L. Allen, conference public relations secretary; C. L. Turner, Downers Grove and Elmhurst-Villa Park churches; and R. E. Knox, La Grange and Brookfield churches.

The crusade team under the direction of Fordyce Detamore included Elders R. G. Collar and O. H. Bentzinger and the wives of all three men. High lights of each meeting were the beautiful chalk drawings and musical programs that preceded the sermon.

The team began an identical crusade at the North Shore church November 22.

Reaching the Jews With the Gospel

By J. E. Edwards, Secretary
GC Home Missionary Department

George E. Sweazey raises several pertinent and searching questions in the *Christian Century*: "Should a Christian inquire into a man's ethnic origins before deciding whether to be concerned about his religious state? Who is my neighbor? If a person in spiritual need is of Hebrew ancestry, shall we pass by on the other side, hoping that a rabbi will chance to come along and care for him?"

Inspiration has told us that the gospel "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). "Some have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel."

—*The Acts of the Apostles*, p. 380.

"In the closing proclamation of the gospel, when special work is to be done

for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth."—*Ibid.*, p. 381.

Today more than 13 million Jews are scattered among the nations. Australia and New Zealand have more than 60,000; Canada more than a quarter million; about half a million in Africa and more than a half million in South America; a little more than 2 million in Asia; Europe, more than 3 million; and the United States has about 5.5 million. These people, regardless of where they live in the world, present a challenge.

The Jews who are converted will be instrumental in winning others. "There are among the Jews many who will be converted, and through whom we shall see the salvation of God go forth as a lamp that burneth. . . . Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince."—*Evangelism*, pp. 578, 579. (Italics supplied.)

In the East, South, North, and West new developments augur success in our work for the Jewish people. In New York City special plans that include health classes, Bible correspondence school enrollments, and prophetic lectures are being carried forward among Jewish neighbors and friends. The missionary department of the White Memorial church in Los Angeles, California, has organized a group of ministers and church members who have a burden for the Jewish people into a Commission on Jewish Affairs. They have linked up the efforts of that church with the White Memorial Hospital in Los Angeles. They hold weekly meetings consisting of study groups, also general meetings for Jewish friends and well-wishers. They are circulating *Israelite*, and visiting families.

Israelite, a quarterly magazine especially directed to the Jewish mind and heritage, is an invaluable aid in interesting Jewish people. A recent issue featured a health message, a story of the Dead Sea scrolls, a historic study of the Ten Commandments from Abraham to Joseph, an archeological report on the world in the time of Daniel, an outlined Bible study, news notes on religious liberty, and a question-and-answer section.

The third Sabbath of March is designated annually as "Israelite Sabbath," when members especially pray for the Jewish people and contribute for the enlargement of the work among them. May this year's efforts bring many to an acceptance of the Messiah.

Adventist Dentists Hold Annual Convention

By Carl Sundin, Associate Secretary
GC Medical Department

One hundred eighty-three members of the National Association of Seventh-day Adventist Dentists and their families registered for the twenty-first annual convention in the Bellevue Hotel, San Francisco, California. The meeting convened Thursday evening, November 5, and closed

Saturday evening, November 7, 1964. An overflow crowd attended the Friday evening and Sabbath services.

The objectives of the association were stressed throughout the convention. These are:

1. To challenge its members to espouse and develop maximally pre-eminent techniques and scientific skills in dentistry in

order to bring all patients the very best that dentistry can offer.

2. To provide its members opportunity for Christian fellowship and to foster among them a warm and genuine concern for spiritual healing in the care of patients.

3. To encourage the youth of the church to enter dentistry as a worthy and challenging means of ministering to the needs of mankind.

Developments in mission dentistry were reported by Dr. Glenn Curtis, chairman of the missions committee.

G. Gordon Hadley, M.D., brought to the assembly a report of mission needs and reviewed his experiences as visiting professor in the University of Afghanistan.

High light of the 1964 meeting was the testimonial dinner that closed the convention Saturday night. This dinner honored Dr. Gerald Mitchell, one of the charter members of the organization, for his service on the faculty of the Loma Linda University School of Dentistry and for his inspirational leadership in the association. Also honored was his brother, the late Dr. J. Russell Mitchell, whose vision and enthusiasm were largely responsible for the formation and nurturing of the organization during its fledgling years.

New officers for the ensuing term include: Robert Swan, president, and Ray Lilly, president-elect.

The 1965 annual convention of the National Association of Seventh-day Adventist Dentists will be held at the Riviera Hotel, Palm Springs, California, from November 4 to 6.



High Lights of Oregon-Washington Institute

Directing the fall convention for teachers in the Oregon and Washington conferences were George Mathews and Ethel Young, from the General Conference Education Department, and Millie Urbish, from Andrews University. Miss Young introduced new reading books, which she edited for the General Conference Department of Education. Above, Elder Mathews and Miss Urbish look on as Miss Young leafs through one of the books.

Two Oregon teachers were awarded 30-year pins at the Oregon-Washington fall institute held at Gladstone, Oregon. They were Dr. T. W. Walters (left, below), assistant educational superintendent for the North Pacific Union Conference, and Mrs. Audrey Rudd, teacher at Salem, Oregon, shown receiving her pin from Miss Young on behalf of J. T. Porter, union superintendent.

Two others received 25-year service pins, two 20-year, eight 15-year, nine ten-year, and 15 five-year.

SHIRLEY BURTON
PR Director, Oregon Conference



► Speakers for the recent Student Week of Devotion at Pacific Union College were Chuck Shultz, Joe Ray, Doug Simmons, LaVonne Ruddle, Ken Bushnell, Forest Follett, Jerry Aitken, Salla Anne Baldwin, Dave Martin, Wiley Elick, and Rockne Dahl.

► The boys at Oak Park Academy plan to raise \$1,400 before Open House this spring with which to build a new parlor, complete with furnishings and decorations. The campaign got off to a good start with a donation from the Nevada, Iowa, mayor. A new laundry building is just about completed, and a new 50-bed nursing home is being erected adjacent to the academy campus.

► Leading in the activities of Missions Emphasis Week at Pacific Union College, January 31 to February 6, were Chuck Shultz, MV leader; Dick Davidian, Student Association president; Chris Hobbs, chairman of the fund-raising committee; and Dave Martin, last year's student missionary to Pakistan. The student body chose a student to represent PUC as a missionary to Borneo next summer.

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

"The world is too much with us," wrote Wordsworth in what is probably his most memorable sonnet. That observation was never more true than today, when the world is channeled into every kitchen by radio and into nearly every living room by television. By controlling the button selectors on these marvelous inventions we can choose the items of information and aspects of culture that appeal to us from the outside world. But many desirable programs are scheduled at impossible hours.

How much more selective we can be in our reading, whether in choice of books, in choice of time, or in choice of favorite reading retreats. An executive friend of mine frequently takes a weekend away from his secular haunts, travels to a nearby town, holes up in a comfortable motel, and there happily reads the hours away "far from the madding crowd."

It was this kind of devotion to reading that took Arthur Kavanaugh, born without arms or legs, to the British Parliament in the past century. He arrived at this seemingly unattainable goal by assiduous pursuit of knowledge. He devoured history and biography, recognizing that his deformity must be offset by industry in the acquisition of vast stores of the knowledge to be found in books. His systematic study habits took him all the way up to his coveted goal as a representative of Wexford County, Ireland, an honor he held for 12 years.

It was just such unremitting pursuit of knowledge that made Dr. Percy T. Magan one of the pioneer stalwarts of Adventist education. Born of upper-class Irish ancestry, he was thrown on his own resources at 17, journeyed to America, learned the meaning of toil on the soil, and subsequently became the cofounder of two of our educational centers—Berrien Springs and Madison, and one might almost add a third, Loma Linda. If your heart is stirred by the account of God's providences in human life, by all means procure this excellent biography of Magan entitled *For God and C.M.E.** completed by Dr. Merlin Neff shortly before he died. I shall never cease to be grateful that this fascinating life story came into my hands. It opened to me the meaning of sacrifice as the founders of Adventism knew it. Encourage your teen-agers to read this tremendously gripping portrayal of dedicated service in our early church history. 340 pages. \$6.95.

Many ministers, and good ones without question, feel that they must have all the various modern versions of the Bible at hand in preparing their sermons. They often base a textual exegesis on the clever turn of a phrase in one of the new versions. But here is the author of a new book, *Do Both Bible Testaments Harmonize?** taking the time-tested King

James Version and examining the meanings of its key words barehanded. He finds *sin* meaning the same thing in the Old Testament as it does in the New. He digs a word out of its New Testament context and puts it alongside its patriarchal use in the books of Moses, and they both shine by comparison. Most of the subterfuges people use for rejection of the truths we teach are exploded by this lucid confrontation of the fact that the Old Testament prophets talked the same language as the New Testament apostles. If you prefer to hug prejudices or nurse doubts, don't read this book—it will cure them. Thanks to the author, J. J. DeFehr, for this 160-page yet pocket-sized book. \$2.75.

Now probably the aforementioned volume isn't leisure-time reading for a teen-ager. We'll admit it's for the adult

study desk. But here's one I can recommend with a chuckle to our young people, *The Art of Living When You're Young.** Miriam Wood laughs in it at your peevish and pouts, your moods and manners, your views and vows, without offending you. Then she has some forthright things to say about lying, cheating, dishonesty, hypocrisy, and other things that spoil your public image. Her sprightly campus vernacular, glowing with warmth, understanding, and sympathy, disarms your hostility. It is wisdom and good sense dispensed on your level by a mother and teacher who can't forget she was once a girl. 160 pages. \$3.75.

* Recent releases from the presses of Pacific Press, Southern Publishing Association, and the Review and Herald Publishing Association, in the respective order listed.

Brief News **OF MEN AND EVENTS**



Atlantic Union

Reported by
Mrs. Emma Kirk

► Open house for the new Atlantic Union Conference office in South Lancaster, Massachusetts, was held on Sunday, January 3, from 3:00 to 8:00 P.M. F. R. Millard and K. W. Tilghman were the official hosts, aided by their wives and members of the union staff. The activities included a complete tour and description of the various areas of the building, terminating with light refreshments served in the multi-purpose room. The upper floor of the new building contains 20 offices in addition to the reception area and stairwell to the lower floor. The lower floor has three offices and a multi-purpose room with kitchen attached. In addition there are guest rooms, projection room, dark room, rest-rooms, secretarial workroom, and individual storage areas for the various office departments. Approximately three hundred people toured the building.

► Southern New England Conference reached a new high in Ingathering during 1964. The final total was \$160,000, an increase of \$8,000 over the previous year, and a per capita of \$26.50.

► Four Atlantic Union College students have been accepted by the Loma Linda University School of Medicine for the 1965-1966 school year. The four are Joy Weisher, Charles Stewart, Ronald Hartman, and George Ortiz.

► Several changes in district leadership have occurred as a result of Kenneth Hutchins accepting a call to Portland, Oregon. M. E. Kidder is the new district leader of the Framingham-Hudson-Northboro district, and Ronald Halvorsen is the district leader of the New London-Norwich-Pawcatuck district. The

Willimantic church is temporarily under the care of O. J. Mills, while the Quinebaug church is being cared for temporarily by A. S. Swanson.



Canadian Union

Reported by
Evelyn M. Bowles

► The members at Ottawa, Ontario, worshiped in their new church for the first time on Sabbath, November 21. The church, which is situated at 289 Spencer Street, was formerly the West End United Church of Ottawa.

► A special concert of music to which the public was invited was presented in the new French church at Montreal, Quebec, on Sunday, December 27. Every pew was filled and many compliments were received on the fine program.

► The opening services for the new church at Nanaimo, British Columbia, took place on December 5. This new building was completed in record time—the first sod turned was on August 10. The sanctuary will seat 100. There are ample facilities for the departments of the Sabbath school.

► A. E. Millner, though officially retired from the ministry, will serve as pastor of the Oshawa Kendalwood church and the secretary of two departments in the Ontario-Quebec Conference—religious liberty and association of self-supporting institutions.

► C. S. Cooper, who has served for a number of years in the British Columbia and Newfoundland conferences, has recently transferred to the Ontario-Quebec Conference and will serve as pastor of the Hamilton-Kitchner district.

► Eight persons were baptized at the Richmond Hill, Ontario, church December 5, by C. R. Neill. Five will join the

Richmond Hill church and three the Toronto East church.

► November 21 was a high day for 16 Seventh-day Adventist believers in Inglis, Manitoba, as their new church building was officially opened. Some 180 friends from the community as well as nearby churches attended the services. The church was built by volunteer labor by members of the congregation, and was completed in a little more than a year from the time construction began.

► D. R. Watts of Saskatoon, Saskatchewan, has accepted a call to New Delhi, the capital of India. He and his family will be leaving shortly for this post of duty.

► Clyde Gildersleeve and his wife, Nancy, have accepted a call to operate the mission launch *Northern Light* on the coast of British Columbia. They are already situated at Port Hardy, the future home base for the mission launch. The Gildersleeves are well acquainted with the rugged British Columbia coast, having spent several years on their boat *Sea Gypsy* selling books and other truth-filled literature up and down these waters.

► The British Columbia Sabbath schools contributed a total of \$111,977.64 during 1964. This is a weekly per capita of 54 cents, the highest in the Canadian Union.

► Voice of Prophecy baptisms in the British Columbia Conference were 33 for the year 1964.

► Cash and pledges for the new boarding Academy to be built near Oliver, British Columbia, are in excess of \$45,000.

► As a result of a student-directed evangelistic crusade from Canadian Union College, 22 persons recently took their stand for the Advent message in a former Lutheran church in the town of Rimbey, Alberta, about 35 miles west of the college. These decisions climaxed the three-week *It Is Written* series of meetings conducted by Les Anderson and A. Webb.



Central Union

Reported by
Mrs. Clara Anderson

► Alten A. Bringle, director of community relations for Boulder Memorial Hospital, reports that 2,282 more patients were treated in the physical therapy department during 1964 than during 1963.

► Porter Memorial Hospital has recently opened more units in the new wing of the hospital. This brings the available beds to 290, only 34 short of the total when the development plans are completed. Early in January the patient count reached a total of 255 for one mid-morning count, the highest in the history of the hospital.

► H. R. Coats, Missouri Conference home missionary secretary, reports the greatest Ingathering victory in the history of the conference. This year the total raised was just over \$83,000. A large number of Bible correspondence school

enrollments also are arriving in the conference office.

► M. G. Johnson, of the Colorado Conference, has accepted a call to pastor the church in Camino, California.



Columbia Union

Reported by
Don A. Roth

► Leon Smith, formerly of Washington College Press, Takoma Park, Maryland, has accepted a call to become manager of the Madison Press, Madison, Tennessee.

► The new stewardship secretary of the Potomac Conference is Merle Moore, of the Greater New York Conference. This is a new post created by the executive committee of the Potomac Conference.

► The new manager of the Potomac Conference Book and Bible House is Paul Weichert, of the Ohio Conference Book and Bible House. He succeeds E. S. Knecht, who retired last month.

► More than 300 literature evangelists attended the biennial union-wide literature evangelist institute at Wilson Lodge, Oglebay Park, Wheeling, West Virginia. A goal of \$2,082,500 in deliveries for 1965 was set by the group.



Lake Union

Reported by
Mrs. Mildred Wade

► The members of the Chicago Independence Boulevard church in the Lake Region Conference dedicated their church building on December 12. They had recently redecorated their church, redesigned the pulpit, and carpeted the auditorium. Russell W. Bates is the pastor.

► An unusual distinction came to one of the academy administrators in the Lake Union recently. Upon recommendation of the Illinois State chairman, Ralph P. Bailey, principal of Broadview Academy, was invited by the North Central Association of Colleges and Secondary Schools to serve on the committee for accrediting of schools. The North Central organization is the one which accredits Andrews University and that gives academies special standing when they are accepted. At present the Lake Union has two academies, Broadview Academy in Illinois, and Indiana Academy, that have been accepted with the North Central Association as well as by their respective States.

► Mrs. Janice Rahn, R.N., has recently joined the staff of the Hinsdale Sanitarium and Hospital as assistant administrator of nursing. She came from Dalton, Georgia, where she has served as director of nurses for two years in Memorial Hospital. She received her M.S. degree from Emory University in Atlanta, and her B.S.N. from the Medical College of Georgia. A graduate of the Hinsdale Sanitarium School of Nursing in 1947, she first served as director of nursing at Por-

ter Sanitarium in Denver, Colorado, and Highland Hospital at Portland, Tennessee.

► The Andrews University grounds department has recently moved into a new brick and block building, 60 by 100 feet, located at the back of the campus. The \$35,000 building was erected by the University plant services, with Adrian Roosenberg of Berrien Springs as construction superintendent. Benjamin Nutt, who has served as grounds superintendent since 1956, states that only about a dozen students were employed in the department eight years ago, whereas today there are 60. During the first three months of this school year these students earned more than \$9,000.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Placement of senior theology students has been announced as follows: Under conference sponsorship and to attend Andrews University for study toward the B.D. degree, are John Ash, Upper Columbia; Thomas Calkins, Idaho; Clarke Hamilton, Washington; Jerry Miller, Upper Columbia; and Alden Thompson, South-eastern California. Two seniors will begin internships this spring: Dwight Medlock, Upper Columbia Conference; and Keith Dearing, British Columbia Conference. Bernie Paulson, music education major, will join the Washington Conference as singing evangelist. Dick Coleman, religion major, will attend Andrews University on a graduate study program in preparation for teaching.



Northern Union

Reported by
L. H. Netteburg

► A new church was organized on Sabbath, December 19, in Perry, Iowa. This group began meeting about two years ago as a branch Sabbath school conducted by members of the Nevada church. An evangelistic effort, held last fall by Don Houghton, resulted in the baptism of seven adults with six more planning to be baptized in the near future.

► Nelson Rima has assumed the pastorate of the Beach district in North Dakota. Prior to this he served as chaplain of two Seventh-day Adventist institutions in the Wisconsin Conference.

► The 1965 institute for the literature evangelists of the Northern Union was held at the Curtis Hotel in Minneapolis, Minnesota, January 5-9. Guest speakers were Arthur S. Maxwell, editor of *Signs of the Times*, and E. E. Cleveland, associate secretary of the Ministerial Association of the General Conference. The North Dakota Conference received the trophy for the highest percentage of gain in deliveries in 1964 over 1963. Mrs. Letty Stotz, North Dakota, was awarded the trophy for the highest sales in 1964.

C. M. Barnes is the union publishing secretary.

► D. E. Klam has accepted the leadership of the Wadena, Minnesota, district. He formerly served in the New York Conference.

► The Boone, Iowa, church reached a Golden Vanguard achievement in Ingathering. This represented a \$700 increase over last year.

► Gemmie Baker, literature evangelist from South Dakota, was named Colporteur of the Year at the recent literature evangelists' institute held in Minneapolis.

► The Iowa Conference exceeded the \$20 per capita Ingathering goal for the 1965 campaign. This is the first conference in the union to reach that achievement.

► Lyle Q. Hamel, principal of Sheyenne River Academy, Harvey, North Dakota, and a member of the Harvey Ministerial Association, was elected to serve as chairman of the committee to eliminate obscene literature in the Harvey area. The committee is made up entirely of local ministers.



Pacific Union

Reported by
Mrs. Margaret Follett

► The Seventh-day Adventist Campus Fellowship Society at Stanford University sponsored a Five-Day Plan which was held on the campus under the direction of J. W. Cooper and R. W. Engstrom, church pastors, and Doctors G. W. Burton and K. P. Koenig. Of the 62 participants, 85 per cent had stopped smoking at the completion of the program. The departments of health, student health service, health education, and psychology served as campus co-sponsors of the program.

► A workers' meeting for the Northern California Conference was held in Sacramento, January 17 to 19. Among the speakers were James E. Chase, the new conference president; R. R. Bietz and W. J. Blacker from the Pacific Union Conference office; Harry W. Lowe of the General Conference; H. M. S. Richards of the Voice of Prophecy; and W. A. Fagal, of the Faith for Today television program.

► The members of the Indio, California, church broke ground January 13 for their new church plant. The first stage of construction, expected to cost \$68,000, will house Sabbath school classrooms, assembly room, and a church office.

► F. O. Rittenhouse, president of Pacific Union College, has announced that the college for the first time has received a four-year accreditation from the Western Association of Schools and Colleges.

► The Missionary Volunteer Societies of the Central California Conference are planning 42 youth evangelism projects for 1965. February 11 to 14 the Central

MV department conducted its fourth annual Bible conference at Wawona, where junior and senior academy students participated in a study of the last hours of the life of Christ, using *The Desire of Ages* as a guide.

► Martha Retzer, who since 1957 has had charge of the Voice of Prophecy branch office in Hawaii, left the islands recently to join the headquarters office in Glendale. The Voice of Prophecy work in Hawaii has now been transferred to the Glendale office.



On the Air Daily for 17 Years

Robert J. Thomas, pastor of the Compton, California, church, is heard daily, Monday to Saturday, with his program, *Builders of Faith*, on KGER, Long Beach. Aired each evening at five-thirty, the program draws an audience from homeward-bound freeway traffic in Los Angeles, as well as regular listeners at home. The station management estimates that the listening audience ranges between 250,000 and 500,000. Mail from listeners averages about 350 letters a month.

A staff of eight workers answer mail, carry on visitation, and do other work connected with the radio program.

Elder Thomas was baptized in 1930 by H. M. S. Richards, the dean of Adventist broadcasters. In order to settle a friendly argument on a scriptural point, he agreed to accompany a friend to evangelistic meetings being conducted by Elder Richards. Although he had been in a church only twice before in his life, he was converted that evening.

His radio work began in 1940 in the Wyoming Conference. Transferring to Idaho, he continued his four-times-a-week broadcast. His next assignment was in Portland, Oregon, where he began his daily *Builders of Faith* program. Since then *Builders of Faith* has been heard daily for more than 17 years, the past seven of which have been in Southern California.

MORTON JUBERG
Departmental Secretary
Southern California Conference

In Remembrance

ADAMS.—Harry J. Adams, born May 4, 1877, at Edgewater Park, N.J.; died Jan. 5, 1965. He was a member of the New Jersey Conference committee for about 40 years, and served as de facto president of the conference two years when it had no elected president. Survivors are three sons, Henry P., Irwin H., and Byron E. Adams; one daughter, Mrs. Warren Adams; six grandchildren; four great-grandchildren; and two brothers, Herbert L. and P. Lindsay Adams.

BOYCE.—Zelma E. Boyce, died Dec. 10, 1964, at the age of 73. Her close friend, Clara Barton Taylor, died the previous day. (See Taylor obituary.)

BURDEN.—Lotta Mae Burden, born Nov. 16, 1879, at Muir, Mich.; died Dec. 17, 1964. She was a stenographer at the old Battle Creek Sanitarium for several years. Since 1934 she lived in Loma Linda, Calif. Her sister, Maude Whitney, survives.

BUSH.—Marion Rogers Bush, born May 14, 1897, at Atehison, Kans.; died Nov. 21, 1964. Her husband, Leo, survives.

COOK.—James Lee Cook, born Oct. 3, 1943, at Alameda, Calif.; died Jan. 1, 1965, near Corsicana, Tex.

DAVIS.—Frank Davis, born Jan. 24, 1886, at Joliet, Ill.; died Dec. 14, 1964, in Kansas City, Mo. His wife, Ina, survives.

DIXON.—Gerald L. Dixon, born May 27, 1899; died Nov. 10, 1964, at Greybull, Wyo. His wife, Violet, survives.

DOERING.—Alfred Bernhard Doering, born March 10, 1885, in Gera-Thuringen, Germany; died Jan. 13, 1965, at Niles, Mich. His wife, Viola King Doering, survives.

EDWARDS.—Sanford Palmer Stillman Edwards, born Dec. 10, 1873, at Westerly, R.I.; died Jan. 3, 1965, at Loma Linda, Calif. Ellen G. White and her husband were frequent visitors in his home and he considered Mrs. White as a mother. He graduated from South Lancaster Academy in 1892. In 1899 he graduated from the American Medical Missionary College in Battle Creek, Michigan, as a physician. For two years he taught general science at Battle Creek College. After serving as the first medical secretary of the General Conference, he became superintendent of the Tri-City Sanitarium in Moline, Ill. Between 1909 and 1911 he was at the St. Helena Sanitarium. In 1914 he began teaching at the College of Medical Evangelists and continued for some years. Survivors are a son, Robert Edwards; a grandson, Sanford Edwards; and a nephew, Dr. Harry E. Edwards.

FRASER.—Margaret Scotland Fraser, born May 14, 1884, at Bo'ness, Scotland; died Jan. 17, 1965, at Texas City, Tex. Her husband, Andrew, survives.

FULLER.—Curtis P. Fuller, died at Pittsburg, Kans., aged 73.

GOODSITE.—Anna B. Clark Goodsite, born Aug. 15, 1882, at Bowling Green, Ohio; died Jan. 8, 1965, near Carson City, Mich.

GROSE.—Ralph Joseph Grose, born May 21, 1887, in Austria; died Sept. 6, 1964, in Lodi, Calif. His wife, Leah, survives. [Obituary received Jan. 22, 1965.—Eds.]

HANSEN.—Ruby Axelson Hansen, died Dec. 28, 1964, at Saratoga, Calif. Her husband, Harold L. Hansen, survives.

HEANNINGS.—Etta May Heannings, born July 26, 1875, at Meredith, N.Y.; died Dec. 17, 1964, at Stamford, N.Y.

HORNING.—Charles Elmer Horning, born Aug. 27, 1875, at Albert Lee, Minn.; died at Loma Linda, Calif., Jan. 11, 1965. His wife, Nora, survives.

HOWARD.—Charles Alan Howard, died Dec. 1, 1964, at Glens Falls, N.Y., at the age of 53. His wife, Bernice, survives.

HUDGINS.—Kesia Josephine Reeder Hudgins, born Aug. 16, 1898, at Pawnee, Okla.; died Dec. 1, 1964. Her husband, Thomas Longer Hudgins, survives.

JESSEN.—Ethel V. Frye Jessen, born April 19, 1886, at West Wilton, N.H.; died July 13, 1964, at Peterborough, N.H. In 1909 she graduated from the nurse's course at the New England Sanitarium and Hospital. From 1915 to 1918 she and her twin sister served as missionary nurses in Puerto Rico. In 1928 she married John A. Jessen, who survives. [Obituary received Jan. 21, 1965.—Eds.]

KIRWIN.—Walter Michael Kirwin, born Jan. 29, 1943, at Topeka, Kans.; died near Loma Linda, Calif., Dec. 19, 1964.

LOCKWOOD.—Dudley Acey Lockwood, born Oct. 6, 1882, in Dixon County, Nebr.; died Oct. 23, 1964, at Sweet Home, Oreg. From 1926 to 1928 he

was a colporteur in Nebraska and Kansas. He was a nephew of George I. Butler, one-time president of the General Conference. In 1905 he married Myrtle Agler, who survives. Other survivors are three daughters, Ruth Prusia, of Tillamook, Oreg.; Mrs. J. J. Aitken, of the South American Division; and Hazel Colburn, of Eureka, Calif.; seven grandchildren; and eight great-grandchildren.

MARSHALL.—Mary Marshall, born Aug. 30, 1877, in Illinois; died at Napa, Calif., Jan. 5, 1965.

MCINTYRE.—Hazel McIntyre, born Jan. 17, 1897, in Windsor, Ontario, Canada; died Oct. 27, 1964, at Lansing, Mich. Her husband, Ernest, survives.

MCREYNOLDS.—James Arthur McReynolds, born July 15, 1877, in Sioux City, Iowa; died Dec. 18, 1964, at Loma Linda, Calif. His wife survives.

MERCER.—Mae Mercer, born Sept. 26, 1889, in Newark, N.J.; died Dec. 9, 1964.

MEYERS.—John Paul Meyers, born Sept. 30, 1886, at Baxter Springs, Kans.; died Nov. 18, 1964.

MIER.—Catharine Mary Mier, born Jan. 18, 1885 at Saratov, Russia; died Dec. 4, 1964, at Oswego, Kans. Her husband, Adam Ebo Mier, survives.

MIKKELSEN.—Annie May Rogers Mikkelsen, born Aug. 6, 1874, in Green County, Wis.; died at Loma Linda, Calif., Jan. 8, 1965. She gave years of service as matron at Bethel Academy in Wisconsin, later in the same capacity at Battle Creek College, and in the Madison Sanitarium. Following the death of her husband, Charles Henry Mikkelsen, she labored in the Porter Sanitarium and Hospital, at Denver, Colo. She is survived by two sons, Paul W.

Mikkelsen, of Glendale, Calif., and Harold W. Mikkelsen, M.D., of Napa, Calif.; three grandchildren; three great-grandchildren; a brother, Fred H. Rogers, of Madison, Wis.; and a sister, Mrs. J. W. Chrisman, of Takoma Park, Md.

MOREL.—Irene Nettleingham Morel, born Aug. 30, 1874, at Sheridan, Ill.; died Jan. 1, 1965 at Healdsburg, Calif.

OLMSTED.—Abraham Olmsted, born Dec. 30, 1901, at McCook, Nebr.; died at Modesto, Calif., Aug. 27, 1964. His wife Nelia survives. [Obituary received Jan. 15, 1965.—Ems.]

ROBERTS.—Mary Loma Roberts, born Oct. 25, 1889; died Nov. 12, 1964.

RUMSEY.—Helen B. Rumsey, died Nov. 19, 1964, at Elmira, N.Y., aged 67.

SAMPLE.—Walter Harry Sample, born June 2, 1878, near Humboldt, Iowa; died Jan. 2, 1965. His second wife, Stella Clendenen Sample, survives.

SAXBY.—Bertha May Saxby, born in New York; died in August, 1964, at Loma Linda, Calif., at the age of 82. She was the granddaughter of Hiram Edson, a pioneer, and her funeral was preached from his Bible. [Obituary received Jan. 12, 1965.—Ems.]

SHARP.—Jesse Walker Sharp, born Oct. 18, 1876, in Texas; died Jan. 9, 1965, at Sunnyside, Calif.

SMITH.—Jesse L. Smith, died at Elmira, N.Y., Dec. 6, 1964, at the age of 75. His wife, Katherine, survives.

SPROUL.—Steward Frederick Sproul, born Jan. 29, 1873, at El Dorado, Kans.; died Dec. 24, 1964, at El Dorado, Kans.

STEINMAN.—Matilda Engel Steinman, born Jan. 25, 1875, near Minonk, Ill.; died Dec. 25, 1964, at Glendale, Calif. In 1898 she married William Steinman, and in 1910 they moved to Asheville, N.C., where they helped to start the Mount Pisgah Academy.

STODDARD.—Frances Berdetta Stoddard, born April 28, 1906, at Jamestown, N.Y.; died Dec. 29, 1964, at Walla Walla, Wash. She devoted her life to teaching. Her education was received in Pennsylvania, Maryland, and Nebraska, and she taught in those States and also in Texas, and at Walla Walla College in the department of education for a number of years. Survivors are a brother and two sisters.

STOVER.—Nettie Lee Sudduth Stover, born June 25, 1903, at Red Oak, Ga.; died in Atlanta, Ga., Sept. 25, 1964. Her husband, Raymond Stover, survives. [Obituary received Jan. 25, 1965.—Ems.]

TAYLOR.—Clara Barton Taylor, died Dec. 9, 1964, at the age of 83. Clara Barton, founder of the Red Cross, assisted at her birth.

VANEK.—James Vanek, born Jan. 1, 1881, in Ohio; died Jan. 10, 1965, at Loma Linda, Calif. His wife, Augusta, survives.

VILLENEUVE.—Mary Agnes Villeneuve, born June 3, 1885, in New York, N.Y.; died Dec. 9, 1964, at Jacksonville, Fla.

VINKEL.—Martin Hansen Vinkel, born Jan. 8, 1898, in Denmark; died at Dayton, Ohio, Dec. 23, 1964. In 1929 he graduated from the College of Medical Evangelists. The previous year he married Sarah Bell Mayer. They served 15 years in China. He built up three hospitals there and was associated with Dr. Harry Miller for several years. He was in northwest China at Lanchow for six years, and for three years was in Tatsienlu, on the Tibetan border, where the work was begun by Dr. J. N. Andrews. His wife was a nurse, and they served as a team in their hospital work. In 1932 their son, Edward, was born, and a year later, their daughter, Betty Lou Langlois. They returned to the States in 1945. In 1958 his wife died, and in 1962 he married Reba Huffman, who survives. Other survivors are his son, of New York, and daughter, of Cleveland, Ohio; one grandchild; two stepsons; and four sisters.

WEARNER.—Alonzo J. Wearner, born July 4, 1892, in Denver, Colo.; died at Sanitarium, Calif., Dec. 19, 1964. In 1914 he graduated from nurse's training at the St. Helena Sanitarium and Hospital, and the same year married Julia Jacobson. For ten years he was a missionary in South China, becoming president of the Hupeh Mission. Because of ill health, the family returned to the United States. He was chaplain of the St. Helena Sanitarium and pastor of the Sanitarium church. After finishing his graduate work at Pacific Union College in 1942, he was called to the Bible department of Southwestern Junior College. From 1946 to 1953 he headed the Bible department of Union College. He was the author of two textbooks, *Fundamentals of Bible Doctrines* and *The Art of Personal Evangelism*. He also was a contributor to the *Bible Commentary*. Survivors are his wife; two sons, Elder Robert G. Wearner, a missionary in Uruguay, and Russell Wearner, of Klamath Falls, Oreg.; a daughter, Marjory Dickinson, of Pleasant Hill, Calif.; a brother, Dr. Arthur Wearner, of Denver, Colo.; and a sister, Mrs. Alva Johnson, of Camino, Calif.

WOITKIEWICZ.—Ludwig Wojtkiewicz, born Dec. 7, 1891, in Riga; died in U.S.S.R., Feb. 27, 1941. He was a leader of the Advent Movement in Russia. He began his labors there in 1909. Missing since 1937, after 27 years word has been received of his death in a concentration camp. Survivors are his wife, Helene Wojtkiewicz, and daughter, Gertrud Wojtkiewicz, both of Lake Villa, Illinois. [Obituary received Jan. 27, 1965.—Ems.]

WRIGHT.—Albert Edward Wright, born July 6, 1920, at Rocky River, Ohio; died Dec. 18, 1964, at Orlando, Fla. His wife, Sue, survives.

NOTICES

Literature Requests

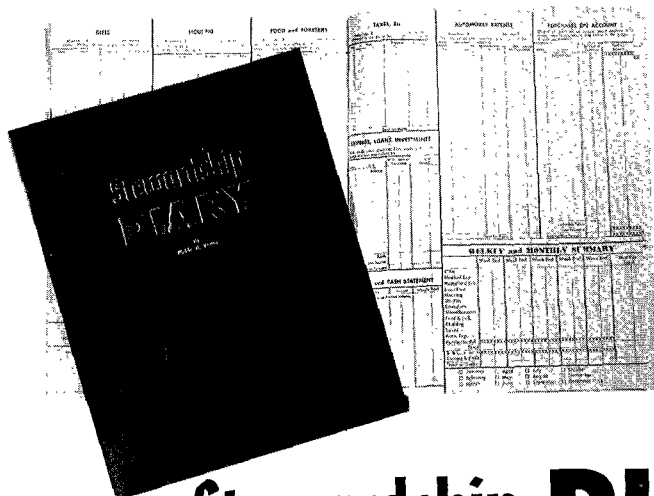
[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

WANTED: *Life and Health, Signs, These Times, Message, Listen*, but no *Reviews, Workers, Quarterly* or children's papers by: Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225, and Selma Myers, 729 Kummer Ave., Dayton, Ohio 45407. Romeo P. Bayot, Del Pilar St., Nasipit, Agusan, P.I., wishes Bibles with concordance, tracts, *Smoke Signals, Review*, and *Liberty*, for cottage meetings.

Benigna M. Talaboc, Lower Sibulan, S. Osmeña Sr., Zamboanga del Norte, P.I., desires Sabbath school supplies, old Bibles, *Alert, GO*, and material for cottage meetings.

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Send visual aids to Elsie Pasco Puentes, San Jose Seventh-day Adventist Church School, San Jose, Lupon, Davao, P.I.

B. N. Collins, 104 Gresham Hotel, 13 Loveday Street, Johannesburg, South Africa, needs used Spirit of Prophecy and doctrinal books in good condition, clean copies of *Signs and Life and Health*, as well as other missionary periodicals.

Alfredo Meza G., Obrero de la Iglesia del "Valledupar," en Barranquilla, Colombia, desires *Life and Health*.

A continuous supply of clean copies of *Life and Health*, *Listen*, *Signs*, and *These Times* to College Park Church, P.O.B. 2020, Beirut, Lebanon.

Send a continuous supply of *Little Friend*, *Primary Treasure*, *Guide*, *Instructor*, *Life and Health*, *Listen*, *These Times*, *Signs*, used books, Bibles, and *Review* to the following: Mrs. L. Braithwaite, St. James P.O., Port-of-Spain, Trinidad, W.I.; Mrs. V. Hypolite, Cumuto P.O., Trinidad, W.I.; Daphne Riley, c/o Mary Ifill, Chin Chin, Cunupia, Trinidad, W.I.; J. H. Monseque, Cumana, Via Sangre-Grande, Trinidad, W.I.

Wanted: All types of missionary literature including small books, songbooks, old Bibles, *MV Kit* and Bible games to: MV Society, Jaro Adventist

Church, Jaro, Iloilo City, P.I.; Sarah R. Victoriano, 524 R. Mapa St., Mandurriao, Iloilo City, P.I.; Literature Band, Adventist Church, Jaro, Iloilo City, P.I.; and Saturnino D. Antonio, Minapa, Tuluhan, Cotabato, P.I.

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Literature Band, c/o D. K. Brown, Mountain View College, Malaybalay, Bukidnon, P.I.
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Josephine Sheriffe, Morant Bay P.O., Jamaica, W.I.

Corazon D. Lopez, Escalante, Negros Occ., P.I.
Rita Manza, Romblon, Romblon, P.I.
Susie G. Ibanez, San Jose, Sipalay, Neg. Occ., P.I.
Marciano San Juan, Roxas SDA Elementary School, Kidapawan, Cotabato, P.I.
Adam Beronio, Balasan High School, Maya Balasan, Iloilo, P.I.

Jose A. Corpus, Southern Mindanao Mission, P.O. Box 293, Davao City, P.I.
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Ruth Ramos, San Jose SDA Church, San Jose, Antique, P.I.

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ANSWERS TO

Your Denominational IQ

(Page 13)

T 2, 3, 6, 7, 10; F 1, 4, 5, 8, 9. Rating: 9 or 10, excellent; 7 or 8, very good; 4 to 6, average.

Church Calendar

Doorbell Contacts and Church Missionary Offering	March 6
Sabbath School Rally Day and Spring Mission Offering	March 13
Missionary Volunteer Week	March 20-27
Thirteenth 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
Thirteenth Sabbath Offering (Central European Division)	June 26
Medical Missionary Day and Church Missionary Offering	July 3
Midsummer Missions Service and Offering	July 10

REVIEW and HERALD

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

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Consulting Editors: R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts
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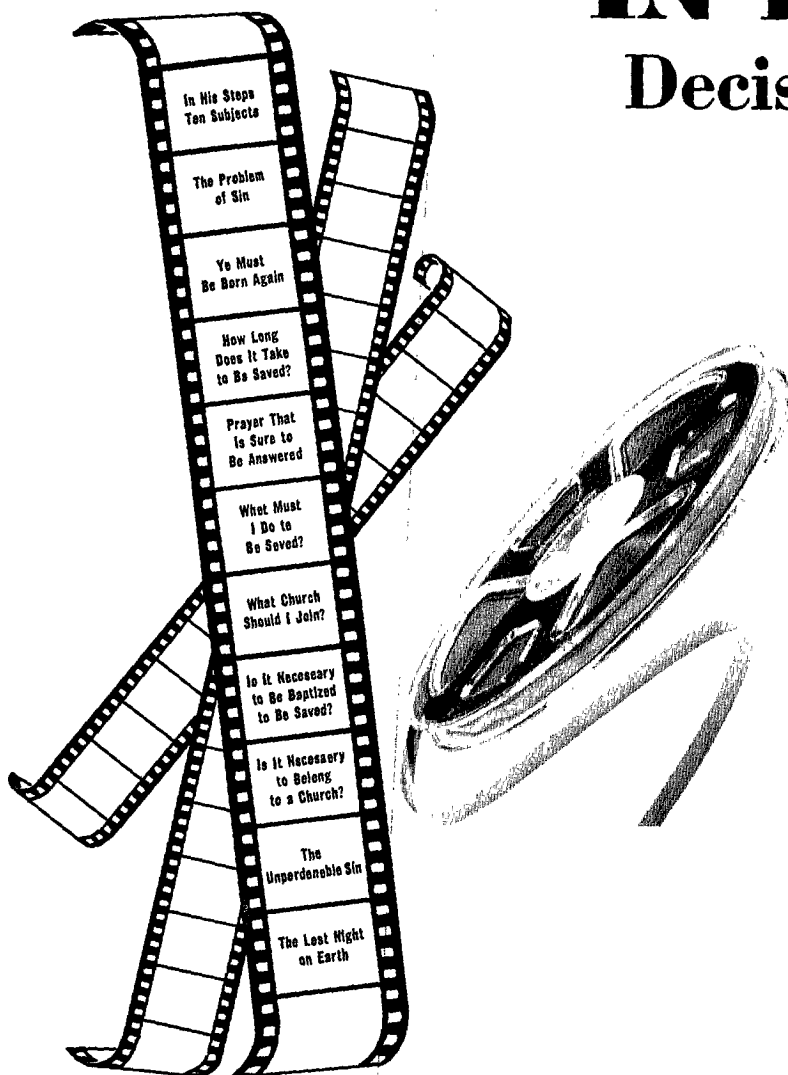
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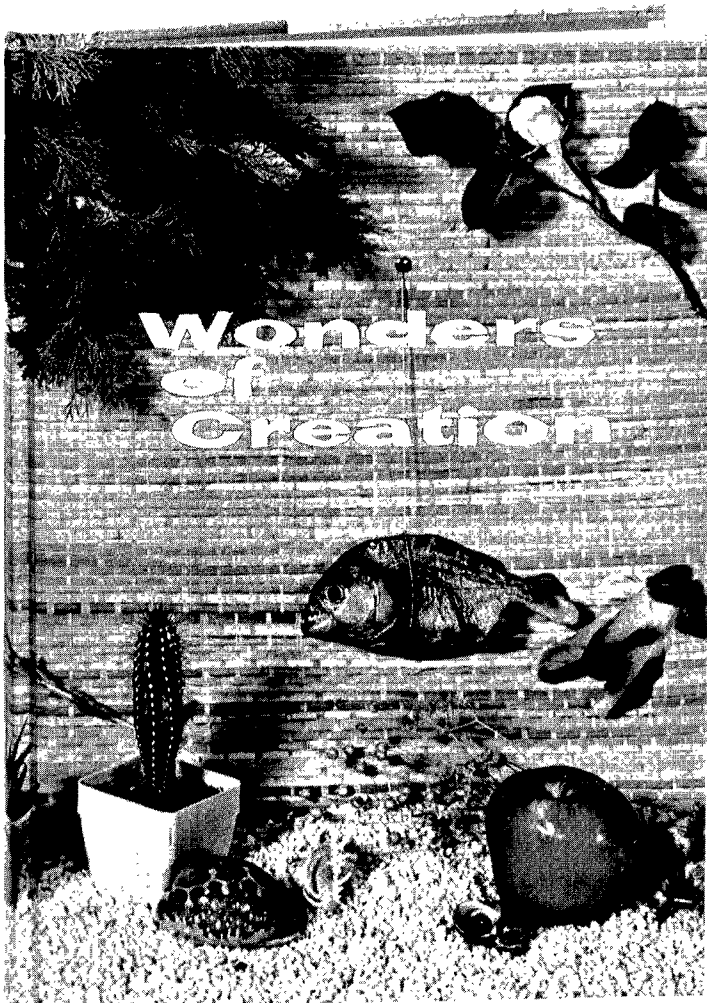
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News of Note

Inter-America Organizes Two Branch SS's Hourly

F. D. Retzer, Sabbath school secretary for the Inter-American Division, writes: "During 1964 two new branch Sabbath schools were organized in the Inter-American Division every hour. This means we have organized more than 20,000 new schools. One church is conducting 80 branch Sabbath schools."

Inter-America's goal is 50,000 branch Sabbath schools by the end of 1965. This will mean a large number of new churches and a multitude of new believers baptized in that rapidly growing field.

WILLIAM J. HARRIS

Far Eastern Division Says Thank You

We have just received word from C. L. Torrey, treasurer of the General Conference, that the third-quarter Thirteenth Sabbath Offering overflow for 1964 amounted to the grand sum of \$86,072.69. We are sure that the academy in North Celebes in the East Indonesia Union, which is being upgraded to a junior college, will appreciate their one third of the offering. The Korean Publishing House is being expanded at the present moment, and they have eagerly looked forward to one third of this overflow offering. The brethren are busy soliciting funds for the Hong Kong Hospital, and they likewise have looked forward to their one third.

We thank all Sabbath school members the world around who had a part in making this wonderful overflow offering possible for our division.

C. P. SORENSEN

Spring Missions Offering

Place a large circle around March 13. That is the day for the SPRING MISSIONS OFFERING when you and I and thousands of others who are enjoying all the comforts of home, family, and friends, can share with those who are out in the front lines of the church's outreach. They are working valiantly, living bravely and often dangerously to carry the gospel to all the world. They rely on our continued support.

In some lands the message has not secured the foothold necessary to be self-supporting. There our gifts mean so much. Among many examples of what our mission giving accomplishes let me mention just a few:

A new worker training school in the Central African Union where in 1964 they baptized 5,500 young people in nine months; a new publishing plant in Korea; a new hospital on the hills of Kowloon just opposite Hong Kong; an evangelistic center in Indonesia. Leprosariums, or-

phanages, clinics, and churches arise around the world in answer to the Master's challenge, "Go ye . . . : and, lo, I am with you."

Will you respond with a sacrificial offering on March 13? K. F. AMBS

Death of L. B. Mitchell

L. B. Mitchell, one of our young missionaries, who in July of 1964 returned from the West African Union for medical treatment, passed away in Chicago, February 19. Elder Mitchell was president of the Liberian Mission. Though he was seriously ill, he left his wife and children in Monrovia, hoping to return there for further service. Later the family joined him here. Our hearts go out in tender sympathy to the Mitchell family in their loss.

DUANE S. JOHNSON

Top Ten Conferences in Literature Sales

The literature evangelists in the North American Division delivered \$8,913,446.74 worth of books and magazines during 1964. The top ten conferences in deliveries are as follows:

Michigan	\$609,559.35
Alabama-Mississippi	506,702.47
Georgia-Cumberland	426,672.73
Ohio	417,391.49
Carolina	369,064.86
Potomac	337,048.89
Kentucky-Tennessee	322,642.43
Southern California	295,868.90
Texas	279,344.12
Florida	273,145.06
Total	\$3,837,340.30

These ten conferences delivered \$3,837,340.30 worth of literature, which is 42 per cent of the books and magazines sold in the entire division. A new annual sales record was set by the Michigan Conference.

The Southern, Columbia, Lake, and Pacific unions reported \$2,306,334.50, \$1,506,525.29, \$1,229,699.62, and \$1,178,711.03, respectively. The Southern Union set an all-time record for literature sold in one union during one year.

D. A. MCADAMS

Spirit of Prophecy Book Well Received

That I May Know Him, the 1965 book of daily Spirit of Prophecy devotional readings, has been in such demand that sales have already exceeded those of any previous Spirit of Prophecy devotional book. The publisher informs us that the initial printing of 50,000 copies was exhausted before year end and the 5,000

copy reprint is nearly sold out. The plan of a Spirit of Prophecy book every third year in the devotional series has been well received, and the Christ-centered volume for the current year is especially prized.

ARTHUR L. WHITE

Andrews University Calls President of CUC

Dr. Charles B. Hirsch, who has been president of Columbia Union College since 1959, has accepted the call of the Andrews University Trustees to serve as vice-president of that institution for Academic Administration. In this capacity Dr. Hirsch will be responsible for the academic program, including research. Dr. Hirsch will take up his new responsibilities at the end of August. His successor at Columbia Union College has not yet been named.

W. P. BRADLEY

Laymen's Rally in Turkey

The little Adventist church in Istanbul was filled with members and visiting friends during a special laymen's weekend in January. Methods in lay evangelism and the visitation techniques and tools were discussed. Our people in Turkey are determined to join God's people around the world during this visitation year in greater witnessing crusade. Let us pray for them.

V. W. SCHOEN



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

PHILADELPHIA — Elimination from pending Federal aid to education measures of provisions that would provide assistance to parochial school pupils was urged by Protestants and Other Americans United for Separation of Church and State here. While commending the Administration's war against poverty, POAU said that attempts to aid underprivileged children should not violate church-state separation.

ROME — A troupe of actors here abandoned plans for any further performance of Rolf Hochhuth's controversial play, "The Deputy," which is critical of the late Pope Pius XII, after the Prefect of Rome intervened to stop them. The decree issued by the Rome Prefecture said performance of "The Deputy" was prohibited in the city under provisions of Article 1 of the Italy-Vatican concordat and Article 7 of the Italian Constitution. The article of the concordat states that "in consideration of the sacred nature of the Eternal City as the episcopal See of the Supreme Pontiff, the center of the Catholic world, and the destination of pilgrimages," the Italian Government will "take care to prevent in Rome all that could be in contrast to the said nature."