

A black and white photograph of a woman in a field with a snow-capped mountain in the background. The woman is in the lower left, looking towards the right. The field is filled with low-lying plants. The mountain is in the background, covered in snow. The sky is clear.

OFFICIAL ORGAN OF THE SEVENTH DAY ADVENTIST CHURCH

REVIEW

and Herald

April 22, 1965

VOL. 112, NO. 16

Roadblocks to Unity

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It Is Written

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COLOR PHOTO BY CHUCK ABBOTT FROM LOUISE PRICE BELL

*In all
the discussions
on reunion
the major roadblock
always proves
to be the
question of . . .*



GUARDIAN JOURNAL

The Validity of Ordination

By W. L. EMMERSON

ONE of the major goals of the Nottingham (England) Conference on Faith and Order was to explore ways for resolving the Episcopal-Catholic-Protestant ecumenical dilemma of how to ordain its ministry. To this end Prof. J. Robert Nelson, of the Graduate School of Theology in Oberlin, Ohio, was invited to address one of the plenary sessions on what has thus far been accomplished in the way of reunion among the non-Catholics. He surveyed the varying ideas advanced on how to solve the problem of unity, whether from the starting point of Christian doctrine, or the non-theological factors, or simple denominational neighborliness.

All these approaches, he said, have their relevance and value, but they do not come to the real crux of the problem. "However much truth there may be in these views of the way to unity, we find ourselves returning again and again, for better or for worse, for richer or poorer, to the factor of the ordained ministry and the episcopacy. . . . It is just a fact that there can be no real union, nor even communion, between episcopal and nonepiscopal churches until a large measure of concord is attained."

The ultimate question is thus, Can the diverse ministries in the churches be reconciled in unity? "The answer to this question," continued Dr. Nelson, "need not be theoretical. It is actual, factual, and practical. Yes,

diverse ministries—meaning episcopal and nonepiscopal—have been reconciled in South India," though he hastened to add, to set the record quite straight, "It cannot be said that reconciliation is 100 per cent. There are some anomalies."

The Church of South India

Dr. Nelson then proceeded to explain how in 1947 the Anglican and Methodist churches in South India and the United Church of South India (Congregational-Presbyterian) became one church, the Church of South India.

Early in the negotiations toward union the suggestion was made that all ministers of the Methodist Church and the Congregational-Presbyterian Church be ordained by an Anglican bishop. In other words, the Protestant ministers contemplating union were boldly asked to surrender one of the basic affirmations of the Reformation by capitulating to the Catholic doctrine of episcopacy—the continuity of the church down the ages through the visible sign of episcopal ordination.

This proposal, said Dr. Nelson, "was promptly rejected as tantamount to absorption, not union," and union was finally agreed upon on the following terms:

"(a) The historic episcopacy in constitutional form would be normal.

"(b) There would be a forensic [verbal] acknowledgment and recognition of the reality, validity, or genuine-

ness of the ordained status of every minister in the uniting churches.

"(c) After the union, all subsequent ordinations would be at the hands of bishops.

"(d) During a 30-year period of 'growing together,' the church members would come to a decision about the future of the ministry."

Dr. Nelson, as a Methodist, clearly liked this plan of union, recognizing as it did the reality of Free Church ministries, requiring the acceptance of no specific doctrine of episcopacy, and postponing for 30 years a final decision on the nature of the united church.

But the questions left open, which commended the plan to the Free Churches, were the ones that aroused hesitation in the minds of many Anglicans. Because of doubts among the uniting Anglicans in South India, a "conscience clause" was inserted in the Deed of Union to prevent nonepiscopal ministers of the united church being imposed upon hitherto Anglican congregations against their will.



Dr. J. Robert Nelson, of the Graduate School of Theology in Oberlin, Ohio.

Opposite page: The Nottingham Conference on Faith and Order, in session.

When the plan was given close scrutiny by the Convocations of Canterbury and York, it was decided that full intercommunion could not be extended to the new church, because if this were done Anglican congregations outside India might find themselves accepting sacraments ministered from visiting South India ministers who were nonepiscopal.

Therefore, until these ministers had died or had retired—a matter of 30 years or so—and the South India Church was fully episcopal, there could be no question of complete intercommunion between it and the Church of England. This, of course, was what Dr. Nelson meant when he admitted that the reconciliation was "not 100 per cent."

The Ceylon and North India Plans

Because the Church of South India plan of uniting nonepiscopal and episcopal ministries has not produced, in the minds of Anglicans, a fully episcopal (i.e., "Catholic") church, a different approach is being studied in Ceylon, North India, and Pakistan, and more recently in Nigeria and Ghana. Dr. Nelson went on to explain.

In these plans, he said, it is proposed first, by common consent, to unite the associating churches, and then to unify their ministries by a "unique and unprecedented" Act of Unification, in which "supplication to God" will be offered "for 'whatever of the fullness of Christ's grace,

commission, and authority each [minister] may need for the performance of his proper office' in the United Church."

The Presbyterians have, in general, expressed their approval of this plan, said Dr. Nelson. The Anglicans in North India, Pakistan, and Ceylon are divided, and the Methodists also have not yet been able to give it majority support.

The fact, however, that the Convocations of Canterbury and York have given it their blessing and have actually steered the Nigerian churches away from the South India Plan, which originally found favor in Africa, to this plan for union is evidence that they believe it points the way to a united church with which they would find it easier to establish communion.

Anglican-Methodist Conversations

Next in his survey Dr. Nelson came to the conversations now taking place between the Church of England and the Methodist Church in Britain, in which yet another procedure for union is being studied.

In this, the first stage toward union would be the unification of ministries by a service of reconciliation in which an Anglican bishop would supplicate God to confer on each Methodist minister "grace for the office of priest in the church of God" and for administering the sacraments. Then a Methodist minister would pray God to give each Anglican bishop and priest renewed blessing for the work of a minister in His church. Following the initial service at the highest level, this service would be repeated in every part of the country, so that the two ministries would be completely assimilated and the two churches would be in full intercommunion with one another.

In stage two of the process of union the constitution and internal organization of the two churches would gradually be adjusted, over a period of years, until complete organic union was achieved.

Evaluating this latest proposal for union, Dr. Nelson could not but feel that making "the reconciliation of ministries a prerequisite for full communion . . . appears to reinforce the belief that there is a defect in the Methodist ministry which needs to be corrected," whereas "this kind of implication has been expressly disavowed in other plans and schemes of union which are before us."

He also could not "help wishing that the drafters of the Service of Reconciliation had been disposed to bring closer to parallel the explicit words and the implicit meanings to be expressed by representatives of the two churches."

For example, while the Methodists share their "calling" with the Anglican ministers, Anglicans will share the "precious gift" committed to their trust, by which is meant, of course, "episcopal consecration and ordination."

Again, the Methodists will pray for renewed "blessings" upon the Anglican ministry, while the Anglicans will pray specifically for added "grace" upon the Methodists, with particular reference to the office of "priest" and for the administration of the "sacraments," which suggests to some a making up of "deficiencies" in their qualification for ministry.

An Australian Initiative

Before concluding his address Dr. Nelson referred to yet another development—"by the bold planners of union in Australia." There, at the present time, only the Methodists, Presbyterians, and Congregationalists are in process of negotiation. But in the hope of entering into conversations with the Church of England in Australia, they have decided to face the

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PHOTOGRAPHS COURTESY OF THE AUTHOR

Foundations of the Byzantine Theotokos church on Mount Gerizim.

The 1964 Shechem Expedition—4

the samaritan

INTERESTING light has recently been shed on events connected with the coming of Alexander the Great to Palestine, as the result of an amazing cave discovery. This cave is not in the desert of Judea, where the Dead Sea scrolls were found, but some ten miles north of Jericho. In the spring of 1962, Ta'amireh Bedouins—famed as the discoverers of the Dead Sea scrolls—were forced by a prolonged drought to leave their usual grazing grounds and move north into the wild, thinly populated area of eastern Samaria. Following their accustomed habit, they explored all caves in the new areas through which they roamed. In the course of this work they made a startling discovery in a large cave located in an extremely inaccessible valley. In that cave they found close to 200 skeletons, many ancient utensils of daily use, some jewelry, and a number of papyrus scrolls. Several of the scrolls were rolled up and sealed. One, like the scroll which John the revelator saw in vision (Rev. 5:1), was sealed with seven seals.

When the archeologists in Jerusalem learned about this discovery they entered into negotiations with the Ta'amireh men in order to purchase all the material found in that cave. The American School of Oriental Research in Jerusalem was enabled by an American donor, Mrs. Kenneth Bechtel, of San Francisco, to buy the scrolls for the Archaeological Museum in Jerusalem, and obtain publication

rights for the papyri documents for Prof. Frank M. Cross, Jr., of Harvard University, a well-known member of the international team of scholars who for many years have been engaged in the publication of the Dead Sea scrolls. He has published a preliminary report on the contents of the papyri in the *Biblical Archaeologist*, vol. 26, (1963), pages 109-121. From this article we learn that the papyri are legal documents such as deeds, documents relating to the sale of slaves, other conveyances, and documents of manumission. Some are dated, and show that the entire lot were written between the years 375 and 335 B.C. in the city of Samaria.

From these documents we learn to our surprise that two fourth-century governors of Samaria bore the name Sanballat, in addition to the Sanballat of the fifth century. The last-mentioned Sanballat, the first governor of Samaria known by that name, was the great antagonist of Nehemiah. His name also occurs in an Aramaic papyrus found more than 50 years ago on the Nile island of Elephantine. He was followed in office by

his son Delaiah, with whom we also become acquainted through the Elephantine papyri. From the new papyri, known as the Samaria Papyri, we now learn that Delaiah's son was Sanballat II, who in turn was followed by Hananiah, and Hananiah later by Sanballat III.

Since we now know that the governor of Samaria in Alexander's time was a Sanballat, there is no longer any reason to question the truth of Josephus' story concerning the marriage of Manasseh, the brother of the Jewish high priest, to Sanballat's daughter, Nikaso, nor that this Sanballat built the Samaritan temple on Mount Gerizim.

The papyri also eloquently witness to the syncretistic makeup of the Samaritan population. Many individuals mentioned in these recently found documents have names connected with Yahweh, but some names are connected with Qôš, the god of the Edomites; with Sahar, an Arabian god; with Kemosh, god of the Moabites; with Ba'al, the well-known Canaanite god; and with Nabu, god of the Babylonians. The personal names,

therefore, confirm vividly the statement of 2 Kings 17:33 that the Samaritans "feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence."

Cave Excavations

In the meantime Prof. Paul Lapp, director of the American School of Oriental Research in Jerusalem, has carried out two campaigns of excavation in the cave from which the papyri came, the first season in January, 1963, and the second one in February, 1964. The work was carried out under incredible difficulties. Not only was it extremely hard to get to the inaccessible valley in which the cave is situated but it was also difficult to find spots level enough to set up tents, not to mention the difficulties of logistics connected with the carrying of water, food, and camp equipment to the place of the excavations.

The excavations were carried out under extremely unpleasant conditions, because the air in the cave is foul and saturated with dust formed by the tons of dry guano—the excrement of the thousands of bats that have lived in the cave for many centuries. However, the archeological and historical results of the excavations provided a commensurate reward for all hardships suffered. The evidence showed that a great number of better-class people—as their jewelry indicated—including, men, women, and children, had sought refuge in this cave and had all died at the same time. Professor Lapp suggests that they had been the leading families of Samaria who had fled from Alexander to this cave, carrying with them their most valuable possessions and legal documents. However, the pursuers seem to have discovered their hiding place and killed them through smoke suffocation, by building a fire at the entrance of the cave. This may have been the cruel punishment meted out by Alexander to the leaders of Samaria to which historians refer.

Site of the Samaritan Temple

Let us now return to the Samaritan temple on Mount Gerizim. Traditionally the Samaritans consider a site on *Jebel et-Tor*, one of the summits of Gerizim, as the place on which their temple had stood in ancient times. It is on this summit that they still annually celebrate their passover and slaughter their sacrificial lambs according to the law of Moses. Some excavations carried out in past years on this summit have uncovered the foundations of a famous Christian church.

It was the church of St. Mary, called also *Theotokos*, "the one who gave birth to god," built by the Roman Emperor Zenon on the holy place of the Samaritans, as it was believed. He wanted to punish the Samaritans for an attack on the Christians in Neapolis (*Nablus*), which they had carried out at Pentecost A.D. 484. Since the church on Mount Gerizim was repeatedly attacked by the Samaritans during the following decades, the emperor Justinian fortified it with citadellike walls in A.D. 530. The ruins of this structure are now called by the Arabs *el-Qua'ah*, "the Fortress."

The first modern excavations at this site were carried out in 1866 by Samuel Anderson, a member of the survey of western Palestine undertaken by the Palestine Exploration Board. He established a ground plan of the church and its fortifications. In 1927, A. M. Schneider resumed the excavations on this site, which were continued in 1928 by him and Dr. Gabriel Welter, of the German Archaeological Institute. The ground plan of the church (shown in Figure 1) is perfectly preserved. It shows that the church consisted of an octagonal structure (122 x 100 ft.), within which was an octagonal ambulatory with supporting pillars set along its inner sides. Around the main hall (72 ft. wide in each direction) lay the main apse, to the east, a monumental narthex in the west, two side entrances in the north and south, and four chapels with apses of their own.

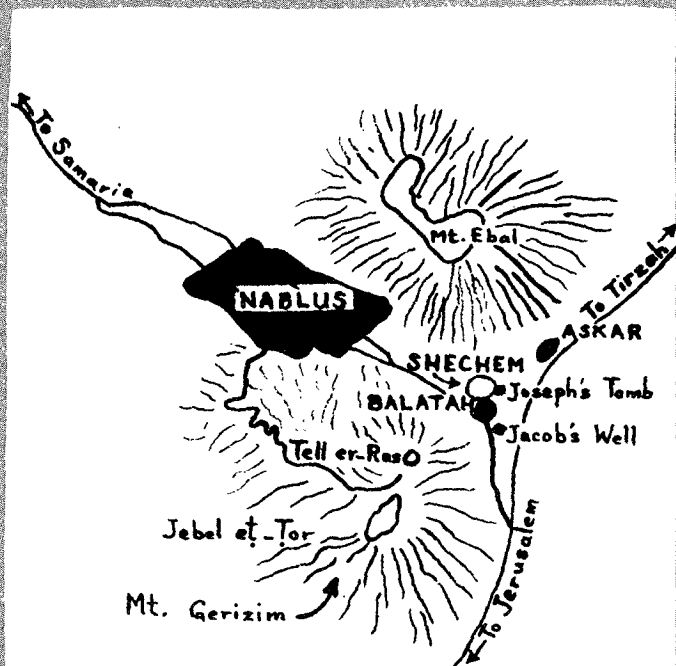
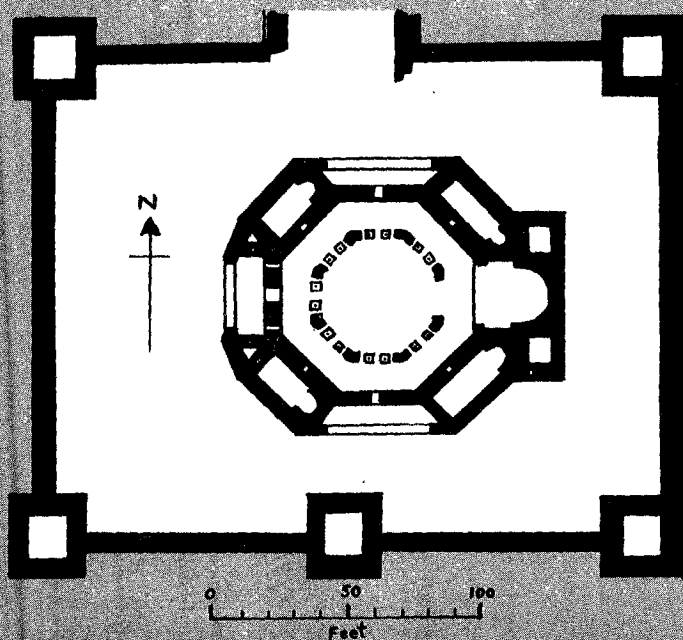
The surrounding fortification has a rectangular ground plan (234 x 185 ft.). It consists of stone walls

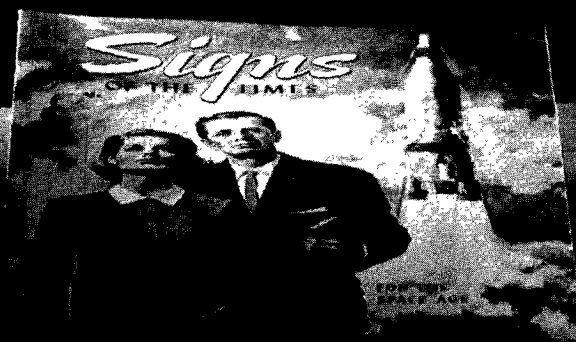
(Continued on page 7)

temple

By Siegfried H. Horn

1. Left: Plan of the Byzantine church and surrounding fortification on Mount Gerizim.
2. Right: Sketch map of the area of Shechem and Mount Gerizim.





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A Very "Lazy" Man

By C. L. Paddock

ONE beautiful midsummer day my wife and I were driving into the lovely countryside north of Toronto, Canada. What a glorious land—hills and lakes and the most beautiful oaks and maples!

We were headed for the home of a little Scottish woman who was a faithful Adventist. She came to church alone every Sabbath. Her husband was not a member of the church. She had often said, "I wish you could come out and meet Jack sometime." His name was Jack, but she called him Jock.

One nice day we decided to meet Jock. As we drove along, enjoying the beautiful scenery, I saw something I had never seen before. On the right, not far from the highway, was a man sitting in an easy chair, hoeing in his garden.

I did not say anything, but I thought to myself, This is the laziest man I have ever seen. I have met a lot of people, but never one sitting in an easy chair hoeing.

Just then my wife said, "This is the place. Turn in here."

It was Jock, hoeing in his garden. Jock was a very pleasant and friendly man. He made us feel right at home. He



JEANIE MCCOY, ARTIST

Not far from the highway was a man sitting in an easy chair, hoeing in his garden.

was an ideal host. When we left, he pleaded that we come again soon.

He had been crippled in World War I, and he could not walk without crutches. But he was determined he was not going to be a burden, to have someone wait on him all the time. He would do something. So with his crutches he got out to the garden, where he worked from his chair. He would hoe as far as he could reach with his hoe, then move his chair ahead, and hoe some more. That was a fine-looking garden. Not a weed in it. He insisted that we take some corn and tomatoes home with us.

As we rode along toward home I may

have seemed a bit silent, but I was talking to myself. Here was an ambitious man, working under a real handicap. He surely was not lazy. He could have found plenty of excuses for sitting in an easy chair inside the house.

I had been so wrong! I was glad I had not said anything about how I felt.

So many times I have thought of this blunder of mine. To myself I have said, "Don't judge people till you know all the facts. God does not expect you to be a judge. Better go slow, and think good thoughts about people. You will so often be right. And if you are wrong, you won't be sorry."

The Samaritan Temple

(Continued from page 5)

about seven feet thick, and has towers at the four corners which are preserved to a considerable height, and an additional tower in the center of the southern wall. The entrance, not yet fully excavated, lay in the north.

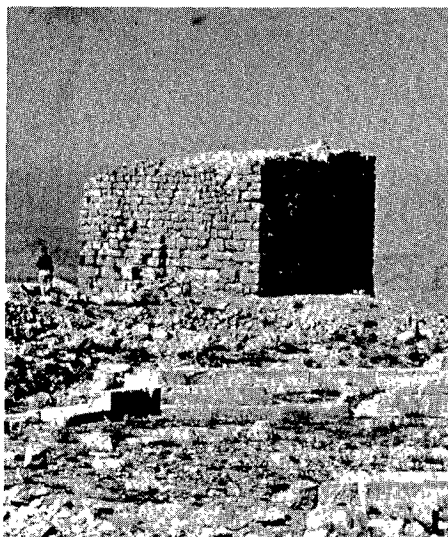
Several fragmentary inscriptions came to light in the course of the excavations. The most interesting of these was a Greek inscription on a stone that says that it came from Golgotha (*lithos ek tou hagiou kraniou*). This points in the direction of relic worship. It is the earliest inscriptional reference to Golgotha.

During the excavations not a trace of the earlier temple of the Samaritans, which according to tradition had been there, was found. This posed a problem difficult to explain. No solution to the problem was found until our accidental discovery of the true site of the Samaritan temple on another summit of Mt. Gerizim during the 1964 expedition at Shechem. This season of excavation was planned as our last one at that place. For this

reason we also explored the surrounding countryside to solve some knotty topographical and historical problems.

We were especially attracted by a summit of Mount Gerizim called *Tell er-Ras*, which lies adjacent to, and north of, *Jebel et-Tor*, but has a slightly lower elevation (see Figure 2). It is the summit nearest to Shechem. It was always known that the Emperor Hadrian built a Roman temple on

Tower of Justinian that protected the Theotokos church on Mount Gerizim.



this summit in the second century A.D., with a pair of bronze gates from the old Temple of Jerusalem. This temple was reached by means of a marble stairway that led from Nablus in the valley to the Roman temple on Mount Gerizim. Descriptions of the temple have come to us from early Christian pilgrims who saw the temple, and from ancient coins minted at Nablus. When the country came under Christian rulership this pagan temple was destroyed, used as a stone quarry, and gradually covered by debris.

We made soundings and exploratory excavations of this temple's foundations for the purpose of establishing its size. To our great amazement we found underneath it the foundations of a structure of the Hellenistic period (332-363 B.C.). Since this is the first time that ruins of the Hellenistic period have come to light on any summit of Mount Gerizim, there can be no doubt that these structural remains belong to the long-lost temple of the Samaritans on Mount Gerizim. A complete excavation of the temple is planned, and its results are awaited with eager expectations.

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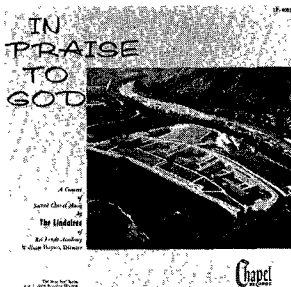
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The Validity of Ordination

(Continued from page 3)

problem of episcopacy now. To this end they are proposing to invite bishops and presbyters of the Church of South India to take part at the inauguration of the Australian union, with the object of uniting "their episcopate [which is in the historic succession] with that of the new uniting church." Then, when they enter into conversations with the Anglican Church in Australia the Methodist-Presbyterian-Anglican group will already be in the succession.

Plans for the union of episcopal and nonepiscopal—Catholic and Protes-

tant—churches, it becomes evident that the only way the gulf separating the non-Roman churches can be bridged is by the surrender on the part of the Protestants of their fundamental convictions about the nature of the church and of the ministry.

Some Protestants are on record as ready to accept ordination by Anglican bishops in order to bring them into the historic succession. Others are prepared to form a united episcopal church by a service of reconciliation, provided the initial service is regarded neither as reordination nor supplementary ordination. Still others would be happier to unite on the basis of the South India plan, in which ministries would be explicitly united on equal terms, leaving it to future

generations to reconcile the various divergent views of the nature of the church and the authority of its ministry.

But whatever plan is finally adopted, it must be obvious that on this fundamental question of episcopacy any united church will ultimately be Catholic and not Protestant.

Furthermore, the recent history of the Anglican Church leads us to conclude that any united church that may be formed will become more and more Catholic as the years go by, and less and less Reformed, as the Catholic party succeeds in reintroducing doctrines and practices parallel with those of the Orthodox and Roman Catholic churches.

(Continued next week)



The Art of Living.....



A Great Potential

BOTHERED by the fact that I nearly failed all my classes last semester? I should say not! I know I could get all A's if I really tried. I've known for a long time that I have lots of potential!"

This rather extraordinary declaration was made recently by a young friend of mine when I had occasion to discuss with him his miserable performance as a student. I had expected that he would be a bit crestfallen, at the very least. My surprise was quite overwhelming when I found that, far from being disconsolate, he was rather proud of himself, in a reverse sort of way. I suppose he'd gotten the idea of his "potential" from parents and teachers who had tried to encourage him to achieve more. Probably he'd been told on more than one occasion that "with a little effort you can be right on top." And this nebulous thought, clutched firmly to his heart, obviated for him the necessity of ever proving his claimed potential. It was enough just to "know" it was there. As a matter of fact, I strongly suspect that he'll never jeopardize his rosy dream world by engaging in hand-to-hand combat with his classwork; there just might not be all that potential!

Granted that many young people (and older ones too, for age is no factor in this kind of thing) have a great reservoir of potential, it doesn't make much sense to go on and on leaving it untapped. I heard an illustration that seems to me highly appropriate in this realm. Suppose you are in extreme poverty. You are on the brink of starvation. You have no clothing other than rags and tat-

ters. You have no shelter except an unheated one-room shack. Life for you is about as desperate as it can get. Then a magnanimous benefactor comes your way, empathic with your plight, and decides to do something about it—something very tangible. And since we're not bound by actuality, let's say that your benefactor opens an account for you in the nearest bank, promptly deposits therein one million dollars, and returns to your freezing shack where you're sitting, cold, hungry, blue-lipped, ragged, miserable.

Beaming, he hands you the checkbook and announces his hopes for your future in emphatic tones.

"All you have to do is begin writing checks on your account. Buy everything you need. Get yourself a comfortable house, warm clothes, good food. Have anything and everything your heart desires!" And he departs, secure in the knowledge that you are taken care of for life.

And you? Well, you fondle the checkbook lovingly. You wish you had thanked your benefactor more adequately. You think of all that money that is yours—potentially—and all the comfort and good it will buy. You're miserable today, but tomorrow you can be deliriously happy and warm and cozy. There's just one hurdle to get over, and it's a small one. You'll have to write out the checks. But somehow, you just never do it. You keep telling yourself that you have all that money, you have all that potential, and if you wanted to eat well, you could; if you wanted to be warm and comfortable, you could; if you wanted to dress in the latest fashions, instead

**when
you're
young**

by Miriam Hood

of rags, you could. It's such a comfort to know that there's that potential! So you continue to starve, freeze, and shiver.

That this illustration is tinged with hyperbole, I'll be the first to agree. Yet it comes to my mind repeatedly when I hear people who are simply not putting forth any effort continue to extol the glories of their "potential." Others study hard, achieve grades, achieve stature with a peer group, make parents proud, justify the faith of teachers and friends. They aren't thinking in terms of potentiality. They are concerned with actuality. And that's as it should be. I submit to you the opinion that it really doesn't make a bit of difference whether you "could do it if you tried." Life is lived on a very real and active plane. And as I hinted in the beginning, the vast potential that some people claim may be no more than that—just a claim.

Having confidence in oneself is important, and I'm all for it. But I feel that it ought to be based, to a large extent, on one's performance. Instead of feeling vaguely superior because of the glorious exploits potentially possible, why not revel in down-to-earth satisfaction over more modest feats of actuality? Any other course of action seems fraught with dangerous potential!

From the Editors



Springtime Is for Color

Last November the REVIEW appeared in four colors for the first time in its long and honorable life. The cover was in four colors, as were many of the illustrations and advertisements; and color was sprinkled throughout the issue.

Reader approval was overwhelming. People of all ages suggested that we repeat this color "spectacular."

Herewith we oblige. Like a flower garden that bursts into bloom with a dazzling display of color in the spring, the REVIEW joins all nature at this joyous season. We hope the color will enable you to read the good things in this issue with maximum pleasure and interest.

You will note that the issue contains 48 pages instead of the usual 24 or 32. The regular amount of inspiring reading material has been included; the extra pages have been devoted to advertising. We feel that we are rendering an important service in bringing to the attention of our readers a few of the appealing books, periodicals, and related materials that continually stream from the presses of our denominational publishing houses.

So examine carefully the colorful advertisements. Decide to buy a number of the excellent products offered. Then place your order, either through your church missionary secretary or your Book and Bible House. You will be glad you did—and so will we.

K. H. W.

Religious Side of Evolution—I

God and Evolution

[This series is the sequel to the series we published a short time ago, entitled, "How Old Is the Earth?" and a still earlier series on the origin of life.]

Our earlier series on the age of the earth and the origin of life were largely confined to questions of fact and evidence. We might let the matter rest at this were it not for the fact that these questions have far more than scientific interest—they directly affect our view of God and of the Bible. It is true that we have already made some general references to the religious aspects. We wish now to focus on them.

For the past hundred years, and very particularly the last fifty, the history of the Christian church has been a history of the attempts of liberal theologians to accommodate the Bible and Christian thought to the evolutionary theory. The result of that accommodation has been the acceptance of the evolutionary theory by most Christian churches. This seems more than strange, in view of the fact that a number of the early proponents of the evolutionary theory quite discounted the Bible and had little place for God in their thinking. In fact, some of these proponents boasted that the theory of evolution made God quite unnecessary.

Then how is it that so many Christian people today who profess faith both in God and in the Bible believe the evolutionary theory? There are two main parts to the answer.

First, such people have come to view the Bible as inspired only in part. Further, they have come to view por-

tions of it, very particularly the early historical sections, as being not true history, but only folklore and fable. It is evident that when you view the Scriptures in this way, you can adjust them to almost any theory.

A second and equally important reason is because of their changed belief in God. They declare that evolution is God's way of working, His way of creating the earth and all upon it. Who first proposed this idea, we know not, but we do know that it sounds so simple and plausible as to seem an adequate explanation—that is, until we look at it a bit more closely.

The question is not whether God could use evolutionary processes as a means of creating a world and its inhabitants, but whether the God portrayed in the Bible, the Christian God, would employ the evolutionary process in creating the earth. The God of the Bible, the God of the Hebrew prophets, the God revealed through Jesus Christ, is a God all-powerful, all-wise, all-compassionate to His children, a God who can speak and a world comes forth, a God who doeth all things well, a God who created our earth and declared that it was "very good." That, we say, is the Bible picture of God.

Bible Picture of God Forgotten

If we reject that Bible picture, then, of course, we are free to move in any direction. We may even take the pagan view that God is a revengeful creature of hideous qualities, and sometimes of limited power. But we cannot conceive that any Christian would permit himself to entertain any of the variant ideas of God that the pagans have held. Surely it is reasonable to declare that a person who holds to any semblance of Christianity, holds at least to the Bible picture of God, or at least that he wishes to do so. The trouble, we believe, with many Christians who have accepted the evolutionary theory is that they have forgotten the Bible picture of God.

Those churchmen who believe in God and also in evolution call themselves theistic evolutionists—the word *theistic* comes from a Greek root meaning "God." Now what does the theistic evolutionist really believe, inasmuch as his thinking is a blend of a belief in God and a belief in evolution? Well, here are some of the things that he believes:

1. He believes that the great God, presumably infinite in power and wisdom, saw fit to employ the stumbling method of trial and error in creating our world. In other words, God tried one procedure, and if it did not work, He tried another. And so, zigzagging, as it were, through long ages, He finally found a procedure that worked and carried the world a certain distance upward. Then after more ages He discovered further procedures that carried the world a little higher still. And so on, up to man.

2. All during this long period of trial and error there were, as Darwin described it, endless exhibits of "the survival of the fittest." For example, an animal with a little longer neck could eat a little higher of the green leaves on the trees and so would have a better chance of survival when food was short. Hence the world would be favored with taller species. Or, a certain strain of animal might be fleetier of foot and thus escape the clutches of predatory animals. The net result would be a species of animal with perhaps longer legs or stronger muscles, or possibly both.

This picture of the evolving of the earth led one poet to speak of "nature, red in tooth and claw." Darwin's theory calls for a fierce, never-ceasing, bloody battle for survival. We have in the evolutionary theory essentially an endorsement of the pagan philosophy that might makes right, a philosophy abhorrent to the Scriptures, and particularly to the Christian religion.

3. According to the evolutionary theory man is the end product of the whole evolutionary chain that began with microscopic creatures in the swamps. He inherits all the past. That means that there run in his blood and dictate to his nervous system endless urges of the animal kingdom. In other words, it has been hard for man suddenly to break away from all the evil past, which includes hyenas, jackals, and tigers. The very first man thus starts out under a heavy handicap.

Not the God of the Bible

But need we go further in our description? The God of the evolutionist might have used the evolutionary method, but not the God of the Bible, not the God to whom we would pray in every hour of need as to an all-wise, compassionate Father.

Some theological evolutionists have written that the fight for survival in "nature, red in tooth and claw," was really not so bad after all, that probably most animals through the ages suffered little in being torn to pieces. In rereading such books, we have failed to discover that the writers were whimsical. Rather, they intended us to take them seriously. How far can the benumbing influence of a false theory carry a man? Are such writers trying to make us believe that as animals were torn limb from limb in the fight for survival, and screamed in pain and terror, they were simply putting on an act to amuse friend and foe? To think that theistic evolution has been put forth by learned churchmen as the reasonable way to harmonize religion and science! We repeat, the evolutionary theory does indeed permit belief in God, but what a God!

F. D. N.

(To be continued)

Luther's "Deepest Desire"— Reunion With Rome

Laborious effort is now being expended by Catholic scholars to modernize and beautify the international highway that leads to Rome, to make the Romeward journey as attractive and pleasant for Protestants as possible. According to Jesuit Father Avery Dulles, son of John Foster Dulles and now a teacher at (Jesuit) Woodstock College near Baltimore, the reunion of Protestantism with Rome would fulfill Martin Luther's "deepest desire." Some Protestants, he said, believe that the time has come for Protestantism itself to "undergo a new reformation, this time a Catholic reformation."

A few years ago, when Father Dulles was studying for the ministry at (Protestant) Harvard Theological Seminary, he personally experienced such a "reformation." He converted to Roman Catholicism and became a Jesuit priest. We often wondered why. Last December at the annual meeting of the Society of Biblical Literature meeting in New York City he unwittingly gave the answer, in between the lines of an address on the subject of "Method in the Study of Biblical Theology." The springboard for his great leap across the gulf was a poignant sense of frustration in his search for certainty amid the mirages and siren

songs that characterize the arid desert of contemporary Protestant theology. The great Protestant theological lights of our generation follow the will-o'-the-wisp of human speculation *about* God, instead of accepting the authentic message of truth that comes directly *from* God.

If Roman Catholicism and the modern brand of Protestantism were the only alternatives, we too, like Father Dulles, might find deep within our heart an earnest longing for the certainty that Rome has to offer, and take the high road back to the Eternal City. But we thank God that we have not been reduced to these dreary alternatives. We have found something infinitely better than either—the Advent message, God's own message to thirsty hearts in our generation.

R. F. C.

[The series on "Perfection in Christ" will be continued next week.—Eds.]

The God of Space

Though modern man has grown accustomed to space probes and flights, even the most bored stopped patting back his yawns last month when a Russian cosmonaut opened his orbiting spaceship and "walked" on nothing for about 15 minutes. Here was a feat that hitherto had been reserved for the realm of fantasy. Now it was reality. A man not only flew at nearly 18,000 miles an hour, he did so outside a space capsule.

The most careful planning of which Soviet scientists are capable made possible this historic achievement. Intelligence, information, and skill were mobilized to assure its success. Consider, for example, the careful thought that was given to planning the cosmonaut's space suit. Had it been constructed of the wrong substance, it might have disintegrated when exposed to the powerful ultraviolet rays of space. If it had been of a material that reflected away too much sunlight, the cosmonaut might have frozen in the hostile cold of space. If it had been a dark color, it might have retained too much heat from the sunlight which is twice as strong in space as it is at the bottom of the atmosphere. If the suit had not been built with accordion-like joints for the arms and legs, the spaceman would have been unable to move his limbs, for, according to one writer, the "contrast between the pressure inside and the vacuum outside tends to make the suit as tight as a drumhead."

This Russian achievement, as well as the Gemini flight and the Ranger moon probes, illustrates once again that complicated feats and processes are the products of a high degree of intelligence. The more intricate and difficult the feat or process, the higher the degree of intelligence required. Thus, in our view, advocates of naturalism hold a weak position indeed. Their claim that life on earth began entirely by accident, that it evolved from simple forms, that merely by chance it obtained all the conditions necessary for survival, seems unreasonable at best and idiotic at worst. Nothing in human experience—certainly nothing in the realm of space exploration—lends plausibility to the view that a world so complex as ours could have come into being by chance.

We think that the cosmonaut's "first," as well as other recent space successes by Russia and the United States, instead of magnifying man, points to the greatness of God. Since tremendous intellect and skill are required for man's space feats, what Mind and what Power are revealed throughout the vast universe! Prostrating ourselves before God, we can but exclaim "How great Thou art!" Clearly, science and nature, rightly understood and interpreted, lead one closer to God, not away from Him.

K. H. W.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



OVER The Clothesbasket

By Carrol Johnson Shewmake

THERE'S an old battered clothes cart standing in our laundry room. I've replaced the cloth cover many times, and will do so many times more. There's nothing remarkable about the cart; almost every home has one just like it. I think, though, as I look at our clothes cart, of the stories it could tell if it could talk.

Almost every shared task is a pleasant task. Children, especially, find much more real joy from working with mother or dad than from working alone. Folding the clothes is a daily duty in a large family and one that can so easily be shared.

When the children were younger the old clothes cart, filled with clean clothes fresh off the line, was rolled into my bedroom nearly every day. I used to roll it in myself. My oldest son took over that task when he grew tall enough to reach the lines to remove the clothes.

Each of the three boys have had their turns folding the wash cloths and towels into neat piles, sorting socks, putting clothes to be ironed into their place. Shared with mother, this task became a fine time to talk things over.

Usually the child folding clothes with mother nowadays is our only daughter, Julie. She often regales me with complete stories she heard in school—told in detail! She is an interesting storyteller, so the time passes quickly for both of us.

One afternoon during Julie's first week of first grade she was sitting in my bedroom folding clothes. In a very grown-up way she began to tell me about a classmate of hers who had two daddies! One lived at home with her and her mommy and her real daddy lived with her grandmother.

"Now, Mommy," Julie said earnestly, "why would a man leave his family like that?"

It so happened I knew the people

involved, so I told Julie, "It wasn't her daddy's fault, honey. Her mommy went away and left him, and then got a new daddy."

Julie thought a bit. "Mommy, you wouldn't do that to our daddy, would you?"

"Indeed not," I replied. "I love daddy; I wouldn't ever think of leaving him."

Julie was silent for a while as she sorted socks.

"You know, Mommy," she finally said, "I'll tell you what I'm going to do when I get married and what every girl should do. I'll just say, 'I'm not going to leave him, I'm not going to leave him; I love him, I love him,' over and over again every day. Then I won't forget we love each other! That's what I'll do!"

"Fine," I said as I suppressed a smile, "that's the thing to do." I've often thought her little philosophy might really work!

As Julie grew older she continued planning her grown-up life. One day when she was eight we were again folding clothes.

"Mother," she said, "when I'm grown-up I'm going to have four

DICK SMITH



Fresh Beginnings

By INEZ STORIE CARR

Tender leaf and opening bud,
Carpet of green, and bluebird song,
Tell us spring is opening a flood
Of new beginnings.

But each day is spring
If the heart will upward lift,
And in that life will sing
The joy of fresh beginnings.

children just as you do, but they're not going to argue or fight as we do."

"Oh," I murmured, "really?"

"Yes," she said, "our home will always be a happy place."

"That sounds wonderful, Julie," I answered. "That's exactly what I thought too, when I planned my family, but children seem to argue."

"Not mine, Mother," Julie asserted with eight-year-old sureness. "Why, I'm studying now how to rear them from the time they're tiny babies to do just as I tell them."

"Indeed?" I looked in surprise at my astonishing daughter. "And what are you studying?"

"That little green book you have called *Children Can Be Taught*. I've learned a lot, too. I already know how to teach them not to steal."

My mouth was open wide by this time in sheer wonder, and I had to close it quickly and gulp a couple of times as I thought of what Josephine Cunningham Edwards would think of an eight-year-old studying her book on child training!

"Just keep on learning, honey," I finally replied, "and I hope you do

have the perfect home that you want."

Julie turned nine a few months after that. Her older brothers began talking of baptism, and daddy explained to them what baptism really means. Julie listened with a thoughtful look in her eyes.

Later that afternoon we were folding clothes on the old green couch in my bedroom.

"Mother," Julie said, "I feel as if I've been baptized."

"Why is that, dear?" I asked her.

"I've always tried to be a Christian, ever since I can remember, and I'm a Christian now. Everyone knows it, so it seems as if I've been baptized," Julie answered.

"I'm glad, Julie," I said through tear-filled eyes. "In a few more years you can be baptized. I know it makes Jesus very happy that you have been a Christian always."

That old clothesbasket—the many stories it has heard! Every time I think of sweet, clean clothes I think of my children and hope and pray that their lives may ever be as neat and orderly as the piles of folded clothes.

When spring walks down the valley it blossoms with pussy willows along the streams, blue forget-me-nots and shy violets, and the bright, newly minted gold of cowslips in swampy places.

About this time of year I get a yearning for rhubarb. Even if it isn't up yet in the garden, frozen rhubarb is on sale in the stores. Mrs. R. H. Clausen, a minister's wife in Pennsylvania, cooks rhubarb with pineapple juice, using one six-ounce can of the juice to six cups of diced rhubarb. Try it for a new taste treat.

Peas are an excellent source of thiamine and other vitamins, and protein, calcium, and iron. We can get frozen peas, fresh peas, canned peas, or dry split peas. When my husband had his tonsils removed a number of years ago, split pea soup was a favorite dish. The proportion is one cup of dry split peas combined with six cups of boiling water, seasoned with salt, and boiled gently for about two hours, or until of the desired consistency. Then you can flavor it with garlic salt, or McKay's Chicken-Style Seasoning, a dollop of butter and some evaporated milk. Vegetable oil, added just before serving, add delight and nutrition to the soup.

For a salad you might combine cubed apples and chopped celery with some pineapple tidbits and a few sliced ripe olives. Blend with mayonnaise and serve with a whole olive on top.

Here is another way to include ripe



"Jesus' Little Girl"

My little six-year-old granddaughter, Frances Myers, was helping me get some sweet corn ready to cook for dinner. I told her she was a nice little girl. Then I asked her, "Whose little girl are you at home—are you daddy's or mamma's little girl?"

She looked up and said, "I am Jesus' little girl."

Not only children, but those who are older should recognize that first and foremost we belong to God.

MRS. VIRGINIA MYERS

olives in the menu, suggested by the U.S.D.A. and slightly adapted. Soften an eight-ounce package of cream cheese with a little sour cream and mix with softened margarine. Add a cup of chopped ripe olives and about a tablespoon of chopped chives. Chill this mixture until you can shape it nicely into balls. Then place on a plate along with carrot sticks, salted pecans, and crisp celery hearts.

Prunes provide extra minerals and other food values, besides enjoyment. Try this recipe by U.S.D.A. home economists. Baked prune whip: "Mash cooked, pitted prunes to a pulp. Add juice and grated rind of one lemon and two tablespoons confectioners' sugar. Whip four egg whites into stiff peaks with another two tablespoons confectioners' sugar. Fold prune mixture into egg whites. Pile lightly into greased baking dish and bake at 350° for 25 minutes.

You might want to try their apple crunch recipe:

- 1/4 cup rolled oats
- 1/4 cup all-purpose flour
- 3/4 cup firmly packed brown sugar
- 6 or 8 medium-sized apples
- 1/4 cup peanut butter, smooth or crunchy
- 1/4 cup butter
- 1/4 teaspoon salt
- 1 tablespoon lemon juice
- 3 tablespoons water

To prepare: Combine oats, flour, sugar, and salt. With pastry blender or two knives, cut peanut butter and butter into oat mixture. Pare, core, and slice apples into shallow, buttered baking dish. Sprinkle with lemon juice and water. Spoon peanut butter mixture over apples and bake in oven at 375° F. for about forty minutes, until apples are tender. Serve hot or cold with cream, whipped cream, or softened ice cream. Serves 6.

On Hooping House

IN APRIL



By Carolyn E. Keeler

YOU look at a valley in two different ways. You can seem shut in by a valley. You look up the valley and the road seems to end between two hills. You see the same thing when you look down the valley. You seem shut away from everything when you take this view. A valley can be a way out of the mountains. Hills or mountains tower on either side, but you follow the valley and you come out into a plain lovely with sunshine. The sunshine also seeks the valley and gives you many surprises. In the springtime the valley is filled with merry little streams rushing joyously along to some rendezvous with a larger stream. Little boys (and big ones too) with fishing poles, followed by their dogs, follow the brooks.

The valley you travel may be dark, but here and there is a hostel, with lights gleaming, offering food and shelter. Valleys are often spoken of in the Bible, and many favorite songs have valleys as their theme. Probably the one most dear to hearts today is, "There Will Be Peace in the Valley." And then there is that old beloved hymn, "There'll Be No Dark Valley When Jesus Comes."

Reports From Far and Near



Reverence prevails as technicians stand ready for the filming of another in the *It Is Written* series. George Vandeman, the speaker, is at left.

*Reaping a
television harvest with*

IT IS WRITTEN

By H. L. Reiner

Field Representative, It Is Written

During the past nine years *It Is Written*—a series of full-message films for television—has been released over 184 stations in the United States, Canada, Bermuda, and Australia. Forty-one conferences in the United States have been involved. Canada has nearly blanketed its territory, with releases all the way from the rocky coast of Newfoundland to the island of Vancouver with its picturesque city of Victoria. Only one province in Canada has not been entered, but plans have been laid to enter it. Australia intends to take advantage of every available television outlet.

Milton Carlson, the Los Angeles agent who has handled station relationships since the *It Is Written* telecast began, writes: "Perhaps the most rewarding moments in our service have come when we have received the magic words: 'The management of Station XYZ-TV has voted to effect a policy change as regards religious programing, in order to accept *It Is Written*.' Such a policy reversal is the highest tribute a television station can pay to the quality and family-audience appeal of the *It Is Written* program. To date, 17 television stations have

changed their policy in order to accept *It Is Written*."

He continues, "A factor that greatly helps us in our negotiations for *It Is Written* is the fact that every television station that has carried the series is a booster for the program. Our files are full of letters from station managers, complimenting the program and offering to recommend it to others."

For example, an Eastern metropolitan station manager writes: "As one of the individuals who worked long and hard to place your wonderful program '*It Is Written*' on the CKLW-TV schedule, I am extremely saddened to see it leave. Speaking for everyone here at CKLW-TV, we hope this is only a temporary move and that we may have the pleasure of having the program return to the Television 9 schedule at an early date."

"Let me assure you we consider this one of the finest programs we have carried and one of the most pleasant relations in the history of our station. It has been a real pleasure having you . . . and hurry back!"

This Detroit station, incidentally, not only asked for the program but gave us a

nine-thirty Friday evening release hour.

It is not possible to accept all the offers of time made to us. *It Is Written*, you see, is not planned for nationwide or continuous release. We have a limited number of films, at present only enough for two years of weekly showings. And since *It Is Written* is essentially a reaping tool, it is not released in an area until the local field requests it and is prepared to assume responsibility for adequate follow-up.

The program is not administered from Washington, but by the local conference organization. The General Conference *It Is Written* office is ready to assist and to share the best of plans that have been developed in other areas, but the chief responsibility lies with the local field. And since the series is primarily a reaping program, it would only dissipate the potential of the films if they were telecast before the conference is ready to follow them up.

The *It Is Written* program is more than a set of films; it is an evangelistic campaign by way of television. It involves every minister and layman willing to have a part.

As the campaign is launched, church members are enlisted as visitors to call on interested viewers. Each visitor, as his personal responsibility, is assigned perhaps a dozen names of persons who have enrolled in *Take His Word*—the series of Bible study guides offered on the telecast. He delivers certain numbers of *Take His Word* to the homes, makes friends with the people, and answers their questions. Later he may bring them to reaping meetings, or to church.

Imagine, if you can, the personal satisfaction enjoyed by one layman, a busy physician's wife, who recently reported 19 persons baptized as a result of her contacts. The amazing sequel to this report is the fact that one of those 19, with her husband, was responsible for winning another 19 within nine months of her own baptism.

Dr. Reuben Matiko, on the first night of the reaping meetings in Victoria, British Columbia, stood at the door and greeted more than 70 of his patients, not counting the friends they brought with them.

Imagine 20,000 enrollments for *Take His Word* coming into the Los Angeles-San Diego office, 17,000 in Michigan, 15,000 in an Eastern union. Imagine the telephone ringing 1,000 times in two hours on the night the book *Planet in Rebellion* was offered in Los Angeles. Imagine seeing an entire switchboard, with 32 lines, light up instantly only seconds after the offer was made on television.

A Changed Image

Philip Moores, president of the Alberta Conference, wrote a few weeks ago concerning the results of the plan in his field: "*It Is Written* has changed the image of Adventists in both these areas. The little churches that we have had there for years are now totally inadequate to accommodate the number of people who are attending the Bible classes from night to night. . . . The thing that amazes our people most is the number of people who continue to attend the Bible

classes that the local pastors have been directed to use as follow-up for this program."

Wherever the program goes, the image of Adventism is being changed. Prejudice is broken down. And whenever the release hour does not coincide with the hour of Sunday morning services, many ministers view the series. In two States recently more than 200 non-Adventist ministers actually enrolled in *Take His Word*.

In Los Angeles a fine young Catholic priest, while viewing the program, urged his mother to enroll in *Take His Word*. After her baptism his own interest deepened until he was willing to make an appointment with our local pastor. Clarence Duffield tactfully established this man in the faith. After his baptism he joined Elder Duffield as an assistant pastor for a few months, then left for a term at the Seminary. He says now, "It seems as though I have never been a Catholic."

The results are not always immediate. The lingering influence of the program is often evidenced years later. Repeatedly conference presidents, coordinators, and pastors tell us of responsible people taking their stand years after the series was released, but dating their conviction, or their ultimate decision, to the telecast and the faithful attention of the pastor and the lay visitor. One such individual is a specialist in Nashville who was baptized recently. So respected is he among his colleagues that an honor guard of 25 Adventist physicians, who had witnessed to him through the years, were present at his baptism.

Is It Expensive?

Is the *It Is Written* program expensive? Yes and No. Considerable funds are involved, but can we truly call it expensive when we consider that one eastern release brought mail from 549 towns and communities in the first six months? Is it

expensive when releases in another local conference brought responses from more than 700 communities? Is it expensive when it can blanket with our message large portions of two, three, or four conferences for the cost of one large city evangelistic campaign? *It Is Written* reaches an audience equal to what we might expect in 20 or 30 city campaigns running simultaneously. Yet the evangelistic dollars spent for a half hour of television time would probably rent but one city auditorium. We believe in traditional evangelism. Its finest days are ahead. But we also believe that television can strengthen its hand.

Television evangelism costs, but it also pays. Take the case of a viewer who was one of the first to be visited when the program was released in the East. This woman said later to the visitor, "When you mentioned *Take His Word*, that was the key to my home." At the time of her baptism she sold a \$5,000 ring. She is presently negotiating to leave a sizable estate to the conference. This one gift will possibly repay all that the conference spent on four years of telecasting covering 80 per cent of the State.

In the Midwest, only recently, an *It Is Written* convert turned over to the church treasurer a check for \$10,000, representing his first year's tithe, an amount equaling, incidentally, the entire cost of the television campaign.

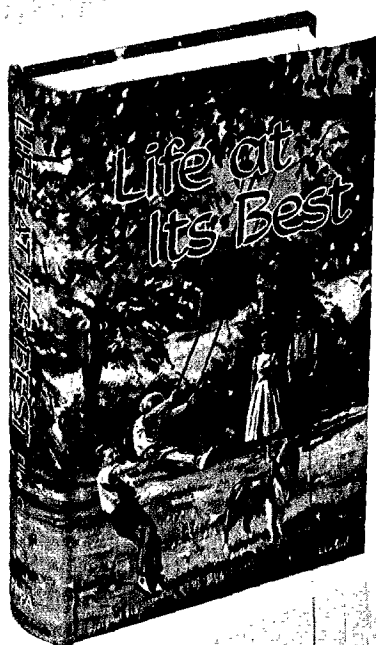
The treasurer of one church of 400 members in an Eastern city, reported that the tithe increased by \$10,000 during the first six months following completion of the series. This was attributed almost entirely to new *It Is Written* believers.

H. E. Schneider, treasurer of the Southeastern California Conference, writes concerning direct soul-winning results in that field: "More than 1,200 have joined 84 Southeastern Adventist churches. This is 50 per cent more than for the same period last year. . . . This is why South-

Fifteen thousand Bibles await the eager use of interested participants in a typical *It Is Written* Bible-marking evangelistic meeting.



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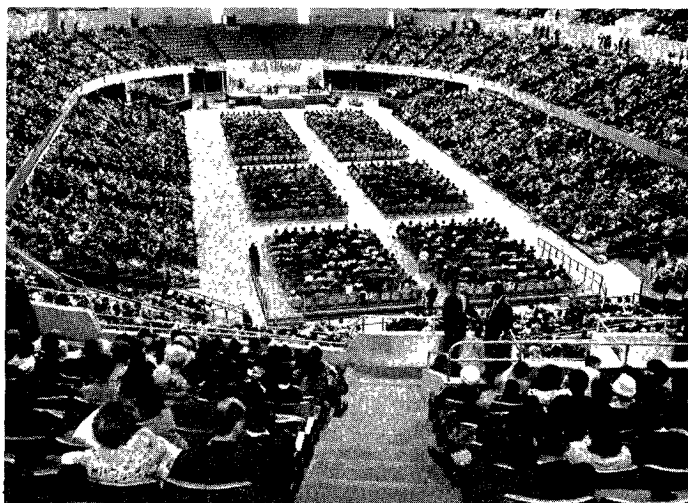
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Order today from the church missionary secretary or from
the conference Book and Bible House



Left: Thirteen cooperating ministers in Upper Columbia Conference whose pastorates were included in a single It Is Written campaign. Right: Audiences ranging in size from a few hundred in a small mid-Western town to the giant audience shown here in the sprawling Los Angeles area, offer opportunity to deepen conviction and further instruct the interested viewer.



eastern considers the It Is Written program an investment rather than an expense. What better way is there to reach so many for so little?"

The Follow-up

In the early days of the program some felt that its success depended upon personal follow-up by the telecast speaker. If this ever was the case, it is no longer true. In fact, the strength of the present plan is that it does *not* depend upon such personal follow-up. Elder Vandeman's presence gives a boost, to be sure. But wherever follow-up is faithfully carried out as now recommended, with laymen supporting pastors, baptisms will result within six to eight months after the telecast is launched. And these baptisms will continue indefinitely. Two conferences have doubled their baptisms the first year. Others have come near that goal.

In Iowa the telecast was carried for 18 months in an area completely covering a five-church district. Follow-up was assigned to the conference evangelistic team. They identified their meetings with It Is Written and found that 98 per cent of their audiences were viewers. All meetings were held while It Is Written was still on the air.

Of the results Ralph Pueschel writes: "Over a period of one year two series of meetings were held in five towns ranging in size from 4,000 to 35,000. The total baptisms for this period were 175. Others have followed. Where previously we had a district of 200 members and no church schools, we now have two districts and three church schools. The teacher of one of these new schools was baptized . . . with her entire family. The Sabbath attendance in nearly every church has doubled."

Elder Vandeman does assist wherever possible. But except in the great metropolitan centers a three-night personal appearance is usually adequate to bring out interested viewers and establish them in the hands of the local pastor or evangelist for Bible-marking classes. This method is very effective and ties in the interested individual immediately with the local pastor, which is the goal of the program.

It has now been about nine years since the first films in the series were produced.

And while the original films have proven effective even in such metropolitan campaigns as Los Angeles and Detroit, it has been felt that considerable updating and freshening of the format would be desirable. Therefore, sizable funds have been set aside for this project. New films have been added, others have been largely renewed, and all have a new and effective approach. An entirely new series of trailers, offering Take His Word to the public, has been produced. We are now ready for the great metropolitan centers with a two-year series.

Triumphs of the Gospel Among the Big Nambus

By Alec C. Thomson, *President
Gilbert and Ellice Islands Mission*

Recently in Fiji I received a great surprise, a great thrill. When I visited Fulton Missionary College to conduct the Sabbath service, I saw three New Hebridean young men among the students. There was something special about these young men—they came from the west coast of Malekula. Two of them were Big Nambus.

As I looked at these young men in this

college my mind wandered back over the years—and back over the mountains of Malekula. I want to share with you their heritage, the reason for my thrill.

Fifty years ago Adventist missionaries landed on the black sandy beaches of West Malekula. So far as I know, they were the first missionaries to visit the degraded people of this area. It has been said that none were more degraded and farther down the social scale than the Big Nambus. These wild little people had hidden among the rugged mountains of this section of one of the largest islands of the New Hebrides group. For nearly 500 years in their isolation, which they guarded zealously, they had lived in constant fear of the spirits, whom they worshiped, and of their enemies, whom they ate when opportunity presented. Many among those who live today have eaten human flesh. Many have heard the voice from the skulls in the Nakamals give details for their murderous raids, even upon villages of their own tribe.

Kali, the last great chief, at the time of my visit in 1953, had 49 wives—30 by heathen marriage, 19 by inheritance, the wives of a deceased brother. The sins of Sodom were practiced without shame.

Europeans who opposed the wishes of these wild men were dealt with in much

Three young men from Malekula who are attending Fulton Missionary College in Fiji. From left, Jonathan, Joshua, and Gideon. Their faces reveal God's transforming power.



the same way as were their darker enemies. The last of a long list of murders took place in 1939 when a giant Frenchman was killed. Some men from Europe in the late 1950's climbed the mountains to get some movies for television, but they rapidly retreated under fire from these wild men.

These near-naked men—clothed only in their bark belts and fiber wrappers—have not always been friendly to missionaries. Tales are told of rapid evacuation as lead pellets and slugs showered around a crew rowing for their ship anchored off shore.

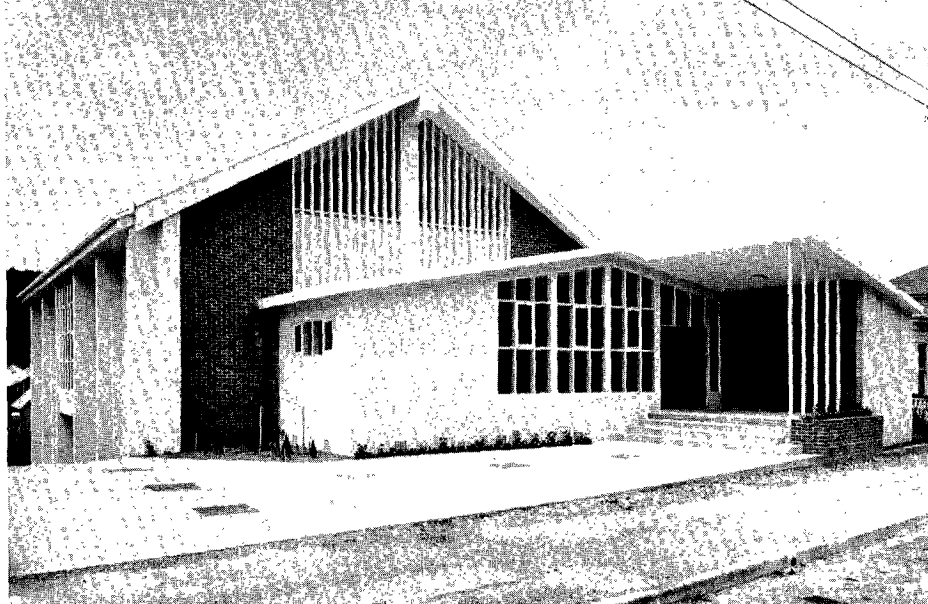
Through years of earnest and sacrificial labor by our own missionaries, little real impression was made upon this stronghold of heathenism. Valiant missionaries, white and national, have toiled and prayed for these people. The trail up the mountainside—the narrow trail through the bamboos—has been climbed by the noble pioneers, Pastors Parker, Stewart, and Smith. And among those same bamboos—awaiting the great resurrection day—rests Norman Wiles, who sacrificed his life in love for these wild, filthy people. I use the word filthy because they never wash or bathe. You cannot see their fingernails, so stained are they with grime. When it rains they hide.

It was my privilege to work for these people for five years. I say privilege and mean it. First, because I followed in the footsteps of godly pioneers—men who labored untiringly, sacrificially, to sow the seeds of truth in darkened hearts and minds without seeing much result. Second, because I saw the result of their prayers and work. I saw the love of God bring joy and happiness to those who had lived in fear and filth. I saw whole families leave the villages "on top" and come down to the coastal mission villages.

After a number of visits to the villages of these wild people, spending nights attacked by bugs and fleas, being guarded by a lone musketeer during the hours of darkness, and having the chief weep because I was not on hand to help his brother in his last illness, I was shocked when in 1953 the Big Nambus again went on a rampage—people were shot indiscriminately and houses and gardens were destroyed. For the second time in 30 years the church members were evacuated to other islands.

Apparently the only deep impression made on the villages "on top" was made by disease and death. As late as 1961 while visiting the area I found an old man covered with the ashes and grime of half a century, his body wracked with disease—a man who had heard the life-giving words from Norman Wiles but had never accepted them. He probably had heard them from a dozen other missionaries, but like the majority of his people, steadfastly refused to believe.

But day by day, week by week, month by month, year by year, the work has continued. The seeds of truth have been sown. The prayers of God's people have ascended to heaven, pleading for the power that could touch the hearts of these benighted people. God's people have given sacrificially to press the battle against the stronghold of evil. Down



The new bilevel church in Wellington, New Zealand. With a seating capacity of 300, the edifice was officially opened the weekend of November 19, 1964. The mayor gave an address.

through the years there has been limited success; at other times frustration. One brilliant spot has shone out clearly in the darkness.

The small, motherless babe who was brought down to missionaries on the coast has become a great missionary for God. Pastor Sam Dick has worked in every part of the New Hebrides. He has served four years among the cannibals of New Guinea and now is director of the Ambrym-Malekula District. God has been able to do wonders with this consecrated man from wild Malekula.

Men and women the world over are preparing for the final events and the second coming. Those who have sat in darkness have seen a great light, and even on old Malekula there is an impressive movement from "on top" to the mission villages. Thank God that we can witness victories as the Big Nambus leave their heathen villages and join the remnant church.

And now at Fulton Missionary College I found two young men training for service from the Big Nambus. "To God be the glory, great things He hath done."

A New Church in the Capital of New Zealand

By F. L. Stokes, President
North New Zealand Conference

For more than ten years the members of the Seventh-day Adventist church in Wellington, capital of New Zealand, worked and sacrificed to build a new church. At times it appeared that the goal of moving from the small building hidden away in a side street might never be achieved. Frustrations followed one upon the other.

Five years ago a building site was bought for \$30,000, and construction was about to begin when the land was frozen by the city council because of a projected highway through the heart of the city. Again hopes sank to zero. But two years later a miracle happened—a much better site became available at a little less cost than the compensation paid by the

city fathers for the old site. During 1963 building operations began, but other difficulties developed.

Building sites are at a premium in Wellington. Prices are perhaps the highest anywhere in the country. Regulations concerning construction are very severe and consequently costly. Where we had hoped to build for \$75,000 the cost soared to nearly \$120,000. The church membership was determined, regardless of cost, to build the church. With faith and hard work the project was completed in November, 1964.

The church, built of reinforced concrete, provides on two floors adequate facilities for divine worship, Sabbath school, welfare work, and social activities. The floors are covered with wall-to-wall carpeting. The pews are made of polished heart rimu timber, with foam-rubber padding on the seats.

A weekend of ceremonies to mark the opening of the new church began on Thursday evening, November 19, 1964. The mayor, Mr. Kitts, accompanied by his wife, joined the official party, which included the conference president and secretary, the church pastor, and church elders. After a door-opening ceremony in the vestibule, a service followed in a well-filled church. The mayor gave an address that revealed that he was well informed about Seventh-day Adventists, for whom he has high regard and respect. The weekend services brought great joy to the membership and many friends who had gathered from near and far, and all praised God for the miracle that has happened in the capital city of Wellington.

Opening New Work in Uruguay

By Robert G. Wearner
Bible Teacher, Uruguay Academy

New territory is being conquered for the Advent message in Uruguay, South America's smallest republic. At the far north of this heart-shaped country lies the department of Artigas, named in honor of José Artigas, the George Wash-

ington of Uruguay. A department is a political subdivision such as a county or State in the United States. Thus we might speak of Artigas as another "dark department" entered, since a new church was organized in this territory recently.

In March, 1964, a young missionary family and a lay Bible instructor began work in the capital city of the same name. As with other border cities, contraband is a problem. Artigas is a city of 28,000 inhabitants just across the river from Brazil. It is the center of a large cattle- and sheep-raising area. The way had been opened by colporteurs. Pioneer colporteur and evangelist Tomás Ledo worked there a number of years ago, and more recently two student colporteurs entered the area.

Brother Heinz Walter is a graduate of our college in Argentina. He has a burden to start new work and has already established a new group in Curtina. His

wife is just as enthusiastic as he. She is a great-granddaughter of J. W. Westphal, pioneer missionary and administrator in South America.

When they arrived in Artigas they found it very difficult to find a house and a hall to rent. Just then the police department moved its headquarters. The large old residence thus vacated was rented and remodeled. It provided adequate space for a chapel and living quarters for the workers.

After a few months of public meetings and Bible studies, 18 were baptized. A group of 20 was organized with the two sisters who were already there. Many others are interested and a monthly baptism is planned.

I visited the new group as a representative of Uruguay Academy. I found an excellent interest in Christian education. Two recently baptized young men are now here at our academy working during the summer months, and a young woman

will come soon. One of the young men had spent several years studying for the priesthood. It was good to observe the enthusiasm of the "first love" on the part of all the new members.

Angélica Sarli, a lay Bible instructor, has spent many months giving Bible studies. Now as she is about to leave, Mrs. Beatrice Ciuffardi, another lay Bible instructor from Montevideo, has joined the Walter family in developing the interest. With two sons in the ministry, this widowed sister is donating her time to soul-winning work.

On the same trip I also visited Salto, the department just to the south of Artigas. A small group of believers has met in rented quarters in the capital city by the same name. Now great progress is being made. Pastor Wladimiro Samojluk is giving strong leadership to this district where many are of Russian origin.

A large residence has been purchased and remodeled into a church home for

Ordinations in Peru



Justo Taiña (shown here with his wife) is the first Seventh-day Adventist minister to be ordained among the Quechua tribe of Indians in Peru. Elder Taiña is a direct descendant of the Incas. He is serving as supervisor of a group of Quechua mission stations, and the Lord is blessing his work with many souls being won to the truth.

WELLESLEY MUIR, *Departmental Secretary
Inca Union Mission*



Charles C. Case (left), president of Upper Amazon Mission, welcomes Fermin Quiliche into the gospel ministry. Others present are Mrs. Quiliche and Ruben Pereyra, ministerial association secretary, Inca Union. Elder Quiliche has had an excellent record as a colporteur and has been director of the colporteur work in three missions in Peru, the last the Upper Amazon Mission. In two years the colporteur sales have doubled and almost tripled with about the same number of colporteurs. The Lord is blessing the ministry of Elder Quiliche. He was ordained at the local biennial session in Pucallpa, Peru, December 19, 1964.

CHARLES C. CASE

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the growing group, with living quarters for the pastor's family in the rear. Several students have come from this area to study in our academy or the sanitarium and college in Argentina.

I was impressed by the experience of a newly baptized member we visited. Some months ago this man was working in the country with a tractor. He fell and the tractor ran over his leg, seriously injuring it. He was taken to the hospital and his leg placed in a cast. In the succeeding weeks the leg slowly healed.

This man liked to read, but rejected novels and cheap reading. A relative brought him a number of small books she had bought from a colporteur. They were published by our Buenos Aires publishing house. His heart thrilled as he read these books. He was reminded of the few evangelistic meetings he had attended two decades earlier as a young man. He had refused to join his wife's church because it worshiped on the wrong day, according to what he had learned from the Adventist evangelist. Now the books confirmed the little he knew of our message.

Again and again he called his wife to show her something in the books and said, "Look here! Isn't this just what I have been telling you?" More weeks passed. Then he was pleased to hear a radio announcement of the inauguration of a new Templo Adventista in Salto. He attended the first meeting, cast and all. As he hobbled out the door he told the pastor that he intended to attend the services regularly. The pastor visited him and his wife and gave them Bible studies.

At a recent baptism in the new baptistry he was helped into the water with a plastic sack covering the cast. He declared that the Lord had permitted the accident to bring him to this marvelous truth.

Church Dedication at Oldenburg, Germany

By W. Mueller

The new church at Oldenburg, Germany, was dedicated December 12, 1964. E. Denkert, president of the West German Union, preached at the morning service. The dedication was held at three o'clock in the afternoon.

W. Leiska, treasurer and administrator of properties for the Seventh-day Adventists of West Germany, commended the church members for their achievement. Greetings were read from the State assembly and the local Methodist church, whose building was made available to our brethren for their meetings while construction of our church was in progress. Words of appreciation were spoken to the press, the invited guests, and all who had contributed generously to the construction; also the neighbors who had built housing next door for seven families. (The church and the residential quarters are operated separately.)

Three years earlier, an estimate by Architect J. G. Hatke indicated that to remodel the old church would be as ex-



Good Will Project by Loma Linda Academy Students

Thirty-two students from Loma Linda Union Academy in southern California recently joined hands with the people of Mexico in constructing the Mexicali Red Cross center. Using funds donated by the academy Student Association, the youth laid concrete floors in several of the building's rooms and assisted in the laying of floor tile. Construction on the new unit had been halted because of lack of finances.

The emergency relief station presently assists an average of 1,600 patients monthly. Completion of the unit and the installation of 20,000 dollars' worth of donated medical equipment will greatly extend its services to the city's people.

During their stay the students (several of whom are pictured with the cement mixer) lodged at the Calexico mission school, just north of the border.

PAUL F. BORK

pensive as building a new one. Construction on the new church began in September, 1963.

The new church has a seating capacity of 150. It also has a hall for the youth and general church activities. The left wall of the church is entirely of glass, and has the following inscription: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

On the back wall is depicted a segment of the world globe out of which emerges a simple brown cross of stone, to represent the transitory nature of the earth in which we live.

After the keys to the building had been placed in the hands of H. Roeske, pastor of the church, Elder Denkert delivered the dedicatory sermon. The dedication prayer was offered by F. Raecker. The "Blessed Choir" of Hude, and a quartet, added much to the service.



The new Seventh-day Adventist church in Oldenburg, Germany.

Disaster Relief— A Program for All

By E. D. Dick

Welfare Director, Washington, D.C.

Said Jesus in language so plain that none need misunderstand: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Christ's entire lifework was summed up in a single sentence: "He went about doing good." His was a life of service for others, a service motivated by love.

To those who insisted on keeping strictly the letter of the law as a means of obtaining favor with God, He said, "Love is the fulfilling of the law." "Love thy neighbour as thyself." Even so small an act as the giving of a cup of cold water in His name does not go unnoticed. In this type of service all can have a part. Loving service in the name of our Saviour, by the individual church member, is the measure of a true disciple of Christ. How often have we been reminded that "the strongest argument in favor of the gospel is a loving and lovable Christian."

But the entire church is commissioned to go—go to all the world with the good news of salvation made evident in the lives of the membership. This requires collective action—united action by the entire church—for its witness is to be borne to all people everywhere.

It has been well said that our health program is the right arm of our message. Through it we minister to the physical

and in turn the spiritual needs of man. With equal appropriateness we may say that welfare service is the left arm of our message. Through its ministry the material deficiencies of the poor are served. The beaten, broken men, women, and children lying beside the Jericho highways of our busy modern lives are helped.

In the embrace of these two great arms of the church, the needs of men and women are met. These services are love in action—love demonstrated, revealed. A church without these services is shorn of its vital power to give the message to a lost world. God so loved us that He gave Himself. We must so love Him that we give ourselves for others.

Seventh-day Adventists should stand in the front ranks of such ministries whether to meet neighborhood, community, or nationwide needs. We are living in days of peril, days when tragedies strike with great suddenness and cover wide areas, leaving desolation in their path. Hurricanes, earthquakes, often followed by tidal destruction and floods, bring losses beyond the power of local communities to alleviate. Our membership and others thus affected must turn to their brothers and sisters in other areas to help them meet these needs. These Macedonian calls come to our general organization in eager anticipation and expectation. It is imperative, therefore, that the General Conference be fortified with resources from which it can grant substantial assistance to areas overtaken by disasters.

As an example of how this operates we might cite the World War II period.

When the tides of war had subsided and it became possible to breach the barriers of mistrust, suspicion, and hatred, our people in lands not ravaged by war rallied to the call of our church leadership for funds, food, and clothing to help relieve the hungry, suffering people in the defeated nations. Thousands of tons of supplies were sent in to bring relief. Scores of trucks loaded with relief supplies rolled across national borders long closed to communication. When we again met with our dear people in Holland and Germany and other war-devastated lands, the gratitude of our believers there was unbounded. Truly this was love in action. Similar needs have been met in other lands which have been stricken by disasters of major proportions.

To provide resources from which relief grants can be made in case of major needs, the General Conference asks for an offering once every two years. Surely this is a wise plan, a worthy purpose, and deserves generous support.

Keep in mind May 8, the date the offering will be received this year. And remember Christ's statement, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Condensed News

St. Helena Sanitarium and Hospital Constituency Meeting

W. D. Walton, administrator for more than eight years, and other elective personnel on the St. Helena Sanitarium and Hospital staff were returned to office at the constituency meeting held March 16.

One of the distinctive features at St. Helena is the physical therapy department. During the past biennium 47,000 treatments were given in this department.

The medical staff, under the direction of Harold E. James, M.D., maintains high-caliber service for the community. The 325 employees of the sanitarium and hospital, all of whom are Seventh-day Adventists, were commended for their devotion and loyalty.

E. E. CHRISTIAN

Director of Public Relations

Youth Crusade by Students of Orangewood Academy

On the afternoon of February 13 more than 100 Seventh-day Adventist youth from Orangewood Academy, Garden Grove, California, launched a house-to-house visitation campaign in Tustin, California.

The youth, who call themselves Teens for Tustin, hope to find people who are genuinely interested in the Word of God. They go two-by-two with a simple list of questions to ask the people, and a Bible. After they have taken the survey they introduce the plan of systematic Bible study and point out that the Bible is



Seven Ordained in Yugoslavia

Seven workers were ordained to the gospel ministry at the time of the last West Yugoslavian Conference session. Marius Fridlin, president of the Southern European Division, had the morning sermon, while W. A. Wild, division secretary, preached to a full house in a second church dedicated in the city recently. Others taking part in the ordination included A. Lorencin, president of the Yugoslavian Union, and M. Sudarevic, secretary-treasurer.

The newly ordained ministers with their wives are (left to right): H. Plesko, V. Medlobi, V. Subert, R. Suslijic (for many years treasurer of the conference); then right to left, J. Ajtnik, V. Petrovic, M. Jurcic. With the ministers are (center) Jovan Slankamenac, president of the conference, and J. Poljak, departmental secretary.

WINIFRED C. WILD

free—after the person has completed 25 lessons of the Bible course. The result of one hour's work by these young people was 13 Bibles placed in homes and seven families enrolled in Bible study courses.

Judy Railey and Judy Neubrandner visited seven homes. They left Bibles in three.

After all the homes in Tustin have been visited, the young people will organize a Voice of Youth Crusade, which will be followed by branch Sabbath schools. The ultimate goal is to establish a Seventh-day Adventist church in Tustin. The program is under the supervision of Elders William E. Jamerson and Jim Edwards, and student leaders Brent Buell and Dwight Lenhoff.

PAM HOLDEN

Spanish Church Organized in Newark, New Jersey

A Spanish church was organized recently in Newark, New Jersey. This is the result of a branch Sabbath school started by Victor Rivera, and faithfully supported by others until they were organized into a company.

Under the leadership of O. Mejia, the work prospered until the company was organized into a church with 24 charter members. Gabriel Castro has recently been assigned to lead out in a full evangelistic program in the Newark-Elizabeth area.

R. D. STEINKE, *PR Secretary*
New Jersey Conference

History-making Graduation at Korean Union College

By T. V. Zytoskee, *President*
Korean Union College

On January 10 history was made at Korean Union College. Not only was the largest class of this institution's 57 years graduated on that day but for the first time government-recognized Bachelor of Arts degrees were conferred on 50 candidates. Seventeen also received diplomas from our junior college, with majors

in home economics and in agriculture.

Hearts of students and faculty, of relatives and friends, thanked God for this denominational educational advance in this education-conscious land of Korea.

Just a few days before graduation, good news had come from the Ministry of Education that our graduates now could receive government certificates in the elementary and secondary levels, thereby giving recognition to our teacher-training department.

The well-chosen motto of the graduating class, "The Lord With Us," took added meaning as one and all realized that the Lord truly has been with us.

Lay Evangelism "First" in Middle East

By C. V. Brauer

The first school for instructors in lay evangelism ever conducted in the Middle East Division was held January 25-30, in Beirut, Lebanon. V. W. Schoen, associate

secretary of the General Conference Home Missionary Department, was the principal instructor. In a special combined graduation and commission service 34 received certificates of graduation and 28 were commissioned as members of the "120."

The school was sponsored by the Lebanon Section. George Khoury, president and home missionary secretary of the section, served as the director. Assisting in the instruction were: C. V. Brauer, division home missionary secretary; and Kenneth Harding, president and home missionary secretary of the Iran Section. Attending the school, besides laymen and ministers from Lebanon, were the section home missionary secretaries of the division. We believe a new day in lay evangelism has come to the Middle East.

*From Home Base
to Front Line*

Part of the graduating class at Korean Union College. Not only was this the largest class in the history of KUC, it was the first to receive government-recognized B.A. degrees.



Elder and Mrs. Raymond H. Woolsey and three children left Portland, Oregon, for the Philippines, March 21, following furlough. They previously served a term in Burma. Sister Woolsey's maiden name was Challis Jennings. Brother Woolsey is to be an editor in the Philippine Publishing House.

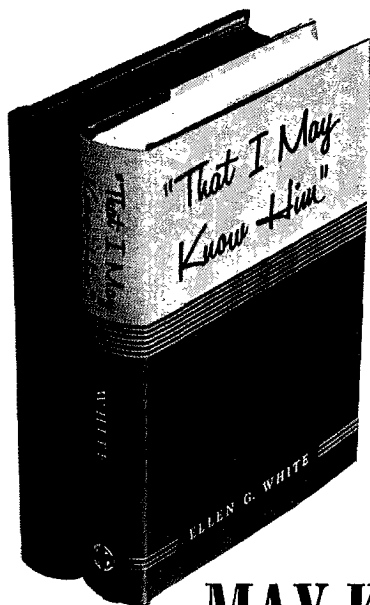
E. Luise Riffel, of Hialeah, Florida, left Miami, Florida, March 22, for Mayaguez, Puerto Rico. Miss Riffel has accepted appointment as a nurse in the Bella Vista Hospital.

Gerson P. Araujo left New York City, March 22, for Belém, Brazil. Sister Araujo and the children preceded him on February 18. Brother Araujo is returning to his homeland after having taken studies in the United States.

W. P. BRADLEY



Graduates of the first school for instructors in lay evangelism held in the Middle East Division. V. W. Schoen, left, and C. V. Brauer, right, represented the General Conference and Middle East Division home missionary departments, respectively.



Daily Meditations for Spiritual Growth in 1965

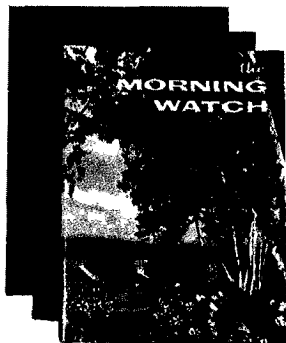
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By Ellen G. White

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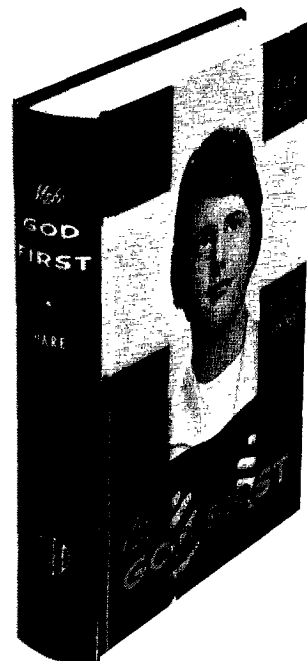


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By Eric B. Hare

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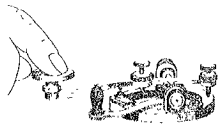
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Atlantic Union

Reported by
Mrs. Emma Kirk

► John Williamson, senior theological student at Atlantic Union College, has accepted a call to be an assistant pastor in the Northern New England Conference.

► An every-member canvass to raise funds for a new church building was conducted recently in Waterville, Maine.

► A four-day cooking school opened April 4 at the New York Center. Dorothea Van Gundy Jones, well known nutritionist-lecturer, conducted the school. To open the session Mrs. Jones served one of her enticing dinners to prove what can be done with the foods available to

the ordinary housewife, and then gave a demonstration to the group assembled.

► Last summer a Vacation Bible School was conducted by the Vienna, New York, church. The non-Adventist children in attendance outnumbered the Adventist children, which led Mrs. Laura Tobiasson to do something more for these children. She started a Bible story hour with crafts, songs, Bible study, and stories. Now, eight months later, the story hour continues. One mother not of our faith attends, helps regularly, and brings not only her own children but other children with her. She is being given Bible studies by Mrs. Richards, a member of the Vienna church. Several of the children attending the story hour are now coming to Sabbath school each week.

► Mrs. Evelyn Gray of the Buffalo, New York, church conducts a Bible story hour each Friday evening in one of the apartments of a housing area. With the help of others, she has carried on this project for a year now. From this story hour 15 to 20 regularly attend Sabbath services at the Vienna, New York, church. Four were baptized in 1964 and four more are in the pastor's baptismal class.

AVENUES TO Reading Pleasure

By H. M. TIPPETT

CHARLES KINGSLEY once said, "Except a living man, there is nothing more wonderful than a book—a message from human souls we never saw, who live, perhaps, thousands of miles away; and yet, these on little sheets of paper, speak to us, amuse, vivify us, comfort us, open their hearts to us as brothers."

The truth of that observation is probably the reason that, in spite of television as the most popular mode of home entertainment, America is reading more than ever before. More than 12,000 new book titles are flowing annually from our American presses. An increasing number of these deal with practical and inspirational themes. Spiritual and devotional books are in unusual demand. It is a heartening note in the midst of modern superficial diversions and their attendant frustrations.

Wise Solomon wrote, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. 27:17). Association with people of experience and wide learning is a great boon, but next to this privilege is that of rubbing up against their ideas and personalities in books. For in books the great men and women of all ages speak to us.

Opening the pages of a new book is like opening the doors to adventure along the paths and byways of the human spirit in its quest for the significant things in life. Sometimes it takes us along a familiar road of tested principles, or along a well-known path that has been adorned with new waymarks and resting places since we last viewed it. Sometimes we find surprising detours that delight the heart. Such a book is *Life at Its Best*,* by Ellen G. White, the 1965 missionary book of the year. Under the title *The Ministry of Healing*, this wonderful counsel from the Spirit of Prophecy has comforted, cheered, and inspired thousands of human hearts, both those with militant faith and those with fal-

tering feet. The most relevant things from the original volume have been included in this special four-color binding, illustrated with 24 new pictures, and containing 314 pages. The insights and understanding of life as reflected in the author's message are as timely today as when they first appeared in print. At the usual book-of-the-year price of \$1, you can buy several copies for distribution to those in your block or across the fence.

Children will love Joe Maniscalco's colorful volume *God's Other Book*.* Joe is one of the staff artists at Southern Publishing Association and breaks into the author ranks with description and four-color portraits of 20 kinds of animals and birds. Again and again the bright little eyes of preschool tots will pore over the howling coyote, the stern-faced moose, the snarling bobcat, the stilted flamingo, the whistling fish hawk, and all the other creatures in this wonder book of nature, while mother or an older child reads aloud the lesson stories in tall type. Every picture is on an 8- by 10-inch page. The book is hard bound for durable handling. \$2.95.

In this wonder age did you ever ask yourself, Who am I? Or baffled by life's circumstances, did you ever ponder on what life demands of you, and meditate upon your destiny? You wouldn't need to read past the first five chapters of *Point of No Return** by J. O. Iversen before beginning not only to answer some of these questions but to obtain conviction and resolution to fit into the niche God has planned for you. The fresh vigor with which the author tackles the themes he discusses are suggested in some of the chapter titles: "Getting Wise to Yourself," "Bargain-Basement Religion," "Paul's Wastebasket," "Do You Get a Busy Signal?," "Getting Mileage Out of Your Religion," and a dozen others just as provocative. It's one thing to make personal religion seem important, but Elder Iversen makes it a joyous, triumphant experience. A big three dollars' worth.

* Recent releases from the presses of the Pacific Press, Southern Publishing Association, and Review and Herald, respectively.



Columbia Union

Reported by
Don A. Roth

► Marlo Fralick, Bible instructor and assistant principal of Union Springs Academy, in the New York Conference, has accepted an invitation from the Ohio Conference to become pastor of the Lake-wood-Elyria district starting in mid-June. He takes the place of J. P. Habenicht who has been granted a leave of absence for health reasons.

► I. W. Young and B. M. Wickwire, leaders of the publishing work of the Columbia Union Conference, are conducting training institutes for prospective student literature evangelists in the academies of the union conference. They also conducted an institute for Columbia Union College.

► The executive committee of the Columbia Union Conference has designated Charles D. Brooks as a field secretary of the Columbia Union territory. He formerly was associate stewardship secretary and revivalist.

► As a result of the Holley-Folkenberg evangelistic series in the Takoma Park, Maryland, church, 63 persons have been baptized. Of these, 48 have joined the Takoma Park church and the remainder have joined other churches in the Greater Washington area.

► The Chesapeake Conference MV secretary, Harold Friesen, plans to conduct three evangelistic series during the first half of 1965. The conference president,

Cyril Miller, also plans to conduct a number of public meetings during the year as part of the conference-wide evangelistic program.

► Alva M. Karolyi, public relations secretary of the West Virginia Conference, reports that the small Weirton, West Virginia, church is a Triple Vanguard congregation in Ingathering. Jasper Wayne awards were earned by 14 of the members.

► Noble K. Shepherd, district leader in the Pennsylvania Conference, has accepted a call to a pastorate in a southern conference. Another district leader, Leon



Ingathering for 45 Years

Ninety-one-year-old Herbert Peacock and his wife, Ella, 81, both of Coventry, England, have taken an active part in 45 consecutive Ingathering campaigns.

Not long ago the Sunday *Mercury* of Coventry featured their story, as did several other newspapers. The *Mercury* began its story by quoting Brother Peacock as saying: "I think that I've found the key to a long, happy life—service for others, and vegetables." It continued: "Today's controversies over the price of meat hold no interest for this 91-year-old confirmed vegetarian who along with his wife, Ella, have just completed their 45th annual door-to-door collection for medical missions."

At his home Brother Peacock said to me, "It's been good to collect for the cause. . . . I have been happy to do so all these years." It is estimated that during this 45-year period of collecting, the Peacocks have brought in more than £1,000. During the past campaign, the family as a unit, comprising the elder Peacocks and their son John and his family, Ingathered £200.

Brother Peacock's genial smile unlocks purses and pockets as he canvasses one side of the street. "And I do the other side of the street so I can keep an eye on him," added his sprightly octogenarian wife. "Besides, we always give out tracts about Christ's soon coming—that's the only answer to the problems of the world today."

Brother and Sister Peacock enjoy excellent health and attribute this to the goodness of God, a strict vegetarian diet, and, of course, collecting for missions to bring the blessed hope to the world.

JEAN S. RISK, *Press Secretary*
Coventry, England

Ringering, of West Chester-Coatesville, has accepted a call to pastor a church in the Indiana Conference.



Lake Union

Reported by
Mrs. Mildred Wade

► For the third year the Battle Creek Academy concert band, under the direction of Adell Haughey, was presented over television, March 18, in the "Know Your Schools" 15-minute program on WKZV, channel 3.

► Jere D. Smith, president of the Lake Union, recently participated in a dedicatory service for the DuQuoin, Illinois, church. Organized 85 years ago, this church has maintained a school for 60 years. Many of its students have become workers in the denomination. Among others taking part in the service were W. A. Nelson, Illinois Conference president; D. S. Weinberg, the pastor; Gordon Shumate and Walter Kolmodin, former pastors; and a number of local businessmen.

► Gunnar Sjoren, who has worked more than five years with the Swedish-speaking people in New York City, has recently been invited by the Illinois Conference to pastor the Swedish church in Chicago.

► Two conferences in the Lake Union made outstanding records in subscription-book deliveries for the year 1964. Michigan again led the world field for a local conference. Since 1959, when J. D. Spiva became publishing secretary, deliveries have increased from \$136,156 to \$609,559. Wisconsin, under the leadership of G. A. Hixon, had the largest percentage gain in the North American Division. In 1963 total deliveries were \$56,105 as compared with \$126,885 in 1964. This is a gain of \$70,780, or 126 per cent.

► Nila Degner, who graduated from college at Andrews University in 1957, has returned to teach in the secretarial science department. She has been serving as secretarial science teacher and registrar at Battle Creek Academy in Michigan, and spending summers doing graduate work at Michigan State University.



Northern Union

Reported by
L. H. Netteburg

► A goal of 10,000 *Signs* subscriptions for 1965 was voted by the Iowa Conference at a meeting in Des Moines, March 8. Ray Hixson, of the Pacific Press, related stirring stories of *Signs* soul winning.

► L. M. Heifner and D. T. Burke began a series of evangelistic meetings in the American Legion Hall in Red Oak, Iowa, March 14.

► In connection with religious liberty, A. H. Gerst, Iowa, has been invited to read over the air on a local radio station an open letter to retail merchants written by J. O. McLeod, secretary-treasurer of the Iowa Conference.

► Robert Goransson reports that some 60 persons are viewing the *It Is Written* films in a nursing home in Nora Springs, Iowa.

► Evangelistic meetings are being held in the I.O.O.F. Hall in Fort Madison, Iowa. M. H. Thames is the speaker.

NOTICE

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS INSURANCE SERVICE, INC. (CALIF.), ANNUAL MEETING

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), will be held at 6:30 P.M., Sunday, May 23, 1965, at La Sierra, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.

HARRY R. HOUSE, JR., *Secretary*

Church Calendar

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
Pioneer Evangelism and Church Missionary Offering	August 7

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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Associate Editors:	Raymond F. Cottrell Kenneth H. Wood
Consulting Editors:	R. R. Figuhr, M. V. Campbell Theo. Carcich, W. E. Murray F. L. Peterson, R. S. Watts
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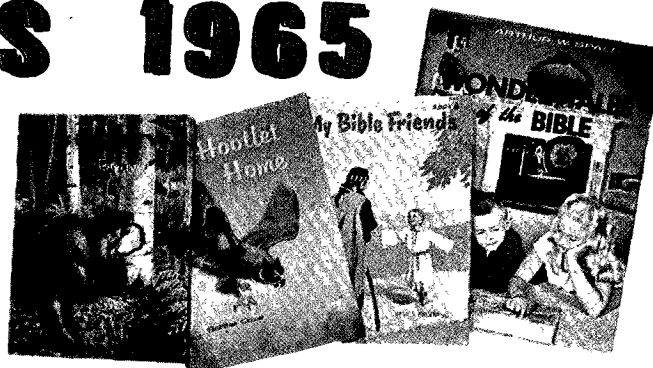
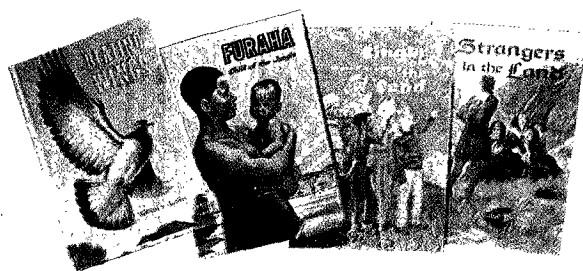
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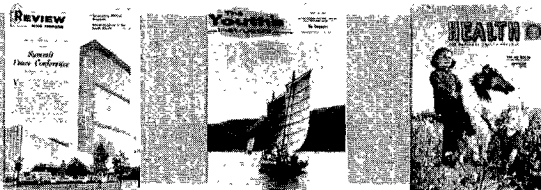
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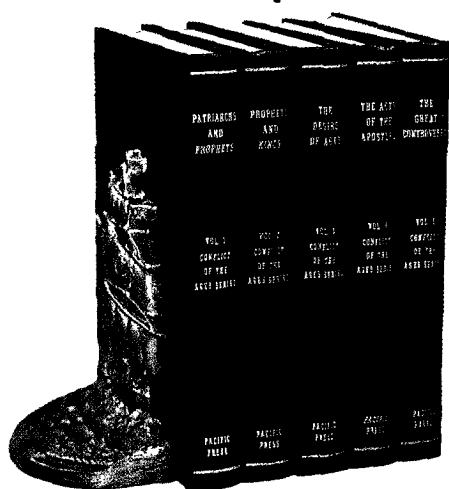
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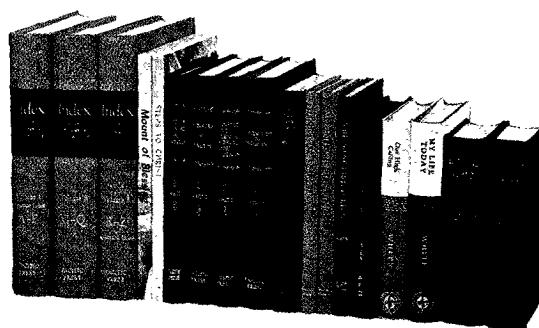
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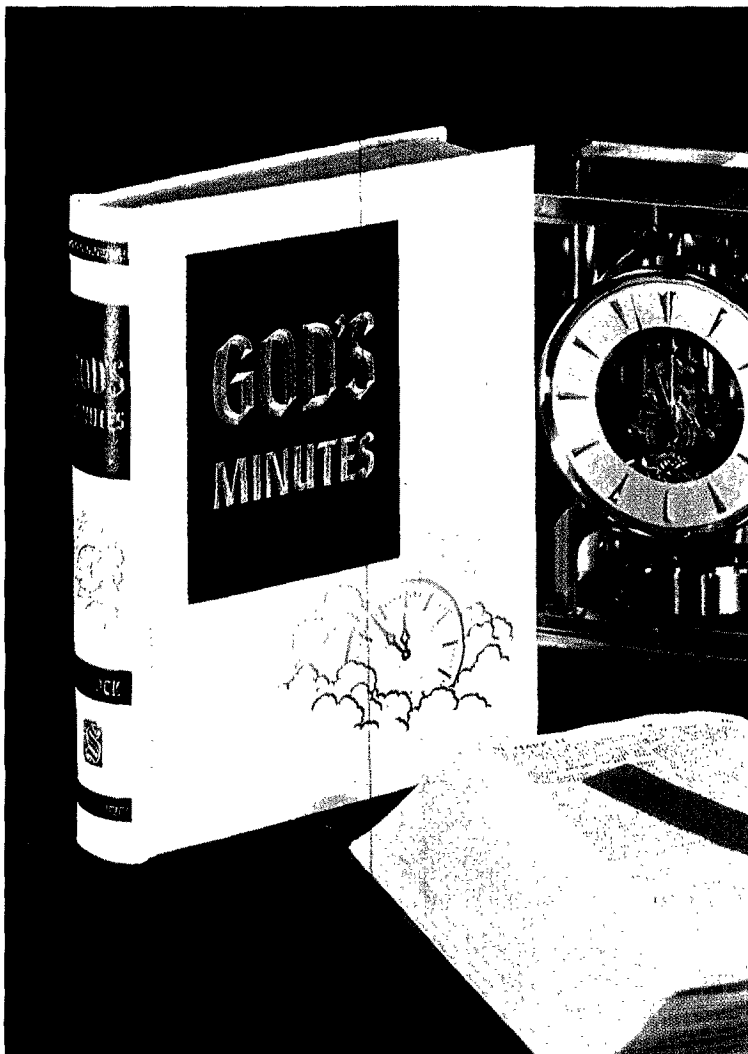
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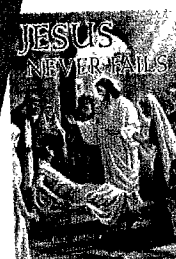
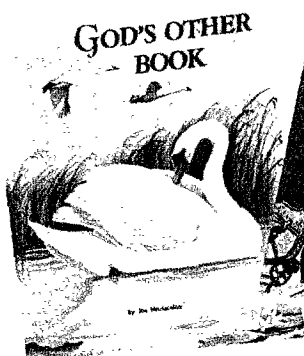
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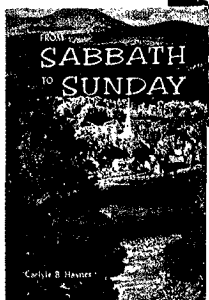
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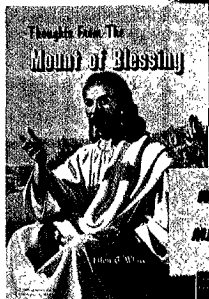
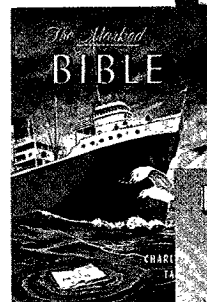
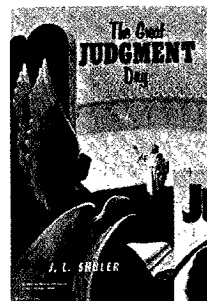
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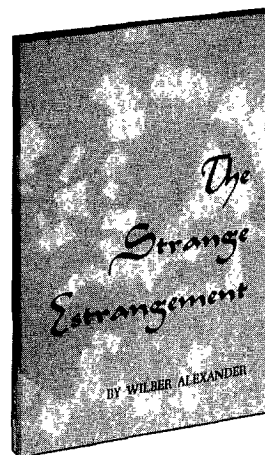
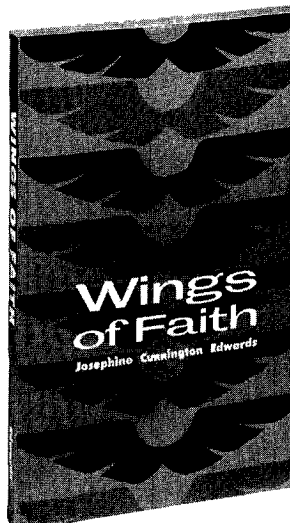
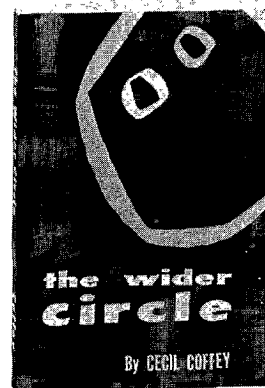
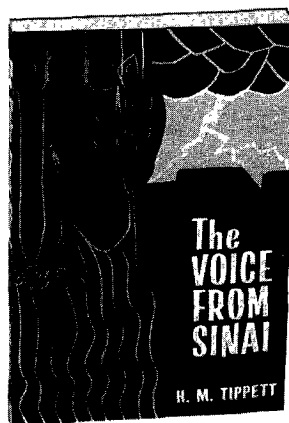
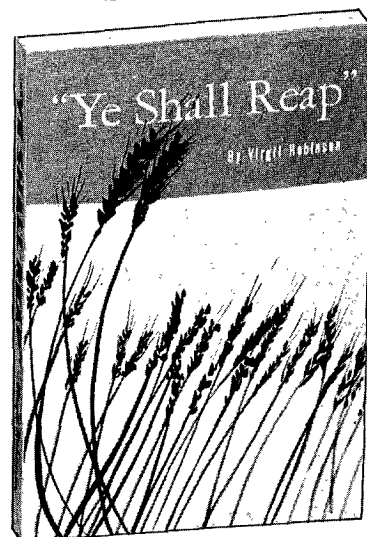
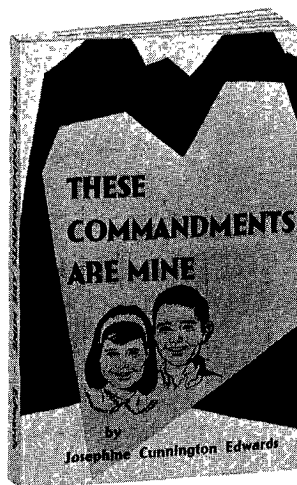
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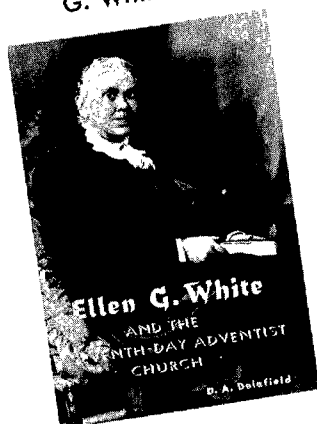
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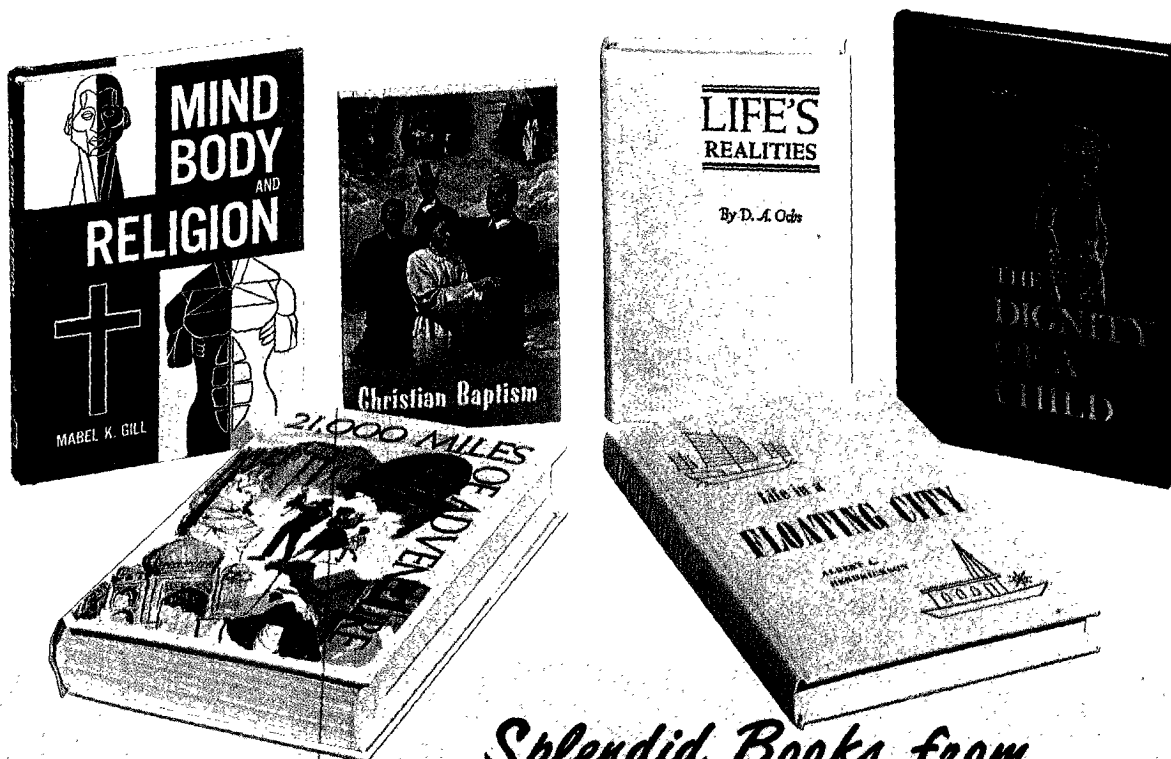
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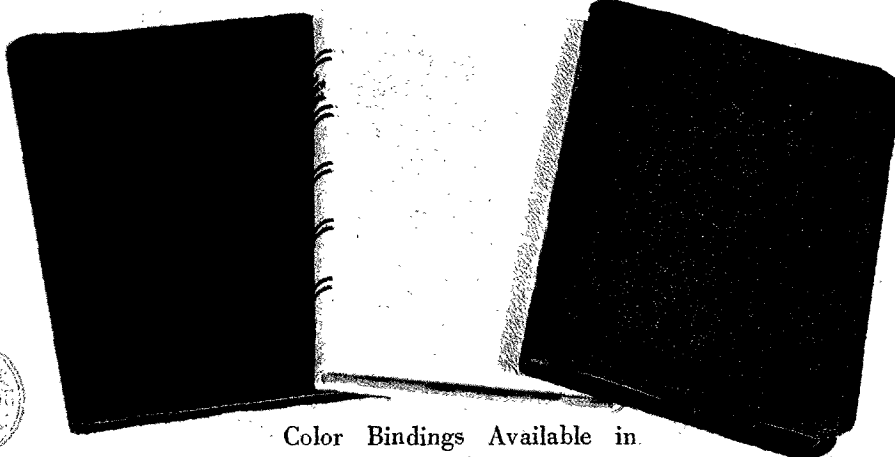
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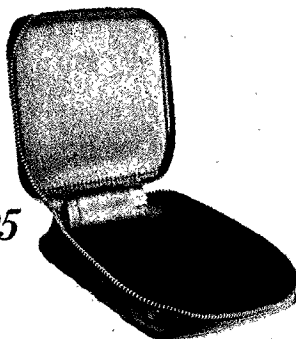
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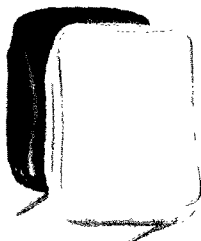
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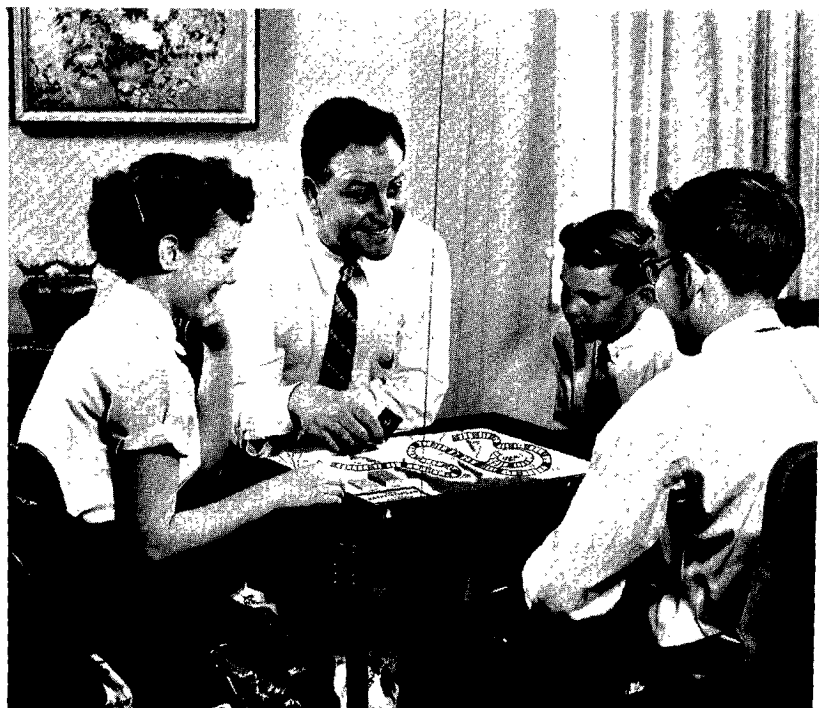
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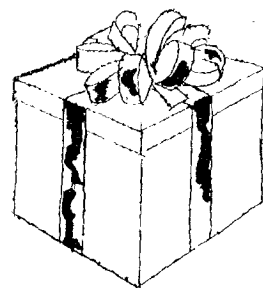
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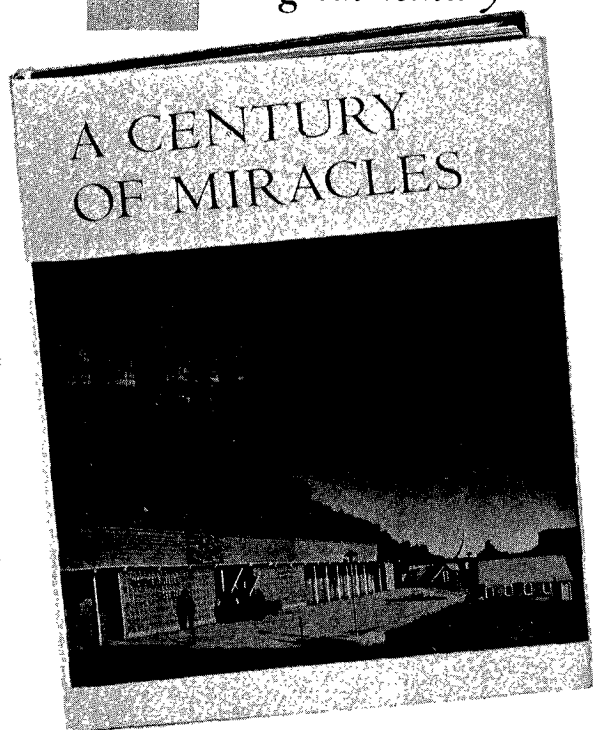
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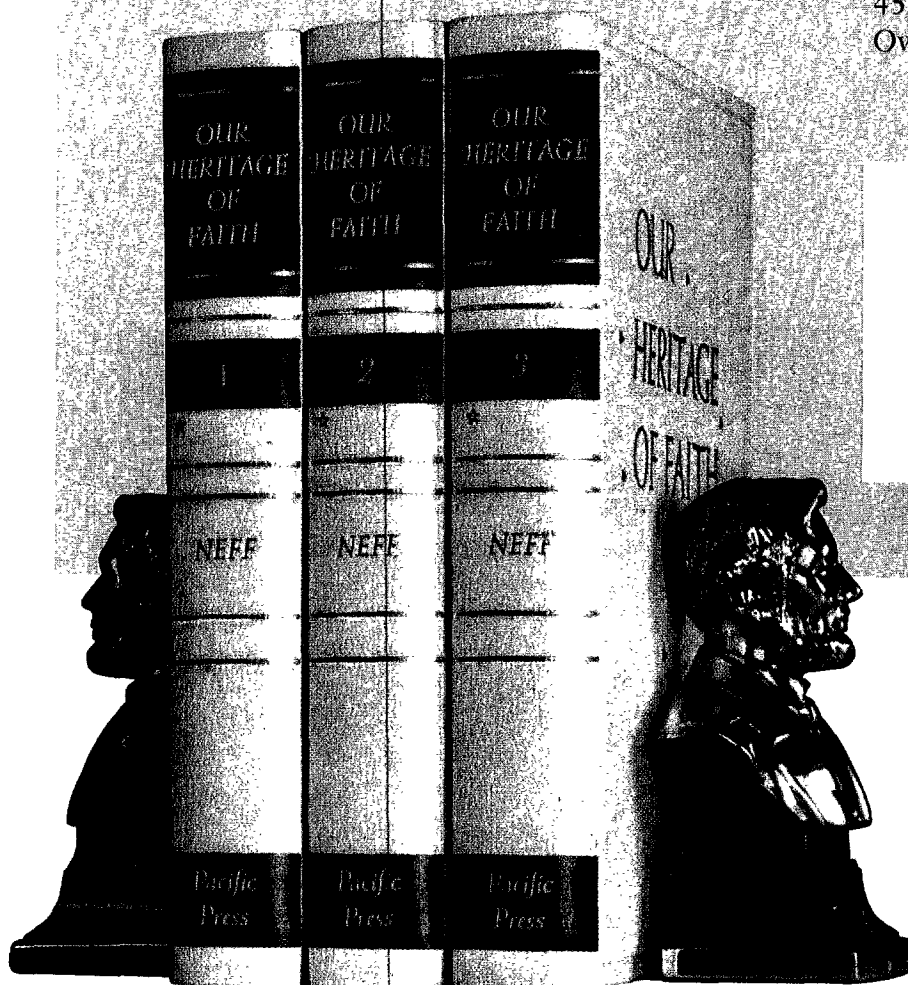
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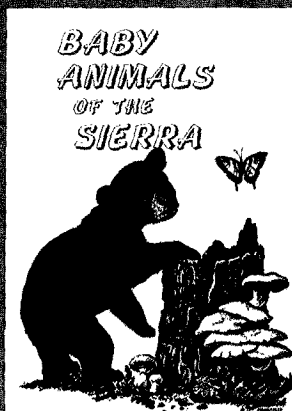
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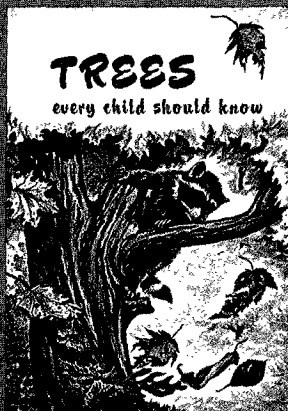
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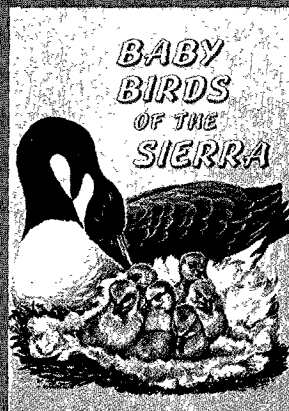
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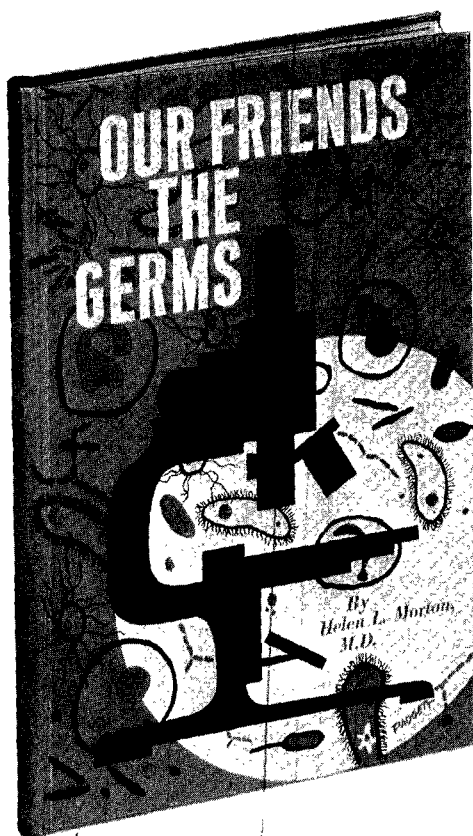
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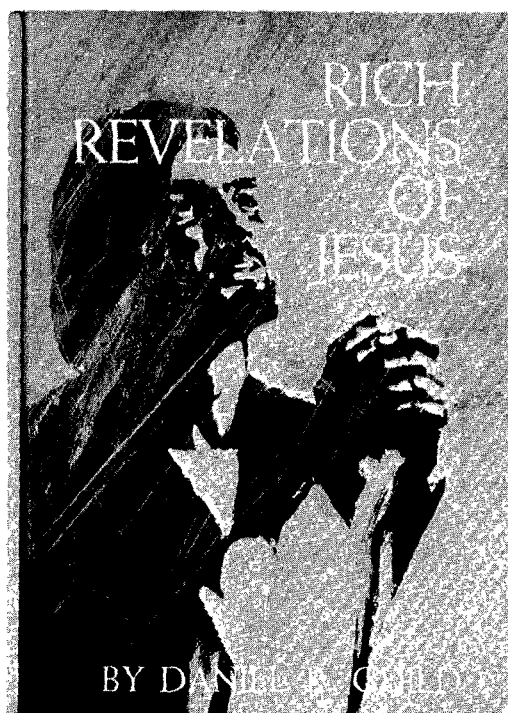
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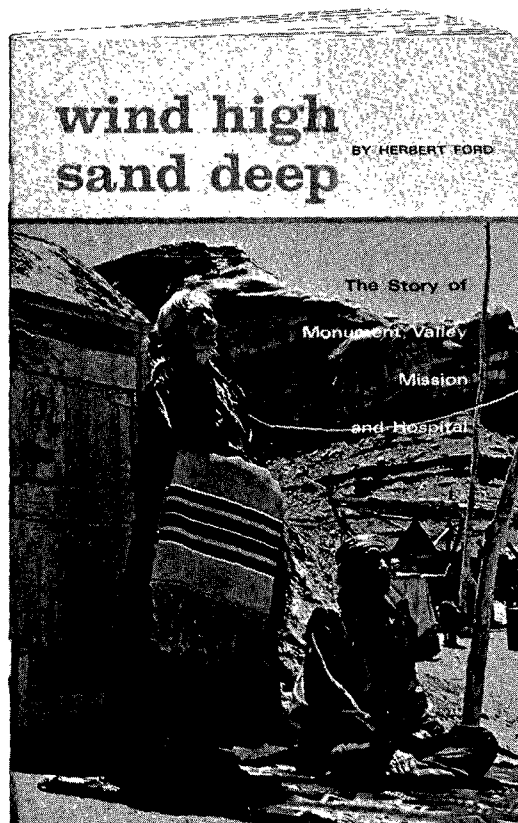
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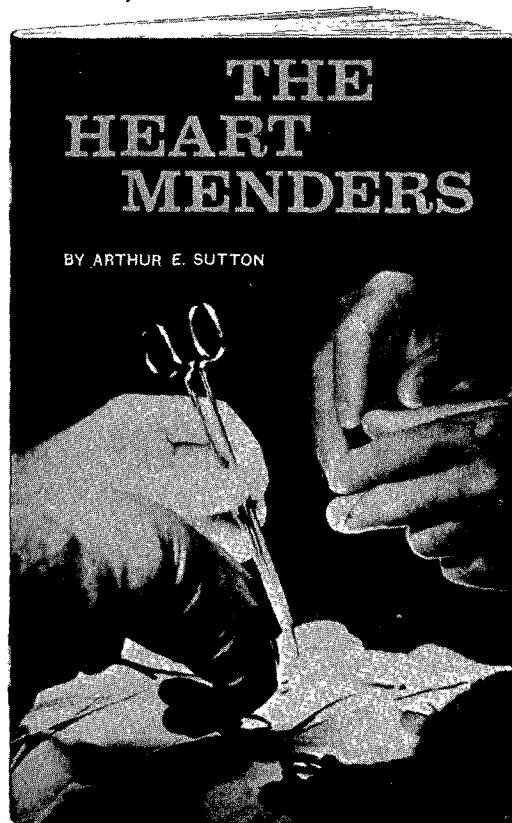
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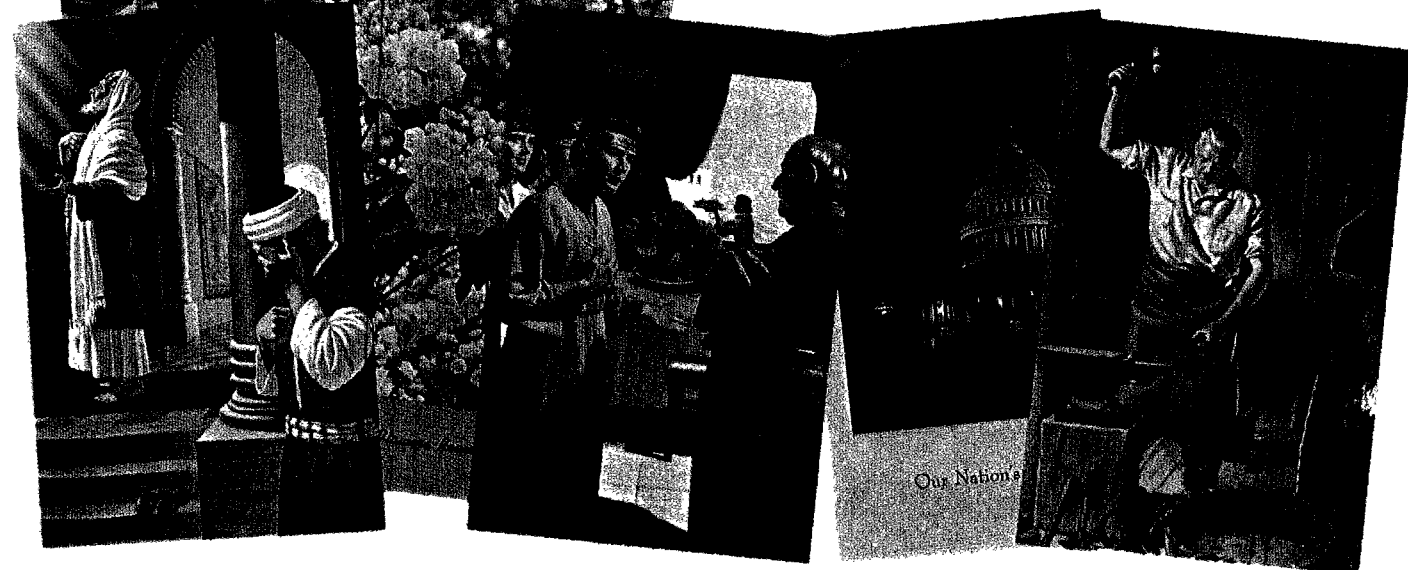
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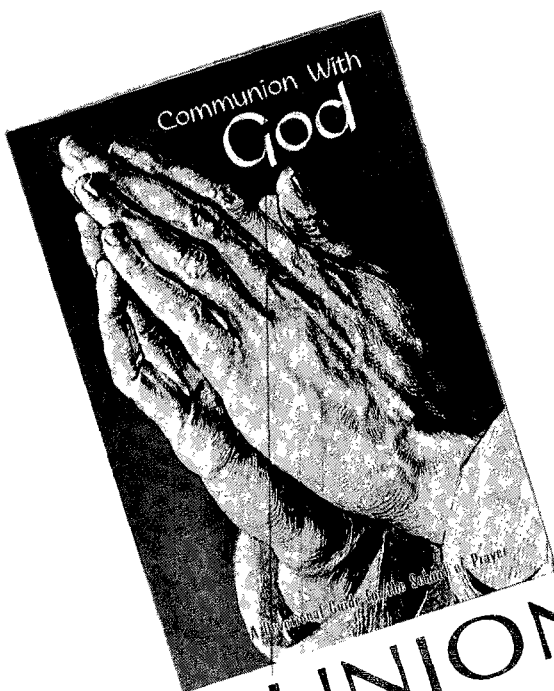
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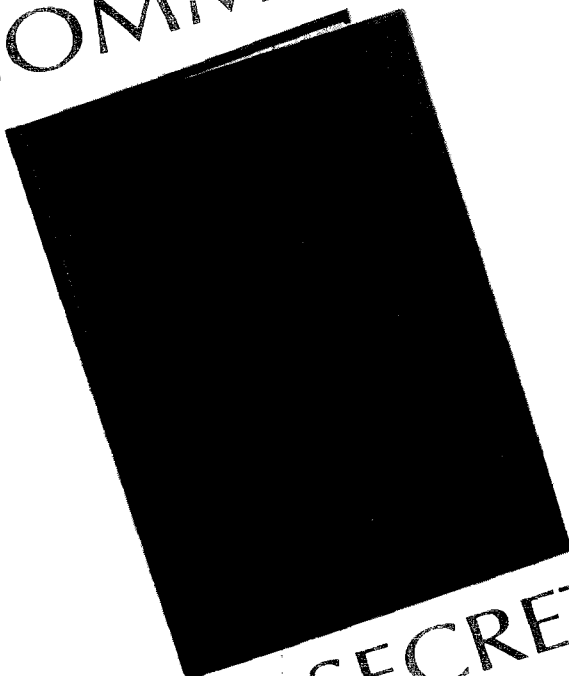
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News of Note

A New Light in South Paraguay

The first day of February marked the opening of a new medical unit in Hohenau, South Paraguay. This is a remote and rural area, in which medical care has been quite unavailable hitherto.

The facility opened with three wards for bed patients, an operating-delivery room, physician's office with examining room, clinical laboratory, and X-ray.

In the first month of service there were 264 consultations, four deliveries, and five surgeries. Some 40 patients a day are now receiving medical care and treatment.

As important as the medical service rendered is the spiritual ministry. Dr. Ira Baillie, medical secretary of the Austral Union, reports that although there are no real towns in the area, and the thousands of people are scattered over a wide area of farm and forest, already a Sabbath school and church have been started, with from 30 to 40 in attendance each Sabbath.

H. E. Rice

First Southern Union Camporee

One of the largest Pathfinder Camporees ever conducted in the North American Division was held April 3 and 4 in the Southern Union, with 1,100 campers in attendance. Pathfinder promotion began in the Southern Union in 1949, and this youth work has steadily grown. Ellsworth Reile, union MV secretary, and his conference leaders are to be commended for an excellent spiritual camp conducted in southern Georgia with representation from every conference.

LAWRENCE NELSON

Fall Council Actions Relating to Spirit of Prophecy

Church leaders from around the world, meeting in the Autumn Council of 1964, gave study to the need for church members of all lands to become better acquainted with the important counsels of the Spirit of Prophecy. Plans were laid for a period of special Spirit of Prophecy emphasis to begin May 1, 1965. The two actions passed October 26, 1964 are:

WHEREAS, the lateness of earth's hour and the imminence of the Second Advent call as never before for the personal acquaintance of every Seventh-day Adventist with the Spirit of Prophecy counsels given by God "for the comfort of His people," "to correct those who err from Bible truth," "to specify what is truth," and "to arouse the people to prepare for the great day of God, which is just before us,"

WHEREAS, These books which often are instrumental in bringing people into the third angel's message will help to keep them in the message, and aid them in preparation for heaven,

We recommend, 1. That all Seventh-day Adventists, both youth and adults, be encouraged to participate in an earnest, heart-searching study of the Spirit of Prophecy writings.

2. That we request the North American publishing houses and their distributing agencies to make the Spirit of Prophecy books available at special discount prices from May 1, 1965 to December 31, 1966.

3. That during this period we encourage our overseas divisions to provide the E. G. White books in the various languages to their members at special discount prices.

WHEREAS, A good understanding of the place and operation of the prophetic gift as manifested in the life and work of Ellen G. White lays the foundation for confidence and for the fruitful application of the counsels in the life of the church member.

We recommend, 1. That throughout the world field all members be encouraged to take the Prophetic Guidance Correspondence Course and that special efforts be made to enroll all new believers.

2. That division fields not now using the Prophetic Guidance Correspondence lessons be encouraged to press forward with the translation and publication of these lessons, aiming, if possible, to introduce this study course in the major languages during the period of Spirit of Prophecy emphasis.

To implement these actions, the publishing houses in North America are making all the E. G. White books available at a 20 per cent discount during the emphasis period. We urge our members to secure these volumes filled with vital counsels, and to study them as never before.

ARTHUR L. WHITE

Large Quantity of Medicines Donated for Mission Use

Five or six years ago, various denominations in the United States approached the country's pharmaceutical houses for contributions of drugs for use in mission hospitals and dispensaries. Some substantial contributions were made, but the drug companies found it difficult to know how much and what kinds of medicines they should contribute to which organization. They finally advised the churches with heavy overseas commitments in medical institutions to form a central committee, with office and storage facilities to receive the contributions of all the drug houses, and that distribution to the various organizations should be made by this central committee.

Accordingly, Interchurch Medical Assistance Incorporated was formed, with the head office in the large church center on Riverside Drive in New York. Warehouse facilities were shared with Church World Service, at the small town of New Windsor, 40 miles northwest of Baltimore.

As a member of this cooperative medical assistance plan, the Seventh-day Adventist Church has received liberal allocations of valuable medicines. In each of the past two years we have received approximately a quarter of a million dollars' worth of goods. There is now a larger stock, and a

larger variety of useful medicine available than at any previous time.

On March 15, W. E. Phillips and K. F. Ambbs, of the General Conference Treasury Department, and the writer visited the warehouse at New Windsor and selected a further \$100,000 worth of useful medications for our mission fields. These should reach our New York warehouse within the next few weeks, and from there allocation will be made to the various mission fields.

We are indeed grateful for the liberality of the pharmaceutical houses, and for the excellent cooperation among the mission boards, which have made this assistance to our overseas medical institutions possible.

T. R. FLAIZ, M.D.



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

CHICAGO—A court's order that a Jehovah's Witness be given a blood transfusion to save her life constituted an illegal invasion of religious rights, the Illinois Supreme Court ruled here. The court said Mrs. Bernice Brooks, of Cicero, Illinois, should not have received a transfusion against her will, even if permission was granted by the Cook County Circuit Court after doctors had warned it was necessary to save her life.

RALEIGH, N.C.—A bill that would have transferred North Carolina's election primaries from Saturdays to Tuesdays was killed by the State Senate. Arguments in favor of the bill were that it would benefit religious groups—including Jews and Seventh-day Adventists—that observe Saturday as their Sabbath and that it would increase the number of persons going to the polls since "weekend plans" would not interfere with primaries.

NEW YORK—Despite the fact that the Bible enjoys the reputation as the all-time best seller, a recent worldwide survey discloses that there are no Bibles in half of all Christian homes. Further, according to the study made by the United Bible Societies, only one Christian in eight possesses a New Testament. In North America, it is estimated that one person out of five has a Bible. The survey, released here by the American Bible Society, estimates that there are 150 million Scriptures currently in circulation in the world.

DES MOINES—A Sunday-closing bill aimed at discount houses and shopping centers was rejected by the Iowa Senate Judiciary Committee by a vote of 7 to 6. An opponent of the measure, which made no provisions for persons observing Saturday as their Sabbath, attacked the bill on the grounds that it "imposed the Christian idea of Sunday worship" on all believers. Another senator called the bill "clearly religious discrimination," after noting that Jews, Seventh-day Adventists, and Seventh Day Baptists do not observe Sunday as the Sabbath.