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REVIEW and Herald



J. BYRON LOGAN PHOTO

A Test of Character

By Theodore Carcich
Vice-President, General Conference

THE supreme purpose of tithing is to develop character and test loyalty to God. Compulsion and pressure have no part in true tithing. When tithing is a matter of clear conscience between the individual and God, the tenth is returned cheerfully to God's church.

The tithe is the Lord's, whether we return it or not. Keeping the tithe does not make it ours, and the condemning knowledge that we are retaining something that does not be-

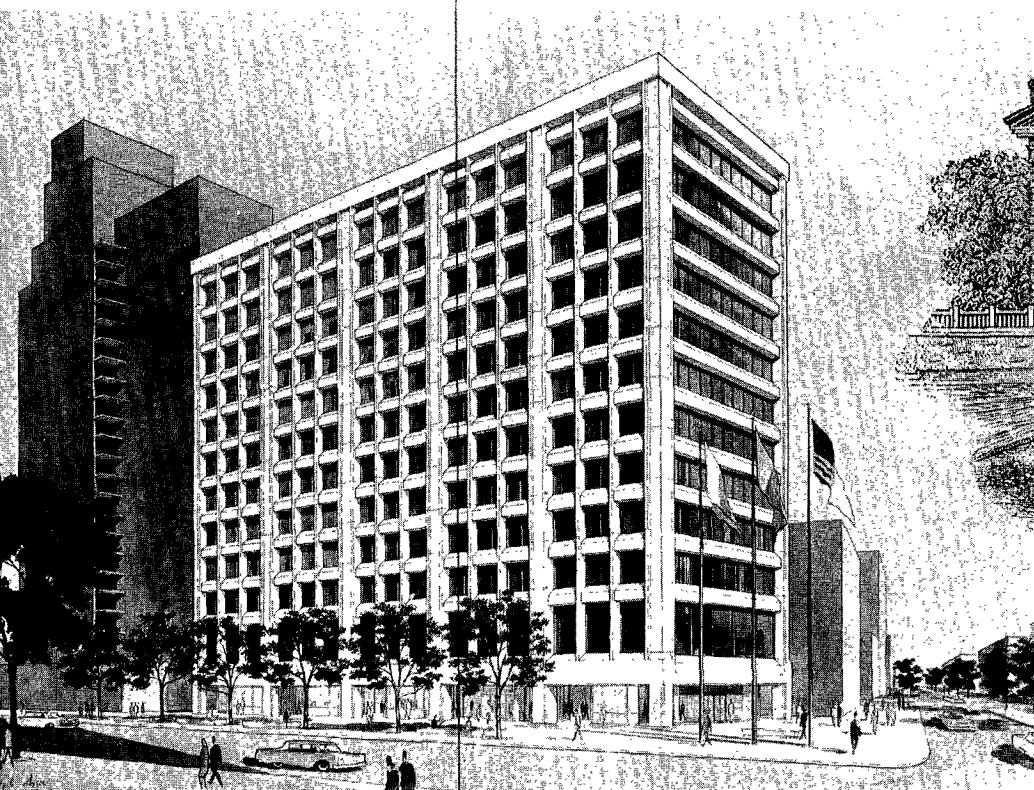
long to us develops a crooked streak in our nature. This dishonest streak is spotlighted in Malachi 3:8: "Wherein have we robbed thee? In tithes and offerings."

Abraham was a tither. "He gave . . . tithes of all" (Gen. 14:18-20). This is the first recorded instance of tithing in the Old Testament. His example destroys the charge that tithing originated as a Jewish institution, and establishes it as a recognized moral obligation already in his day.

Some reason that living in the dispensation of grace frees the believer from tithing. But Abraham lived his life on the basis of faith and grace. In the fourth chapter of Romans he is set forth as an example of men who are saved, not by works of righteousness that they have done, but by grace through faith.

If there was nothing incompatible between Abraham's life of faith and his practice of tithing, surely there
(Continued on page 5)

The year 1965 is the 150th anniversary of the American Bible Society. The story of its growth and its goals is of great interest. Our denomination annually makes a contribution to the Society.
—EDITORS.



AMERICAN BIBLE SOCIETY PHOTO

Above: Architect's drawing of the new home of the American Bible Society. Right: The Garden Street Dutch Reformed Church in New York City where the American Bible Society was organized May 8, 1816.



A Voice

By James Z. Nettinga
of the American Bible Society

THE whole country from Lake Erie to the Gulf of Mexico is as the Valley of the Shadow of Death. Only here and there a few rays of Gospel light pierce through the awful gloom. This vast expanse of our country contains more than one million inhabitants. The number of Bibles sent them by all the Societies in the U.S. is by no means as great as the yearly increase of the population."

These words reflect the missionary passion of 60 delegates at the founding convention of the American Bible Society on May 8, 1816, in New York City—delegates who came from as far north as New Hampshire and as far south and west as North Carolina and Kentucky.

These are the words of a young man by the name of Samuel Mills, who had been sent by the Massachusetts and Connecticut missionary associations to survey the spiritual condition of the American frontier. Mills's journey took him through the most populous parts of the frontier—west across the middle northern States to the Mississippi; south by riverboat along the Mississippi to Natchez; down to New Orleans; east across the southern United States, and home again to Connecticut.

Along his way Mills began to fulfill the need for Bibles by establishing local Bible societies. His diary reads, "Arriving at Natchez on the 16th of February, we introduced the subject of the formation of a Bible Society for the benefit of the destitute of the Mississippi Territory. The professedly religious people of the different denominations appeared anxious for the establishment of an institution of this kind. We left the committee a copy of the Consti-

tution we had with us, to which the one form for the Mississippi Territory will most likely be similar. As those engaged in the formation of the Society entered upon the subject in a very spirited manner, we doubt not the result will be a happy one."

Though successful in his journey, Mills was dissatisfied. He felt that the many local societies were unable to meet the need, and it appeared to him that it was a "perfectly plain case—that for the relief of the needy in our own country and abroad, we must have some general bond of union to bring some portion of the resources of our several Bible Societies to one point—a National Society."

Mills conveyed his passion to a New Jersey lawyer who had been a member of the Revolutionary committee of 1776 and a close friend to General George Washington—Elias Boudinot. Boudinot put his pen to work. After much correspondence, and not without some opposition, he arranged for the call of the founding convention of the American Bible Society. Boudinot's chief concern was that questions of scriptural interpretation might deadlock the convention. At one point when the discussion became rather heated, one of the delegates, Dr. Mason, stood up and said, "Mr. President, the Lord Jesus never built a church but what the devil built a chapel close to it, and he is here now, this moment in this room with his finger in the inkhorn—not to write your Constitution but to blot it out." The final result was a unanimous approval of the resolution that it was expedient "to establish without delay a general Bible institution for the circulation of Holy Scriptures without note or comment."

In 150 years the essential challenge that inspired Samuel Mills and the 60 founding fathers has not changed. Today the advances of modern science have so expanded the life span of most of the world's people that by the end of this century the population of the world is expected to double—from a total of 3 billion in 1966 to 6 billion in the year 2000. As in Mills's time, a majority of this growth is expected in today's frontier areas, and as it was then, the challenge is to bring the message of Jesus Christ to spiritually uncommitted people.

The four major tasks of the Bible Society—translation, publication, distribution, and encouragement in the use of the Scriptures—manifested themselves immediately. With a generous grant from the British and Foreign Bible Society, with the support from the existing churches, and through the already established local Bible societies the new organization distributed 26,800 Bibles, 14,392 Testaments, and 321 Portions—all without note or comment—within the first four years.

Impressive as this first achievement was, it was hardly enough to fill the need. By 1821 population growth was still vastly outstripping Bible distribution. As it has done consistently throughout its lifetime, the American Bible Society changed its methods to conform to the times. It became evident that reliance on the local auxiliaries for



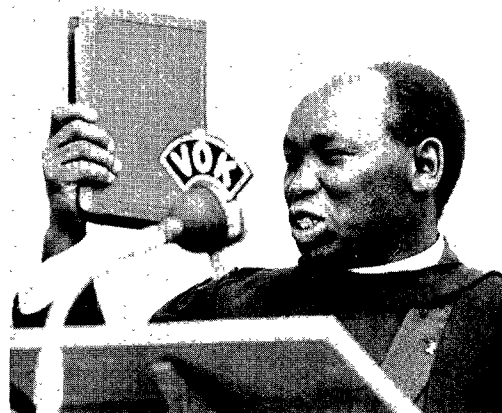
AMERICAN BIBLE SOCIETY PHOTO

A Scripture translation team in Latin America.

John T. Mpaayei, secretary of the Bible Society in East Africa, presents the new Meru Bible.

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to All the Earth



AMERICAN BIBLE SOCIETY PHOTO

Above: A Bible distributor in Pakistan.



AMERICAN BIBLE SOCIETY PHOTO

The Bible boat, *Light on the Amazon*, distributed more than 65,000 Scriptures on one trip.

Right: Students distributing Scriptures to fishermen by a lake in Mexico.



printing and distribution would not be enough. For this reason the national officers of the Society decided to place an increasingly heavy burden on solitary commissioned traveling agents to distribute the Book across the continent.

With agents in the field, merchants, circuit-riding ministers of all denominations, plain wanderers, and dedicated people of faith, the work of the Society began to take on the personal character that has marked its entire history. The Bible began to pass from one living hand to another, and with it, words of conviction and a look of faith.

One example will illustrate the method. The Reverend Joseph A. Patterson, stationed in Pittsburgh in 1821, was one of these men. As Patterson put it in his own record, "The spring emigration westward will soon commence. May the Lord provide for the poor going into the wilderness. Almost all the Bibles from Philadelphia and New York, and many from the Pittsburgh societies, with the exception of a few for the aged, have gone down the river.

"Once on the shore of the Ohio I saw a rough-looking young lad sitting by a raft. I observed to him, 'You have leisure?' 'Yes,' replied the boy. I asked, 'Can you read?' He said, 'Yes.' 'Have you any book?' 'No.' 'Will you accept a Testament?' I gave him one, with some advice as I usually do. Then the boy asked me, 'Where do you get these books?' I replied, 'From the Bible Society.' 'I do not know what a Bible Society is,' said the boy. After giving him information, he asked, 'Where do they get such money?' And I replied, 'God puts it into the hearts of people to send them money.' 'Then take this dollar and give it to them.' I observed him afterwards, diligently reading."

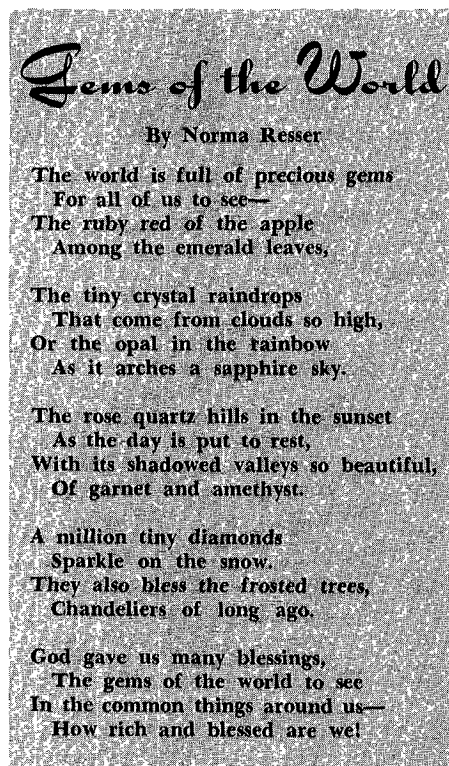
Distribution Overseas

The next great expansion of method for the American Bible Society, once it was firmly organized at home, was the implementation of foreign distribution. At the founding meeting of the American Bible Society, William Jay, projecting ahead, had said, "The Society is to be a foreign as well as an American Society, and why should it not be? Are the Christians of America under fewer obligations than their brethren in other countries, to extend the blessings of their religion beyond the confines of their own country?" Like the book to which it is dedicated, the American Bible Society was to be a voice to all the world. In 1833 the Society's first

agent left for South America. Two years later another agent left for Turkey. The Society is now at work in 130 countries outside the United States.

Translation

Ever since its beginning, one of the major tasks of the American Bible Society has been concern for the translation of the Word into forms all men



can understand. Translating the Bible into a tongue that has never before been reduced to writing is a real test of the translator. It demands almost saintly qualities—intense concentration and mental discipline, a drive toward precision, the ability to sense the cultural as well as the formal meanings of a word, and the imagination to render so-called untranslatable words into meaningful local images.

Following the complication of the grammar, the Bible translator works with a native team searching for the finest translation for each word, one that will convey the meaning intended and that will, in addition, have the right cultural connotation. The entire translation—concepts, theology, verbal linguistic accuracy, and spirit are checked by a team of scholars in the region of the translation. A little later the day finally comes when page proofs are delivered to the missionary and his team. In presses

around the world the verses are finally pressed onto paper. Though translation is the work of the separate denominations, the printing and distribution, the coordination and scholarly aid, are made possible by Bible Society funds and services, for the work is too large for any single denomination and all share the benefits of locally accessible Bibles. Here, perhaps, the unity of spirit and outlook of the Society is evident. In servicing the efforts of translators of many denominations the Society helps to make the Book available to all who want it. It cuts across all denominational lines. In this way the Society is able to serve the more than 70 participating denominations in their missionary education and evangelistic work.

The Joy of Receiving—and Sharing

Nothing can describe the joy of the people who receive the Word for the first time. Christmas took on a new meaning in December, 1962, when the Bible came to the Kissi people for the first time. As the missionary translator reported, "What prayers! These men poured out their hearts in prayers that would have been beautiful in any language. One thanked the Lord 'for the Word in our own language,' and another for the work of the five teacher-editors and myself. They literally prayed the Book up hill and down dale in its future travels in Kissi country, and asked for God's blessing on it. After the last prayer, someone spontaneously led in a song of praise. Later, one of them said with joy, 'I can open this Book anywhere and understand it.'"

This is the kind of experience that motivates the thousands of agents, colporteurs, and volunteer church distributors who dedicate their lives to the distribution of the Scriptures as they attempt to place it, in time, in every human hand.

That motivation and that passion are as necessary today as they were 150 years ago. Sixty million people are added to the population of the world every year. In the gap between those two numbers lies the challenge of the future for the American Bible Society. During the past 20 years many new nations have been added to the roster of the world. The rise of these nations is often signaled by violent upheavals. Revolution has become a daily fact of modern life. Not a month goes by without masses of people registering protest against the imperfections of society.

The focus, symbol, and inspiration of this great international revolution

are the old colonial regions emerging into nationhood. It is here that one can see both what the Bible has wrought and how desperately the Bible is needed. Bibles placed in the hands of Africans during the past century, through the zeal of Protestant missionaries, were, as an Undersecretary of State for African affairs in the United States said, "One of the most explosive forces introduced to that continent."

No one who has once known freedom in the Christian experience can ever again be enslaved. Missionary schools taught the children how to read. Reading taught men how to think. Thought has led men to independence. Though the evolution of many African leaders and revolutionaries can be traced back to the mission school, there are still too few Christians on the African continent. But upheaval, cultural strain, and education have created millions of spiritually uncommitted people. To these, then, the Bible societies and the churches must address themselves in the "new age."

The varied needs for the Bible in this new age are as diverse as the despairs and disillusionments that mark it. Constant revolution and sudden participation in the atomic age creates a dislocation that only the spiritual continuity of Christian belief is able to heal. The rapid transition from primitive to modern life is severe. Millions of people caught in this trap suffer emotional shock. New desires breed new needs, and these needs—previously unknown, newly felt, and greatly misunderstood—create an explosive and dangerous fear. Wrenched from their old way of life, the people who fear hover constantly on the thin lip of violence.

It is here, in this new world of a new age, that the Bible meets its greatest challenge. To these people who have come recently from the bush, the Bible may speak with special eloquence and appreciated relevance. Many of the figures of speech, many of the actions of the Biblical characters, are not at all far removed from the customs and ways of life of the primitive parents of the new African generations. But for those who have been evangelized, the Bible can prove a small island of spiritual constancy in a world of violent contrasts.

Though the contrasts are severe, there is one constant in the African heart—a deep religious feeling. It often takes a wild form, and images of darkness based on deep religious needs give way swiftly and dramatically to the shining images of the God of all light and salvation.

But there is also a danger in this hunger—the danger that alien philoso-

phies will poison these newly awakened minds. Non-Christian nations, for example, spend one and a half billion dollars a year distributing literature highlighting atheism. No man wants darkness in his heart. The Bible Society's mission is to make certain he gets the right light.

Meeting the Challenge

To answer all these challenges the American Bible Society must devise new instruments and new devices for the dissemination of the Word. It must make itself as modern as the new age; it must make the relevance of the Bible to our times clear to all men.

The cities of Latin America exemplify one of the major problems of our times—the desperate need for the Bible of the newly urbanized masses. Here spiritual values become subjected to all the pressures of physical deprivation. How can distribution be increased to reach all the new Christians, as well as keep the old ones supplied? To meet the needs of the growing numbers the American Bible Society has established the Penzotti Institute of Latin America for the training of nationals in the distribution of the Bible.

To provide the necessary help in translating and revising the Scriptures in more than 500 languages, the American Bible Society has aided in the establishment of translators' institutes, in which nationals are trained in the art of Bible translation. One of

the most important tasks of the new age is the revision of the Bible texts into the everyday language of people. This is the most direct way of making the Bible contemporary. Since the thought it contains is timeless, the language should not seem ancient. All over the world, from Mexico to the Philippines, from South Africa to North America, the message of the Bible is being put into the common language of the people.

Education, new methods of distribution, new methods of reaching the new masses, new Bible societies, and new colloquial Bibles are building for a new age. Today's frontiers are spiritual and their bulwark is the Bible. Across the world and back home millions ignore Christ completely; thousands spend their lives far from any church or minister; hundreds of groups are cut off by language or by disability. The need for the wisdom, love, and hope of the Bible has never been greater, nor the opportunity to sow the seeds of Christianity more promising. To these people, and millions like them the world over, all of whom are learning the meaning of their own individuality, the gospel is their guide. We must see that they get it.

On the 150th anniversary of the American Bible Society there is no better time for every Christian to renew his faith in Jesus Christ, read His Word, and share it with others around the world.

A Test of Character

(Continued from page 1)

can be nothing incompatible with our tithing in the dispensation of grace. Such senseless excuses as "We are not living under the law, therefore we need not tithe" reveal a greedy nature that would retain the Lord's money at any cost, even at the cost of honesty and self-respect.

Few men desire to be known as cheats, frauds, or swindlers. All wish to be identified as upright, conscientious, honorable, and just. How we shall be classified in the books of heaven depends upon our relationship to God's tithe.

But tithing is far more than simply returning money to God. Tithing is an act of worship. God wants more than our tithe. He wants us. Money apart from the giver is not a complete sacrifice. The giving of money, however much needed by God's church, is never accepted by God as a substitute for the gift of oneself. On the other hand, when we do consecrate ourselves to God He wants all of us—our money included. The one

cannot be separated from the other.

Life takes on a new meaning when we sense that possessions constitute a trust from God, and that the faithful discharge of this trust prepares us for heavenly citizenship. Are you faithfully returning an honest tithe to God? Have you made arrangements so that upon your death your property and possessions will benefit God's cause? Soon the Lord will say to many, "Well done, thou good and faithful servant . . . : enter thou into the joy of thy lord" (Matt. 25:21). Will it be said to you?

"Give as you would if an angel

Awaited your gift at the door;

Give as you would if tomorrow

Found you where giving would
be no more;

Give as you would to the Master

If you met His searching look;

Give as you would of your substance

If His hand your offering took."

—Author Unknown



FIGHTING

the

Good

FIGHT of FAITH

By Kenneth W. Wilson

WITH a church steeple as the cover design, *Look* magazine for July 27, 1965, features "the Battle of the Bible." It characterizes its lead article as "a blunt report on Protestant turmoil," and poses such searching questions as "Is your God a myth?" and "Can the church survive?"

Prominent leaders in the large denominations, *Look* Editor T. George Harris points out, are convinced "the church will not survive as it is. Holding itself aloof, . . . it no longer reaches into the human situation. Radical young theologians want to abandon the word 'God' because church-going millions use it as a nickname for superstition. Conservatives, shocked, fear that the 'new theology' degrades Christ to a 'myth.' Result: a full-scale battle of the Bible over the purpose of the church and the living test of truth."

The article goes on to cite names and issues involved in a complex "reformation" that brings "harsh new divisions over what is truth, and what a church must do about it." Clergymen are afraid to tell their congregations of the conflicts going on—many of them having quit their posts because of "friction between the old and the new guard."

Not necessarily the leader in the "new guard," but certainly a vocal spokesman is the English churchman Bishop John A. T. Robinson. His shocking best seller of three years ago, *Honest to God*, and his second book, *The New Reformation*, continue to raise storms of controversy in Protestant religious circles.

The conservative Christian stands in amazement as he sees theologians in high places within the church apparently trying to demolish the very foundations of faith. Bishop Robinson and others deny the existence of

the traditional God. Parts of the Bible record are labeled as "myth." Christians are told that they must be willing to abandon "even our most cherished religious categories and moral absolutes."

Robinson's ideas are largely a popularization of those of Bonhoeffer, Bultmann, and Tillich. The logical conclusion of this theology leads to total collapse of traditional Christian belief. "So," says the *Look* editor in summation, "the average unconscious no longer learns to seek forgiveness from a wrathful God above. Our generation knows a cold hell, solitary confinement in this life, without God to damn or save it. Until a man figures out the trap and hunts what Tillich calls 'the Ultimate Ground of Being,' he has no reason at all for his existence. Empty, finite, he knows only that he will soon die. Since this life has no meaning, and he sees no future life, he is not really a person but a victim of self-extinction."

Assaults Not New

Now, assaults on God's Word and truth are not new. The first lie, told as part of the deception that induced our first parents to sin, was a flat contradiction of God's plain statement (Gen. 3:1-5). And the struggle has been raging with varying degrees of intensity ever since.

From time to time dramatic confrontations of the champions of truth and error have attracted public attention. Such were Elijah's challenge to the priests of Baal on Mount Carmel (1 Kings 18) and the protracted conflict between Moses and Pharaoh (Ex. 7-14). More often, however, the warfare has consisted of behind-the-scenes attrition like the accusation of the high priest Joshua before the angel (Zech. 3).

The apostle Paul was fully aware of

the danger threatening the church from without, but especially from within. He plainly told the elders of Ephesus to be on guard against "grievous wolves" attacking the flock; and he pointed specifically to those who would arise among themselves, "speaking perverse things" (Acts 20: 28-30).

It is this infiltrated enemy, this "fifth-columnist," this "wolf in sheep's clothing," that gives the loyal defender of a stronghold the greatest difficulty. An enemy wearing the uniform and insignia of the defenders is hard to identify. The loyal troops are reluctant to strike down one who pretends to be one of them. It is only when the true nature of the attacker manifests itself in overt acts, or when the light of scrutiny pierces the darkness shrouding his dealings, that the falsity of the enemy's disguise can be surely recognized.

It should not be necessary at this point to remind ourselves that our enemy is a master of deception whose methods are so artful that they threaten to "deceive the very elect" (Matt. 24:24). We know that "none but those who have fortified the mind with the truths of the Bible will stand through the last great conflict" (*The Great Controversy*, pp. 593, 594). Therefore it is imperative for each Christian to be alert and on guard. He should look to the condition of his equipment.

The only weapon available to the soldier of the cross is the "sword of the Spirit, which is the word of God" (Eph. 6:17). And his defensive armor consists of such old-fashioned elements as truth, righteousness, and salvation, and "above all . . . the shield of faith" (verses 13-17).

Are these items of equipment inadequate in the contest against modern weapons? Does the Christian sol-

dier appear as incongruous as a Roman legionnaire standing up against an armored tank? Perhaps so, but appearances are often deceiving. "Molotov cocktails" stopped Hitler's panzers in the streets of Stalingrad, and David's simple sling toppled the giant Goliath. Notice again the text about the Christian soldier. Verse 16 contains the promise that with "the shield of faith . . . ye shall be able to quench all the fiery darts of the wicked."

Another wonderful promise about the spiritual struggle is found in 2 Corinthians 10:3-5. Here we are promised that, regardless of appearances, "the weapons of our warfare are . . . mighty through God to the pulling down of strong holds." And of particular significance in the present clash of philosophies is verse 5: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Faith Will Guarantee Victory

Here is the answer to the enemy's challenge: faith, abiding faith in God's Word, will guarantee victory. "Scripture says, 'Everyone who has faith in him will be saved from shame'—everyone: . . . because the same Lord is Lord of all, and is rich enough for the need of all who invoke him. For everyone, as it says again—'everyone who invokes the name of the Lord will be saved.' How could they invoke one in whom they had no faith? And how could they have faith in one they had never heard of? And how hear without someone to spread the news? . . . We conclude that faith is awakened by the message, and the message that awakens it comes through the word of Christ" (Rom. 10:11-17, N.E.B.).*

Yes, the Scriptures call for active, implicit faith in a divine Saviour. Any concept of Christ short of divinity clothed with humanity is unscriptural and unchristian. The apostle John warns against this teaching and applies an unequivocal label to anyone who propounds it: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 John 7). "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (1 John 5:10).

The conflict, then, boils down to a matter of belief in the divinely inspired Scriptures. The *Look* article puts it this way: "But there's a miss-

ing link. 'I can't imagine dying for my "Ultimate Ground of Being"' says a well-read Kentucky pastor. Others agree. . . . The brain cannot supply the final irrationality, the act of faith that affirms a man's reach beyond himself."

It is on the basis of living faith that the Christian can triumph over the assaults of error. "The victory that defeats the world is our faith," the apostle affirms, "for who is victor over the world but he who believes that Jesus is the Son of God?" (1 John 5:4, 5, N.E.B.).*

This kind of faith enables the Chris-

tian to see beyond the uncertainties and perplexities of this present world to "new heavens and a new earth, wherein dwelleth righteousness"—"according to his promise" (2 Peter 3:13).

The Christian soldier has only one alternative to complete capitulation to the forces of the enemy: He must "fight the good fight of faith" (1 Tim. 6:12). And it is the duty of every soldier of the cross to go into the fray, actively seeking to rescue souls from the delusions of evil—to give a confused world the assurance of faith in God's unfailing Word.

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

People Are Valuable

IS THERE anything more *over* than a vacation? All those long, lazy summer days are just a memory, or will be within almost a matter of hours. Schoolltime again. There's a great deal of excited anticipation to assuage the nostalgia one feels for summer fun; there are new adventures waiting, new worlds to conquer (they may even be calling you Alexander [the Great] before *this* school year passes into history). There's certainly no law against aiming high. How to go about successful living this school year—that's the problem I'd like to consider with you. At least I'd like to consider one phase of the matter.

Displaying genuine respect and consideration for others is a technique that brings happiness to the protagonist, and where there's happiness there's usually a fair degree of success. I'm not speaking of respect for people older than yourself, or those in positions of authority. I'm assuming correctly, I hope, that this topic has been settled once and for all by training in both home and school. What I have in mind is the deliberate and planned philosophy that your contemporaries are valuable.

If that seems a strange word to use in this connection, let me assure you that it's one I've chosen after much thought. Valuable things, you see, are treated with consideration. The people you will meet in school are valuable. The extent of their worth will vary; that is to be expected. But every person in your orbit can contribute something that will enrich the whole pattern of your personality. Each person *can* contribute; whether he will do so depends on your attitude.

This concept calls for a completely honest evaluation of your attitudes

by Minnie Hood

toward others. If you've always made it a practice to show genuine concern for the welfare of all, you've certainly made a good start toward receiving "personality contributions" for yourself. If you have cultivated the habit of being genuinely interested in the lives of friends (not gossiping-interested) I'll wager you have numbers of friends who are sincerely interested in your life.

Then there's team spirit. In such a large world there isn't much place for the me-first and me-only attitude. Respect for others may necessitate your sacrificing personal gain so the group as a whole may realize a greater gain. This sounds simple, if a bit grandiose, but it can be rather troublesome. Most of us would just as soon settle for star billing.

People, individually and collectively, are worth while. They have their strengths, their skills, their talents. They are this old world's most precious resource. When I'm tempted to regard someone as a bit inferior I remember a statement made to me years ago by a friend. She said, "I've never met anyone who couldn't do at least one thing better than I can." In my contacts with others it's amazing how true her statement has proved to be.

Would the Lord have made man in His own image if He hadn't planned for each person to be worth while? It follows, then, that you are in contact with great riches wherever you are—the riches that reside in the personality and talents of each person you meet. You're a fortunate young person.

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

PAUL'S instruction to Titus as a minister of the gospel encompassed not only his own responsibilities as a minister but those of local elders as well. It includes instruction on church organization, and the responsibilities of individual members in the church and at home.

Titus was instructed to "set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The instruction appears to be a repetition of that which Paul had given Titus by word of mouth before his departure from Crete. It is evidently repeated here to inform the Cretans that Titus' work of organizing churches has authority from Paul, who had been the leading minister in the raising up of the Christian groups throughout the island.

Simple as this plan of church organization appears to be, it reflects God's plan of order. Each local church was to have a duly ordained local elder as its leader. Apparently the "appointing" of the elder also included the ordination of the elder for service in his local church. With respect to the need for organization, two years before the General Conference of Seventh-day Adventists was formed, Ellen G. White wrote:

"I was shown that some have feared that our churches would become Babylon if they should organize; but those in central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments."—*Testimonies*, vol. 1, p. 270.

Thus it has always been. Disorder and lack of organization lead to confusion and disintegration, but "order is heaven's first law." It was upon this simple but fundamental organization that the work in Crete was to be based, so that the churches may be established and the work of God advanced.

No doubt a more complete organization in Crete would follow as the churches grew, for just previous to this Paul, writing to Timothy on the same subject, had included the setting aside of deacons as well as elders (1 Tim. 3:8-10). Deacons had been ordained very early in the experience of the Christian church (see Acts 6). Nor was even that the beginning of church organization, for many centuries had passed since Jethro advised Moses to set up a representative form of organization that



COURTESY OF THE STANDARD PUBLISHING COMPANY

A few years before, Paul and Titus had planted the gospel on the island of Crete.

Good Counsel

for a Young Pastor and His Parishioners

By Hugh J. Campbell

has provided God's church a pattern ever since (Ex. 18:13-27).

God's remnant church has inherited a rich legacy of representative organization, the details of which have been filled in through the promised gift of prophecy in these latter days. For this endowment of law and order in representative government under the leadership of God, each

member of His remnant church today can be eternally grateful.

Counsel to Various Groups of Members

Paul's description to Timothy and Titus of what God expects in the elders of His churches provides a picture of men who are saved by grace but who also are saved to serve. They

are blameless in their personal lives. Their Christian experience begins in their own relationship to Jesus Christ and emanates through their homes into the church and community they serve. Their homes are model Christian homes that have not been torn apart or disrupted by quarreling or by divorce. They are homes where love abides, where husband and wife respect each other and stand together in the training of their children. Children are taught the law of the Lord and therefore they honor father and mother. They know who stands at the head of the family and they respect law and order in the home, in the church, in the community, and in their native land (Titus 3:1, 2.)

Like his instruction to elders in the first chapter of the book, that concerning the "sound doctrine" in the second chapter centers in the home and its influences. Turning to the members of the churches in Crete, Paul counsels the older men to "be temperate, serious, sensible, sound in faith, in love, and in steadfastness" (Titus 2:2, R.S.V.). The older women are bidden to "be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, and so train the young women" (verses 3, 4).

It is noteworthy that the training of the younger women was to be done by the older women, not by the elders or by Titus. The most effective method of training young women is in the home, where practical Christian living and working are demonstrated by godly mothers. The training the young women were to receive was "to love their husbands and children, to be sensible, chaste, domestic, kind, and submissive to their husbands." What better training could be given to those who are to be the queens in the homes of the rising generation? And in what way could it be done more effectively than by a practical demonstration?

The instruction given Titus for the young men is short but comprehensive. He was to "urge the younger men to control themselves" (verse 6, R.S.V.). Remembering that young men are hero worshipers, Paul lays part of the responsibility of training the young men on Titus himself. "Show yourself [Titus] in all respects a model of good deeds, and in your teaching show integrity, gravity, and sound speech that cannot be censured" (verses 7, 8).

Certainly Paul's instruction to Titus that he should "urge the younger men to control themselves" was timely then, and it is timely now. The principle of self-control is as eternal as God Himself. Surely in this day when the world takes the "so

what?" attitude toward self-indulgence there is need that young men control themselves, and that home training lay the foundation for that control.

Paul's instruction through Titus to the elders of the church included the question of drink as an important phase of temperance. He states that elders should not be drunkards (chap. 1:7). The older men were bidden that they be temperate (chap. 2:2). The older women were admonished not to be slaves to drink (verse 3).

Paul's instruction to Titus for the households of the church members included counsel with respect to slaves and servants. He anticipated that the influence of the home would affect the living of the lowliest members in the home. Possibly some slaves, through the ministry of Paul and Titus, had already accepted the gospel of Jesus Christ, and needed counsel as to their responsibilities. "Bid slaves to be submissive to their masters and to give satisfaction in every respect; they are not to be refractory, nor to pilfer, but to show entire and true fidelity, so that in everything they may adorn the doctrine of God our Saviour" (chap. 2:9, 10, R.S.V.), wrote the apostle. Being a Christian does not depend on station or position, be it high or low, but on one's relationship to God.

The Suppression of False Teachings

Paul next instructs Titus on meeting the claims of false teachers. The elder of the church "must hold firm

to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it" (chap. 1:9, R.S.V.). The first principle for meeting false teachings and false teachers is to "hold firm to the sure word as taught." The "sure word" comes by the revelation of God. Isaiah wrote, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). All claims to being a spokesman for God must be measured by the great principles of revealed truth. Paul's teachings and his letters, like those of other New Testament writers, have stood this test as the new light of the gospel age corroborates and fulfills the Old Testament teachings and prophecies. An elder "must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it."

As in other Christian communities, new believers on the island of Crete were being plagued with those who attempted to hold Christians to the observance of the now obsolete Jewish ritual. These teachers actually had other motives than to further the cause of truth (chap. 1:11), and Titus was therefore to use stringent methods in order to silence them. "Rebuke them sharply," he said, "that they may be sound in the faith" (chap. 1:13, R.S.V.). Later he counsels Titus to "avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him" (chap. 3:9, 10, R.S.V.).

In implementing this instruction a minister should never lose sight of the fact that he is a messenger of Christ and stands as His representative. That which is done must be done in a way and in a spirit designed to save the individual as well as the church from false teachings. To this end we are warned:

"Ministers of the gospel sometimes do great harm by allowing their forbearance toward the erring to degenerate into toleration of sins, and even participation in them. Thus they are led to excuse and palliate that which God condemns; and after a time they become so blinded as to commend the very ones whom God commands them to reprove. He who has blunted his spiritual perceptions by sinful leniency toward those whom God condemns, will ere long commit a greater sin by severity and harshness toward those whom God approves."—*The Acts of the Apostles*, p. 504.

(Continued next week)

A Bible Quiz

CONVERSION

1. How many are eligible for salvation?
2. Through whom only can salvation be obtained?
3. Are "deathbed" conversions ever genuine?
4. What does God give to a converted person in exchange for his heart of stone, and why?
5. What does God promise to do for us if we confess our sins?

ANSWERS

1. All (John 3:16; 1 Tim. 2:4).
2. Jesus (Acts 4:10-12).
3. Yes (Luke 23:42, 43).
4. A new heart, to enable him to keep God's law (Heb. 8:10; Ezek. 11:19, 20).
5. Forgive and cleanse (1 John 1:9).



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



HAROLD M. LAMBERT

The baby is safest when within easy eye-and-voice reach.

SAFEGUARDING the Younger Years

By Ruth M. White, R.N., M.P.H.

IT ISN'T disease that is the first cause of death among our children, but accidents. Modern medicine has provided protection and treatment for the usual illnesses of childhood, but parents must provide accident protection and education.

The critical years for accidents are from one to six, a time when a child's curiosity and endless activity lead him into danger. These are the years when parents must be alert to potential accident hazards, and teach the child to protect himself.

Four things are necessary in the home in order to keep accidents at a minimum — foresight, time, disci-

pline, and example. *Foresight* helps the parent anticipate what the child will think of doing next. Every mother knows how the toddler has to bite, taste, and chew whatever comes into the hands; the next instant it may be swallowed. Tiny hands touch, pull, and jerk as they explore. Small feet may move awkwardly but quickly.

Without an experienced brain to judge distances and warn of danger, the child is burned, or falls, or becomes the victim of other childhood accidents. By becoming acquainted with the normal steps in the development of young children, and by un-

derstanding the behavior accompanying each growth achievement, parents can provide the necessary protection. They know that curiosity and exploration are natural results as chubby hands and feet seek to follow the inquiring brain to learn about the world.

The second requisite is *time*—time to look at the house, the garage, and the yard, with the eyes of an inquisitive two-year-old, or perhaps a lively 18-month-old:

Paint thinner in the soft-drink bottle in the corner of the garage—"I'm thirsty, and this looks good to drink."

The bottle of pink baby aspirin left on top of the dresser—"Oh, here are the candies mommy gives me! I'll eat them."

The hot-water faucet in the bathtub, where you left your 18-month-old for just a "minute"—"Mommy turned this, and the water came out. I want to do it too."

A home safety check may require 15 minutes, but it will give you hours of peace of mind when you have corrected the danger spots. Inquire at your local health department for a home-safety check list. Safety plugs for the electric outlets and locked medicine cupboards are now on the market as protective devices.

Equally valuable are the seconds spent observing what the youngster does. He is safest when he is within easy eye-and-voice reach.

The minutes used in teaching Larry about traffic safety are as important as the time you spend teaching him to dress and undress. A well-known pediatrician has said that he wishes mothers would transfer some of the time and worry spent on getting the child to eat enough and on the progress of toilet training to accident prevention.

"The work of parents is continuous."—*Child Guidance*, p. 242. Both mother and father are involved in safeguarding the younger years.

Discipline is another requirement for accident prevention. The child who has learned obedience as he begins his first creeping exploration of the home not only is going to live a

safer life but also is laying a foundation for the self-discipline that results in a happier life. "The object of discipline is the training of the child for self-government."—*Ibid.*, p. 223. A warning given with a firm command "No!" will be spoken often during the first two years of a child's life. It may be necessary to permit some minor hurts so a child may learn that warnings from a parent mean *listen and obey*.

In accident prevention, education goes hand in hand with discipline. During the early years protection from accidents is the major concern of parents. As a child grows older, education assumes increasing importance. The development of habits and attitudes that result in safe behavior is dependent on family education.

Fortunately, small minds are so impressionable that they absorb the beliefs and behavior of the family in their daily life with its members. How is your example before the younger members of your family? What do you say and do when you walk to the grocers' with three-year-old Janice clinging to your hand? Do you ask her to watch the lights with you and tell you when it is safe to cross the street? Do you make a game of "Stop, Look, and Listen" at each street corner? Little ones love repetition; they will not tire of this kind of instruction.

As children near school age you can begin giving them some responsibility for errands that require their crossing neighborhood streets by themselves. Your observation from a distance will at first enable you to reinforce good traffic habits with your praise and evident approval on their return. "Remember that children need not only reproof and correction, but encouragement and commendation."—*The Adventist Home*, p. 18.

Father, as you drive the family to church, on outings, and to the shopping center, are you aware that you have started the two-year-old on a 14-year course in driver education? Do you go through quite a few yellow lights? Do you practice road courtesy at all times? A high school course in driver training can't erase an attitude that says, "He can't do that to me!" It is difficult to change a belief that "I'm first on this road." "Be what you wish your children to be" (*Child Guidance*, p. 278) is a sure rule in accident prevention as in all Christian behavior.

There is no inoculation by which the doctor can immunize the toddler against the major cause of death among children. Parental protection and education during the very early years of life are the best prevention.



Lucy's and Paula's Building

By Helen L. Kelly

LOOK, Mommy, how fast they're building at the new shopping center." Lucy pointed out the car window as they passed the sign that said, "Imperial Shopping Center."

Men and machines were at work. How quickly the land had been cleared with bulldozers and earth-moving machines. The long necks of cranes were raised high over the foundations of the buildings soon to be erected.

"They certainly are getting along with the buildings," agreed mother. "But we can't shop there now. They aren't finished."

"They're building everywhere, aren't they?" Lucy repeated what she had heard grownups say. Houses, stores, and office buildings seemed to be going up all over town.

"You know," said mother to her two little girls as they rode along, "we're also building."

"What are we building?" Lucy and her younger sister, Paula, wanted to know.

"We're building character every day," mother told them.

"Character? What is that?" four-year-old Lucy asked.

"Character is what we are. If we are good, we have a good character. If we are naughty, we have a bad character. When Jesus is in our hearts we will build a good character. The men who make houses and buildings must be careful how they build. And we must be careful how we build our character."

"I want a good character," declared Lucy.

"I do too," said Paula.

As the days went by, mother noticed that sometimes Lucy and Paula forgot about building a good character. Sometimes they didn't obey so quickly as they should. Sometimes they neglected to be polite—to say Please, Thank you, I'm sorry, or Excuse me.

One evening while they were getting ready for bed, mother talked about building good character again.

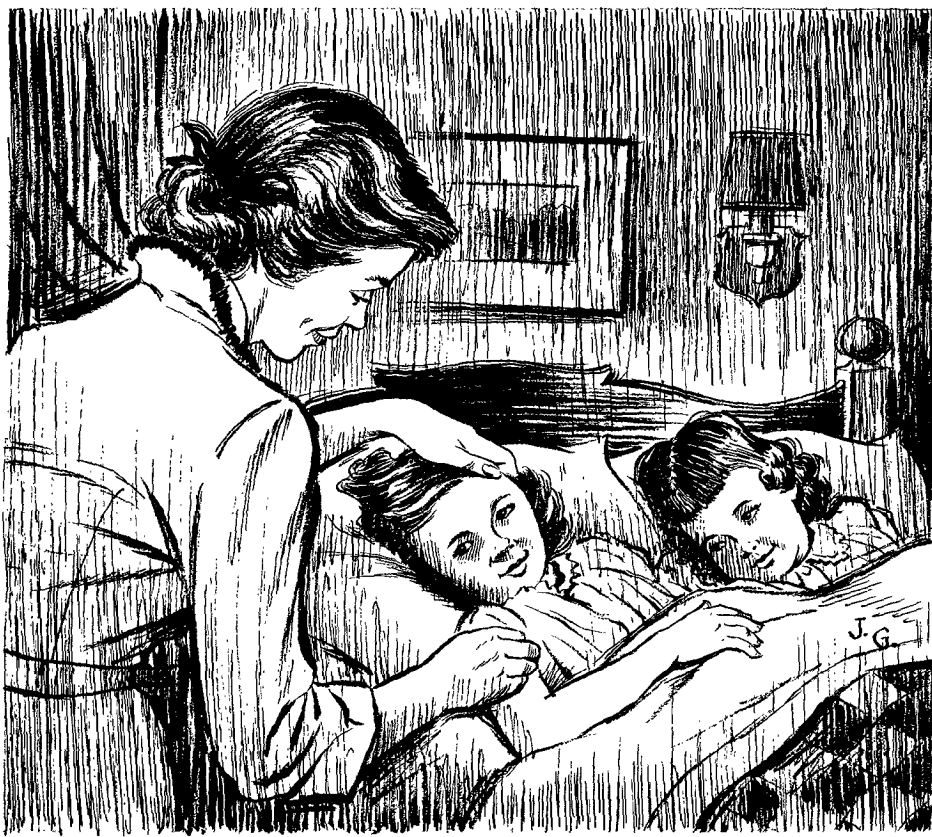
"When we build our character we must have good building blocks," she began as she helped three-year-old Paula into her pajamas. "Uncle Danny will be coming to see us soon. When he comes, you can tell him what you are building."

"It will be character, won't it?" Lucy said.

"Yes," mother smiled, "and you can build with the obedience stone, the kindness stone, and the good-manners stone."

"Sharing is a good stone," suggested Paula, her brown eyes looking serious. She thought a moment and added, "and unselfishness is too."

"That's right," mother nodded, tucking the sisters in. "I know you both want to build a good character," she said happily, kissing the two girls good night.



JOHN GOURLEY, ARTIST

"I know you both want to build a good character," mother said happily.



Diet and Heart Disease

Each year the American Medical Association holds a convention. One of the distinguishing marks of these conventions is the section devoted to scientific exhibits. Here on display are reports of recent medical developments. At the last AMA convention, held in New York City in June, one of the exhibits offered copies of a paper entitled "Cholesterol Tolerance." This was prepared by certain physicians connected with the Vascular Research Laboratory of Maimonides Hospital, Brooklyn, New York. Most medical men believe there is a relationship between heart attacks and cholesterol, and that the amount of this substance in the blood bears some relation to the amount of certain fats eaten. Before us is a copy of this scientific paper, which sets forth the postulate that man's distant ancestors were herbivorous—nonflesh eaters. To quote:

"Examination of the dental structure of modern man will reveal that he possesses all of the features of a strict herbivorous animal. How then is it that although he is built to subsist on vegetarian foods, he lives on foods of the omnivore [creatures who eat both vegetable and flesh food]? Herein may lie the basis for the high incidence of atherosclerotic disease [which is believed to be the cause of certain grave heart diseases] in man as compared to all other mammals."

This statement is interesting, to say the least, seeing that certain other medical men at times have sought to prove that man is not a herbivorous creature, that he is made, physiologically and anatomically, to eat meat. Apparently authorities differ!

The learned paper goes on to observe: "An herbivorous animal is incapable of handling the foods of a carnivorous animal, as well as the carnivore. Experiments in our laboratory appear to bear this out."

Heart Disease in Meat-producing Countries

The paper notes "the high incidence of coronary artery disease in the meat-producing countries," and adds:

"Ethnic [racial or national] groups today that subsist on a vegetarian diet and practically no meat products seem to have a much lower level of serum cholesterol and a very low incidence of the ischemic diseases arising from atherosclerotic disease. [In simple language, races eating practically no meat have a very low rate of coronary heart attacks and related maladies.] This has been well established in such countries as India where approximately 50% of the population are strict vegetarians. . . . Recent studies by such groups as the Anti-coronary Club of the New York City Department of Health show a statistically lower incidence of coronary episodes in those individuals who have been placed on cholesterol-lowering diets."

The closing paragraph, which is the thesis of this most interesting scientific paper, reads:

"Thus it is postulated that early man brought on this catastrophic effect upon the human artery. Born to be a strict vegetarian, he perverted his thinking capacity to make it possible to add flesh foods to his diet. As he evolved and progressed to what we regard as a civilized state, he has added a significant quantity of meat to his diet. Better living appears to mean meats that are derived from corn fed steers to make them marbled (which means more beef fat and cholesterol) thus adding further

insult to an already loaded vascular [blood vessel] capacity."

The only comment that seems necessary is this: Who ever expected to read such a statement in a paper offered by physicians at a Scientific Exhibit of the American Medical Association?

Not a Lone Statement

But this is no lone statement; far from it. Medical literature in recent years is increasingly sprinkled with ominous words about the almost certain relationship between cholesterol and various heart attacks. Most of what is thus written includes the belief that cholesterol in the blood stream is rather directly related to the intake of fats of animal origin—meat, butter, eggs, for example. In view of the fact that for most people the fat ingested as the result of *meat eating* is probably the most significant, the warnings being sounded by scientists regarding cholesterol and certain grave heart maladies really amounts to a warning against meat eating.

Take the following statement by the American Heart Association (AHA), which is undoubtedly the leading group in the medical world that deals with heart maladies. On June 5, 1965, the AHA released a statement entitled "Diet and Heart Disease," which opens thus:

"The development of atherosclerotic coronary heart disease, the basis of most 'heart attacks,' is influenced by several factors. Scientific studies have provided increasing evidence that diet is one of the more important of these factors. . . .

"In January 1961, the Association issued a report on 'Dietary Fat and Its Relation to Heart Attacks and Strokes.' Since that time, additional scientific data have accumulated based upon many different kinds of research studies. These findings indicate that appropriate dietary control may contribute to the retardation or prevention of coronary heart disease. The Association has accordingly asked its scientific advisers to prepare an up-to-date statement focusing on the coronary heart disease problem."

Then follow further observations on the primary significance of diet to coronary heart attacks. The statement recommends:

"The public is therefore advised:

- "1) To eat less animal (saturated) fat;
- "2) To increase the intake of unsaturated vegetable oils and other polyunsaturated fats, substituting them for saturated fats wherever possible;
- "3) To eat less food rich in cholesterol;
- "4) If overweight, to reduce caloric intake so that desirable weight is achieved and maintained;
- "5) To apply these dietary recommendations early in life;
- "6) To maintain the principles of good nutrition, which are important with any change in the diet. Professional nutritional advice may be necessary in order to assure that correct adherence to the diet will not result in any imbalance or deficiency;
- "7) To adhere consistently to the above dietary recommendations, so that a decrease in the concentration of blood fats may be both achieved and maintained;
- "8) To make sound food habits a 'family affair,' so that the benefits of proper nutritional practices—including the avoidance of high blood fat levels—may accrue to all members of the family."

The AHA statement remarks, though briefly, that other factors also increase the risk of coronary heart attacks, such as high blood pressure, "cigarette smoking and lack of exercise." But the emphasis is placed on diet.

Current Statement Stronger

The 1965 AHA statement, as noted, quotes from an earlier statement issued in 1961. The official AHA press release accompanying the 1965 statement declares: "It differs from the older [1961] statement in calling for 'substitution wherever possible' rather than 'reasonable substitution' of polyunsaturated for saturated fats in recommending, for the first time, reduced intake of cholesterol-rich foods."

The reason for tightening up the 1965 AHA recommendations is explained in the next paragraph:

"It was previously believed that adjustment of the body's manufacture of cholesterol made dietary cholesterol a negligible factor in raising blood levels. Now there is evidence that man, unlike certain other animals, does not decrease the amount of cholesterol made in the body to allow for the amount eaten."

This sounds strangely like the view set forth in the learned paper available at the Scientific Exhibit of the American Medical Association's 1965 Convention, and which we quoted earlier, namely, that man seems not to have been made to eat flesh foods.

But to continue with the 1965 AHA press release that compares their 1961 and 1965 statements: "The recommendations of the 1961 statement, moreover, were held to apply principally to groups with a particularly high risk of heart attacks and strokes. . . . The new [1965] statement for the first time emphasizes the benefit to be derived from lifelong adherence—beginning in childhood—to a dietary pattern based on these principles."

Surely, on the strength of this declaration by foremost medical men, those who have *not* been following these dietary recommendations from "childhood" might be greatly profited by beginning now.

F. D. N.

(Continued next week)

A Priest and a Stolen Car

On the outskirts of Amarillo, Texas, a small, struggling Roman Catholic mission parish needed money. The amount seemed beyond the financial capability of the 30-family congregation, so the pastor, Msgr. Archibald M. Bottoms, solved the problem in a most irregular way. He stole a Chrysler Imperial from a used-car lot in April, then sold it two months later at an automobile auction in Albuquerque, New Mexico. The profit of \$3,500 was used to remodel the church.

Alas, ere long Msgr. Bottoms, chancellor of the Roman Catholic Diocese of Amarillo, was in the clutches of the law. He was indicted by the Potter County grand jury and, after pleading guilty, was placed on probation for two years. The light sentence was given because the monsignor had made restitution to both the auto firm and the auction company.

In explaining his foray into the world of car thievery, Msgr. Bottoms said, "I felt that there were things I should do that were beyond the financial means of the little church."

We do not doubt the worthy motives of the monsignor. When a leader sees a need, he longs to see it met. But even in forwarding noble causes, one must continually examine the methods being employed. He must never surrender to the seductive philosophy that "the end justifies the means." Lofty causes are sometimes discredited and brought into disrepute by friends and supporters who

use cheap or dishonest methods in their promotional efforts.

The temptation to raise funds through questionable means has plagued various denominations for decades. Wrote Ellen G. White: "We see the churches of our day encouraging feasting, gluttony, and dissipation, by the suppers, fairs, dances, and festivals gotten up for the purpose of gathering means into the church treasury. . . . Let us stand clear of all these church corruptions, dissipations, and festivals, which have a demoralizing influence upon young and old. We have no right to throw over them the cloak of sanctity because the means is to be used for church purposes."—*Welfare Ministry*, p. 289.

The incident involving Msgr. Bottoms leads us to meditate on two questions outside the realm of finance, regarding "ends" and "means": (1) Is it legitimate to violate currently existing civil laws in an effort to achieve desirable goals not yet provided for by law? (2) Is it legitimate to strain the meaning of texts of Scripture in order to convince someone of a "truth"? A bit of introspection may make it plain that Msgr. Bottoms is not the only one whose misguided dedication sometimes leads him to forget that God is honored only when worthy enterprises are carried forward to success through honorable means.

K. H. W.

Status Symbols

New York City has a new status symbol—a bank whose patrons are required to maintain a minimum balance of \$25,000 in their checking accounts. One modest drawback is said to be the fact that they will receive no interest on the basic \$25,000, which could otherwise be earning them \$1,000 a year a few doors down the block. This sum, we suppose, is intended to be the yearly membership fee in the exclusive club. But even the ability to produce the admission deposit and to forfeit the annual dues does not guarantee acceptance in this charmed circle. A prospective depositor must also pass a strict screening investigation before he becomes eligible to a seat among the social and financial deities of Wall Street.

Nineteen years ago Zilda Silva was a student at Southwestern Baptist Theological Seminary in Fort Worth, Texas. One day while Zilda was waiting in line to pay for her lunch at the school snackshop, a fellow student jokingly handed her the penny he was given in change. She told him she would invest his penny in some young Brazilian Christian's education. A penny? When Zilda returned to Brazil in 1949 there were 160,000 pennies—gifts from seminary friends and churches of the Southern Baptist Convention. Before its saga of service ended, this high-octane penny had propelled 16 young Brazilians through a year's Christian education.

There is no restraint with the Lord to accomplish the grandest of enterprises on an infinitesimal shoestring of material resources. But to begin with, He needs the penny of faith and vision in human hearts—perhaps no larger than the proverbial mustard seed to begin with—even as earthbound amplifiers must have the infinitely weak radio impulses from Mariner IV, millions of miles out in space, if they are to reconstruct a picture of Mars.

Think of the contrast between an idle \$25,000 buried in the vaults of Wall Street, and Miss Silva's energetic penny—a dedicated penny with a vision. When the One to whom all earth's gold and silver belongs calls for life's final balance—then what about status symbols? Beyond the borders of this world earthly status symbols are worthless. May your final statement from the bank of heaven bear the notation: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

R. F. C.

Reports From Far and Near

20,000 Attend Evangelistic Rally in Jamaica

By C. S. Greene, *Departmental Secretary East Jamaica Conference*

An audience of approximately 20,000 attended a mammoth evangelistic rally held in National Stadium, Kingston, Jamaica, Sunday, July 4. The meeting began at 7:00 P.M., but before that thousands of people had gathered to see the Adventist laymen on the march for God. Many came as early as seven in the morning to be sure of good seats. They came by special excursion train, chartered buses, cars, and trucks from all over the island.

The program was sponsored by the East Jamaica Conference of Seventh-day Adventists, but hundreds of members and their friends came from the adjoining conferences.

The program was under the direction of the home missionary department. The full support of H. E. Nembhard, L. H. Fletcher, L. A. Morrison, G. J. Wilson, and the workers of the conference was evident.

The rally came at the conclusion of district rallies conducted in West, Central, and East Jamaica by Adlai A. Esteb, B. L. Archbold, and W. A. Holgate—General Conference, division, and union home missionary department secretaries, respectively.

The evening program began with a band concert by the First Battalion Jamaica Regiment Band under the direction of Captain E. H. Wade. L. H.

Fletcher, youth leader of the conference, was chairman for this part of the program. He also led the congregation of 20,000 in a singspiration.

Color Guard Leads Marchers

Promptly at 7:45 P.M. the band sounded the fanfare, and approximately 200 laymen and laywomen came marching. The group was led by a color guard of Missionary Volunteers bearing the national flag of Jamaica, the Missionary Volunteer flag, and the Pathfinder flag. Behind them came laymen bearing lighted torches. As the band played "Onward Christian Soldiers" the laymen marched in front of the speakers' platform where B. L. Archbold gave them the challenge and the charge to go forward for God. This was a most moving occasion. Memory still brings us the sound of their marching feet.

At this point Pastor C. S. Greene welcomed the large congregation and introduced H. E. Nembhard, president of East Jamaica Conference, as the chairman of the function. E. J. Parchment gave the invocation. Greetings on behalf of the government were given by G. Abutnot Gallimore, Parliamentary Secretary in the Ministry of Agriculture and Lands on behalf of the Acting Prime Minister, the Honorable D. G. Sangster. Felicitations were also expressed by W. A. Holgate and H. S. Walters, speaking on behalf of the West Indies Union and Central Conference.

The massed choir of nearly 600 voices sang "The Battle Hymn of the Republic" and "Jesus Is Coming to Earth Again."

Dr. Adlai A. Esteb gave the message of

the evening. He spoke on the second coming of Christ, using the title "Diamonds Today, Dust Tomorrow." At the close of the message he made an appeal to the vast gathering to be true to Christ and be ready for His coming. Thousands stood. To date nearly 500 have signed decision cards for Christ.

The spirit of lay evangelism is continuing in Jamaica. Many have pledged to win at least five souls in 1965. Wide publicity was given to the program by TV, radio, and press.

Offering to Help Meet Needs of Divisions

By M. V. Campbell, *Vice-President General Conference*

Unless one has actually served as an officer in an overseas division or in one of its union missions, it is difficult to understand how anxiously the news of the amount received in the Missions Extension Offering is awaited. Projects of great importance to the field hinge on the results. Some divisions divide their portion of the receipts among certain educational, publishing, and medical needs. Others concentrate on only one objective. But in all cases the projects which are listed are considered to be the most important.

In the Central European Division this year, evangelistic centers are to receive the entire receipts of their portion of the offering. Our brethren in Germany will use the money to help in building centers for evangelism in the cities of Hamburg-Wandsbeck, Hanover, and Ravensburg.



Left: Bible-carrying, soul-winning laymen of the East Jamaica Conference stand on the National Stadium track in Kingston to receive a challenge and charge by B. L. Archbold, Inter-American Division home missionary secretary. Right: A. A. Esteb, associate secretary of the General Conference Home Missionary Department, as he addressed 20,000 in Jamaica's National Stadium, Kingston. Conference leaders and government representatives share the platform.

High Lights of Michigan Conference Camp Meeting



An ordination service for 11 ministers was held during the 1965 Michigan Conference camp meeting. W. E. Murray, vice-president of the General Conference, far left, gave the ordination charge, and N. C. Wilson, far right, president of the Michigan Conference, gave the welcome. The newly ordained men, pictured with their wives, are: Front row: Elder and Mrs. Robert W. Boggess, Elder and Mrs. Herbert Kiesler, Elder and Mrs. David Copsey, and Elder and Mrs. Clifford L. Newkirk. Middle row: Elder and Mrs. Chester L. Huff, Elder and Mrs. Leslie C. Neal, Elder and Mrs. William G. Draper, and Elder and Mrs. James J. Wilson.



Back row: Elder and Mrs. Gordon E. Stecker, Elder and Mrs. Oral E. Calloway, and Elder and Mrs. James D. Papendick.

Governor George Romney was a guest speaker at the camp meeting, Wednesday night, July 14. He is pictured ready to enter the auditorium with Michigan Conference president N. C. Wilson. Preceded by Medical Cadet Corps color bearers, he passed down aisles flanked by hundreds of youngsters singing a song of welcome. In his talk Governor Romney stressed the importance of the Christian home in meeting the problems of our day.

DON HAWLEY, *Departmental Secretary, Michigan Conference*

In the Australasian Division all of the funds will be used in the Coral Sea Union Mission, which comprises Papua and the mainland of the Mandated Territory of New Guinea. Here it is hoped that the Sepik Central School can receive new dormitories and housing for national teachers. At Morobe it seemed impossible a short time ago to secure land for a school. However, a tract of forest land was secured on a 99-year lease, and a sufficient part of it has been cleared for the erection of school buildings. The need now is for classrooms and for dormitories for the students and housing for the instructors.

Inter-America also is concentrating on educational needs. A primary school has for many years been conducted in Mexico City. The time has now come to enlarge this to a full secondary school. In Puerto Rico, in the capital city of San Juan, there is need for a modern school to house 500 students taking grades 1 to 12. They are now using a temporary corrugated aluminum building and enduring the excessive heat and lack of conveniences until the new building can be erected.

In the Middle East there is but one project—the improvement of Middle East College in Lebanon, on the side of a mountain overlooking the great city of Beirut. Here the funds will be used for a new library and science areas, also for a duplex to house new members of the college staff.

The Northern European Division plans to divide its proceeds among two of its mission fields as well as helping an institution in the homeland. This institution is what is now known as Stanborough Press, located in England in the city of Watford on a small estate crowded by other denominational organizations including the

sanitarium, the food factory, a large secondary school, and the union office. This publishing house was recently damaged by fire, with a large part of the plant destroyed. It is now to be moved to the northern part of England to a less cramped location. The mission fields to receive help are Liberia, where the Kinola Academy will receive a new dining hall and kitchen, and Ethiopia where the Kabana Adventist School will move to Filwoha and be considerably enlarged.

The South American Division will use its portion of the offering to purchase a new printing press for the Brazil College. In Southern Asia, the Lowry Memorial High School in Bangalore, India, has been in need of a student industry. Opportunity has developed to engage in a profitable business of winding electric motors. It is hoped that this industry can be opened soon.

Southern Europe has divided its requests among medical, educational, and publishing needs. One of the great islands

of the world, nearly 1,000 miles long, is Madagascar. Just outside its capital city, Tananarive, the Adventists operate a large college and also have their union headquarters. It is hoped that this year's offering will allow the opening of a dispensary nearby.

On the east coast of Africa is Mozambique, a mission union which led the entire Southern European Division in percentage membership growth last year. Here at Munhiba a school is planned in the vicinity of our mission station.

Across the African continent on the west coast is Angola. For years the Angola Union has had a publishing house at the Bongo Mission. It has published magazines and books in Portuguese and also in several African languages. This year's offering will provide new presses and a stitcher for this publishing house.

The Trans-Africa Division will concentrate its receipts for the Tanzania Union. Most of the positions of leadership in this union are filled by men who were trained at the Ikizu Training School in its territory. These men were first trained as teachers and after serving in this capacity were called to ministerial work. The Ikizu school no longer concentrates on teacher training, but is now a full secondary school. The money from the offering will be used for three projects for this institution: first, to improve the water system; second, to renew the electric wiring; and third, to improve the classrooms.

Each project mentioned and set apart by the various overseas division committees is of great importance. Liberality in the offering to be taken in all Adventist churches on Sabbath, September 11, will greatly help meet each of these needs. This is a time for special generosity.

Portrait

By THEODORE ZELKA

Artists paint in colors
Of bright or somber hues,
Reaching for realities
In all that they may choose.

But there's a hidden touch
That few but blind pursue—
To find in simple faith
The world as it knows you.

The Five-Day Plan in Switzerland

By Andre Lecoultre, *Departmental Secretary, French Swiss Conference*

Switzerland made its first test of the Five-Day Plan in Geneva beginning May 16. Not knowing what to expect in this country, the committee gave the Tobacco Deintoxication Campaign wide publicity. The result was a capacity audience of 150 people, staff and journalists included. There were 130 in attendance seeking to break the habit of smoking.

Dr. F. W. Brennwald, from our Gland Sanitarium, and Pastor Roger Lenoir, local SDA minister, swiftly aroused interest and encouraged decision. They had, of course, assimilated thoroughly the principles set forth by the initiators of the Plan.

On the fifth evening of the campaign 110 smokers had "chosen" to quit. Of them 102 had already given up the habit, 70 having done so from the first evening.

One month later, at a meeting convened for the purpose of checking on the participants, it was found that all but three of those in attendance had maintained and respected their "choice" not to smoke; and the other three were still determined to overcome. As a matter of fact, they already had cut down to two or three cigarettes a day. Most of the absentees of the evening had requested to be excused, but gave good news of victory.

All in all, the records are very gratifying

and seem to stand quite high. We know of a family where only one young man came to the meetings, but his father and one sister took advantage of the Plan and made the right decision. God's blessing was with us in this experience.

We feel indebted for a share of this success to Maurice Grin, a retired minister, formerly of the Middle East Division. In his capacity of secretary to the local branch of the Life and Health League—a subsidiary of the Temperance Department—he rendered active and efficient service.

Good Name Earned by Venezuelan Academy

By Antonio Ceballos, *Principal*

In September, 1962, the two Venezuelan missions inaugurated their new academy in El Limon in the state of Aragua. The academy was established in a provisional way while a search was made for a permanent site. This school operates in the face of many difficulties. We have less than two acres of land. The boys are housed in a dormitory that formerly was a chicken shed. The girls are crowded into a small house. We have room for only 75 dormitory and outside students.

In spite of these drawbacks the school has made a good name for itself throughout Venezuela. Each year the final examinations for all high schools are given by

the government. Various examining committees are chosen by the ministry of education of each state to give the final examinations to all public and private high schools. Last school year our academy competed with several thousand high schools, church-related and public. When all the results were in, our Seventh-day Adventist academy ranked second scholastically in all the nation. One of the government examiners stated that in his many years in this work he had never examined a school so well prepared as our school. Another examiner asked about the possibility of putting his boy in our school for the next school year.

We are now looking forward to our new academy in Nirgua in the state of Yaracuy, which will be opening its doors in September, 1966. When finished it will accommodate 400 dormitory students. This school, situated on 120 acres of fertile land, is the answer to our educational problem in Venezuela. Tremendous sacrifices are being made to establish this school, and God has been blessing every step of the way. The needs are great, but we are trusting the Lord to provide that which is needed to make this school a glorious reality.

Report From Cambodia

By Ralph E. Neall, *President Vietnam Mission*

Political winds often affect missionaries. In Cambodia all American missionaries have had to leave as their visas expired between January and June of this year.

Our own family moved to Saigon, South Vietnam, in February. Later, when our Filipino couple, Manuel G. Tortal and his wife, asked for renewal of their visas, they too were refused. Still later in the year our Malayan worker, Wong Yew Seng and his family, were refused re-entry after a year of advanced training in Hong Kong. Apparently both families were regarded with suspicion because of their connection with our mission.

Now there are no Seventh-day Adventist missionaries left in Cambodia. The local members are continuing church services alone, under the leadership of Lim Chung Hsi, local elder, and Robert Jean, deacon and colporteur. Robert is continuing his sales work as usual, distributing French and Cambodian literature. The mission has not been able to start medical or educational work.

As we struggle now to learn the unfamiliar tones of Vietnamese, our second Oriental language, we sometimes feel homesick for the beautiful country in which we labored for the past seven years. We wonder who will take up the work we had to lay down. Who will now preach the good news of Jesus' coming to the Buddhists of Cambodia?

Our brethren in Europe are searching for a French worker who can replace us, and who will be acceptable to the authorities in Phnom Penh, the capital. We hope and pray that such a man may be found soon.



Evangelism in Buenos Aires, Argentina

For several months we have been conducting an evangelistic effort in the city of Buenos Aires, Argentina. Ever since March 28 I have been preaching six nights a week, three nights in one place and three nights in another. Our combined attendance has been 1,300. In one place we are using a theater and in the other we rented a hall with 700 seats.

The Lord is blessing. Nineteen persons were baptized in our first baptism. Another 106 have requested baptism.

Thirteen workers are assisting me in this effort. At present they are giving Bible studies to 420 persons. Our goal for this effort is 150 baptisms. We believe it will be passed.

ANTONIO ARTEAGA, *Evangelist Austral Union*

Camp Meeting Ordinations



Idaho

George W. Liscombe (left) welcomes newly ordained Willard Kaufmann, as (left to right) E. W. Dunbar, associate secretary of the General Conference; Dr. W. H. Shephard, president of Walla Walla College; and W. J. Hackett, North Pacific Union Conference president, smile approval. The ordination service was held during the Idaho Conference camp meeting.

GEORGE W. LISCOMBE, President
Idaho Conference



Southern New England

Two young men were ordained to the gospel ministry at the Southern New England camp meeting on July 3. Left to right are Elder and Mrs. Leo Poirier, Jr., of the Pittsfield district; Merle L. Mills, conference president; Kenneth W. Tilghman, treasurer of the Atlantic Union Conference; and Elder and Mrs. Paul Peterson, of the New Bedford district.

S. A. YAKUSH, Departmental Secretary
Southern New England Conference



New Jersey

A high light of the 1965 New Jersey camp meeting was the ordination of two ministers, Roger L. Dudley (third from left), secretary of the youth and educational departments of the conference, and Peter Luna (second from left), former district pastor and present head of Garden State Academy Bible department, received the solemn rite of the church at a special Sabbath afternoon service.

Participating (right to left) were Theodore Carcich, vice-president of the General Conference for North America; M. E. Loewen, secretary of the General Conference Religious Liberty Department; T. R. Gardner, treasurer of the Columbia Union; A. B. Butler; and Neal C. Wilson, president of the Columbia Union.

A. B. BUTLER, President
New Jersey Conference



Wisconsin

Three young men were ordained to the gospel ministry on Sabbath, July 24, at the Wisconsin camp meeting. They are (with their wives, left to right) Glen A. Hixon, secretary of the publishing department of the Wisconsin Conference; Lester C. Rilea, MV, educational, and temperance secretary of the Wisconsin Conference; and Fred W. Ellis, pastor of the Marinette-Pound district.

The ordination sermon was preached by R. E. Finney, Jr. E. L. Minchin, field secretary of the General Conference, offered the ordination prayer. J. D. Smith, president of the Lake Union Conference, gave the charge. Elder Finney welcomed the ministers into the ranks of the ordained ministry.

R. E. FINNEY, JR., President
Wisconsin Conference



Pastor L. A. Dyason (right) talks with an administration officer during his work on temperance promotion in the Territory of Papua-New Guinea.

Temperance Promotion in "the Land That Time Forgot"

By Ernest H. J. Steed, *Secretary Australasian Temperance Society*

Pastor Len Dyason, executive secretary of the Papua-New Guinea Temperance Society, is in the midst of a two-year effort to establish temperance membership and programing in a land once forgotten but now rapidly developing into nationhood. He spends his full time conducting rallies, showing films, visiting schools, meeting government and church officials, and in general promotional work of temperance.

He has already traveled repeatedly to most sections of New Guinea, Papua, and the Solomon Islands.

Typical of his contacts are those recently made in Bougainville Island. Of the trip he reports: "We visited all the schools—Catholic, Methodist, and Adventist. While at Kieta we called at the Rigu Roman Catholic school, where we had a very large audience and the full backing of the teaching brothers. It was here that I met a native brother from Honiara whom I had met during our visit to a Catholic seminary last year. When I questioned him concerning the impact of my visit he said that, after I left, the brothers had banned smoking at the school.

"At Kieta we called at the Catholic girls' school, and the nuns told us they were very happy about the work we are doing and that they would pray for us during our work in the Territory."

Pastor Dyason reports that the government is strongly backing the educational efforts of the Temperance Society.

"You will be pleased to know that the public health department has now come out against tobacco. With its support for education against alcohol it also has added emphasis against betel nut. Thus our three-pronged attack on alcohol, tobacco, and betel nut is now firmly supported."

A successful Five-Day Plan having just been concluded in Port Moresby and one earlier in Rabaul, the Territory personnel are aware of help to meet their addiction problems. "The Union Mission supported the Plan, sending Dr. R. A.

Wood, our American doctor, to back up the medical program at Wabag, being available as a lecturer with me," reports Pastor Dyason.

The Papua-New Guinea Temperance Society produces its own *Alert* magazine to give national character to the society. Along with this magazine the Australia *Alert* is well received in the Territory.

Pastor Dyason is doing a fine work in the heart of "the land that time forgot" but that today is reaching out for information and is alert to our influence.

Growth and Progress in the South Philippines

By R. G. Garcia, *Departmental Secretary South Philippine Union Mission*

[This report was accompanied by a letter from the author expressing thanks to REVIEW readers for packages of missionary papers. He urges that a continuous supply be sent to him in care of the South Philippine Union Mission, P.O. Box 132, Davao City, Philippines. He will distribute the literature to the churches where the needs are greatest.—EDITORS.]

When the old South Philippine Union Mission was divided into two unions (now called the Central Philippine Union Mission and the South Philippine Union Mission) about a year and a half ago, in

the present territory of the South Philippine Union Mission we had 549 organized churches and companies. This was also our total number of Sabbath schools. Since then, God has blessed our humble efforts so that we have added 28, thus making a total of 577 Sabbath schools, with a membership of 47,639. This is an increase of 2,544 members over our starting membership.

Our branch Sabbath schools also have increased. To date, we have a total of 871 with 2,851 members. For the period of one year and a half, we have baptized 1,121 souls. The Sabbath schools have played an important part in this. Our total church membership is 29,290, which is 1,059 more than when the union was organized.

We now have three union missions in the Philippines. Of the three, we feel that we have the greatest challenge when it comes to the task of evangelism. We have many unentered places, most of which are inhabited by non-Christian tribes. Some of these tribes are fierce. Only God's power can transform them. We have penetrated some of these non-Christian tribes, and a few of these people have been won to the truth, but the work is not easy. Many of them practice polygamy and paganism, and when they accept Christianity they are severely persecuted.

In the Sulu Archipelago, where we have sent young workers on three occasions, the people are called Joloanos. They are Moslems. In spite of government soldiers guarding the area, the outlawed Joloanos under their able leader sometimes invade the inhabited places, shooting and killing. They have their hideouts and are well equipped with ammunition. Usually they live in the mountains close to the sea, where they sometimes engage in piracy between Sulu and the island of Borneo. The government has been doing everything possible to check the troubles in that area, but many civilians have been molested, and some killed.

A large number of places on this island of Mindanao, where our union is located, have not been evangelized. With different native tribes, its nine provinces give us a great challenge. We have the three biggest groups of pagan tribes, the Maguindanao, Maranao, and the Bilaans. Because of their pagan practices the message has found difficulty in winning them. The literature work has served as the entering wedge of the message. Aside from what the colporteurs are selling, the magazines you are sending us find their way into the homes of the people. Quite a number of people who have received literature have asked for Bible studies.

Here in the city of Davao, where our union headquarters is situated, a big evangelistic effort was started at the beginning of this year. Our evangelists have presented the message in a most attractive manner. Many people came every evening, and the Lord blessed the effort with 103 persons baptized. Among them was a doctor and his family. A certain lawyer is studying our doctrines. We are praying for his interest to continue.

Another effort was launched July 11. We are looking forward, with much anticipation, to good results. We hope many more souls will be won.



Groundbreaking at Loma Linda

Groundbreaking ceremonies were held on the church lawn May 25 for the new \$350,000 Christian Education building for the Loma Linda University church. F. D. Nichol spoke at the service.

Plans call for a two-story building covering approximately 33,000 square feet, which will include a large youth chapel, 17 classrooms, three offices, a kitchen for conducting cooking schools, and a patio.

This new building will make it possible to centralize the church's Sabbath school departments, which are now scattered over the Loma Linda University campus in five buildings.

Wielding shovels at the groundbreaking are (left to right) Dr. Charles Winter, chairman of the church building committee; John Osborn, president of South-eastern California Conference; Paul C. Heubach, pastor of Loma Linda University church; and Dr. Maurice Mathisen, chairman of the board of Christian education.

DEBORAH PEILE, *Press Secretary Loma Linda University Church*

Christian Record Holds National Convention

By G. C. Wilson
General Field Director

Dedicated Christian workers attended the national quadrennial convention of the Christian Record Braille Foundation held in the new CRBF plant in Lincoln, Nebraska, June 17-22. District representatives and division directors throughout the United States and Canada attended the six-day meeting.

One of the convention high lights was the meeting on Sabbath afternoon in the College View church. At this meeting experiences were related that illustrate the soul-winning influences upon those who are taking the brailled and recorded Bible courses. Brother Enderson, our Idaho district representative, related the following experience:

"Several years ago a little blind girl, Barbara Taysom, who was attending the Gooding, Idaho, School for the Blind, was at home during her vacation. Her mother, eager to have something to do to keep her busy, called our district representative. At her request my wife and I catalogued a complete five-year set of the Christian Record Talking Magazine records. When they were delivered we enrolled Barbara in one of the Braille Bible courses.

"The pastor in that area has followed this up, and so far the oldest sister is baptized and is attending Gem State Academy. Her father has disposed of his liquor store. Her mother, father, younger brother, and sister are all attending Sabbath school and church part of the time. We do not know what further steps will be taken, but we are confident that the seeds planted are in good ground and in time they will blossom."

We were blessed with many outstanding guests. Non-Adventist guests who are connected with various phases of services to blind people, who spoke to us, included Mr. Robert Bray, chief of Division for the Blind of the Library of Congress, Washington, D.C.; Mrs. Florence Granis, home teacher in Iowa; Arnold Magnuson, manager of the Lincoln Better Business Bureau; Mrs. Berit Yank, orientation officer, Omaha, Nebraska; Marion E. Clark, director of Nebraska Services for the Blind; Kenneth Jernigan, director of Iowa Services for the Blind; and H. Smith Shumway, director of Services for the Blind in Wyoming.

The workers in the plant and the dis-



Petersons Celebrate Sixty-fourth Anniversary

Dr. Joseph M. Peterson, veteran educator of the denomination, together with his wife, Clara, celebrated their sixty-fourth wedding anniversary on June 28 at the St. Helena Sanitarium and Hospital, where Mrs. Peterson is a patient.

Dr. Peterson was born in Iowa 94 years ago. From Luther College he received his B.A. degree and later his Master's from the University of Minnesota. He was one of the first church workers to receive a Ph.D. degree, which he acquired in modern philology around 1910 during a four-year stay in Europe.

While in Europe the Petersons accepted the Advent message. On their return to the United States he taught at what is now Atlantic Union College for a year, followed by 18 years in Minnesota at the Hutchinson Theological Seminary for Danish-Norwegian students. From 1928 until his retirement, he was professor of languages at Pacific Union College.

E. E. CHRISTIAN
Director of Public Relations
St. Helena Sanitarium and Hospital

trict representatives appreciated the morning devotional messages given by the vice-president of the General Conference for North America and chairman of our board, Theodore Carcich. George A. Huse, representing the worldwide publishing work from the General Conference, thrilled all those in attendance with the soul-winning results reaped from distribution of the printed page. From the Central Union we were happy to have R. H. Nightingale, president of the Central Union, and F. O. Sanders, Nebraska Conference president, as guest speakers.



Mr. and Mrs. Herman Mellish and two children, of Walla Walla, Washington, sailed from New York City on the S.S. *Steel Rover*, August 4, en route to Ethiopia. The maiden name of Sister Mellish was Gertrude Arloene Alexander. Brother Mellish has accepted a call to serve as medical technologist in the Empress Zauditu Memorial Hospital, in Addis Ababa.

Mr. and Mrs. Nicholas F. Kozachenko and four children sailed from New York City on the S.S. *Mataram*, August 6, for South Africa, returning after furlough. Sister Kozachenko's maiden name was Lilian Marais. Brother Kozachenko will continue as normal director in Bethel College.

Mr. and Mrs. John H. Wright and two children, of Hagerstown, Maryland, sailed from New York City on the S.S. *Mataram*, August 6, en route to Rhodesia. Sister Wright's name before marriage was Jane Bigelow. Brother Wright will be principal and director of the Inyazura school.

Elder and Mrs. Warren C. Hewes and two children, of Raytown, Missouri, sailed from New York City on the S.S. *Mataram*, August 6, going to Rhodesia. Sister Hewes' name was Eleanor Louise Priest, before marriage. Brother Hewes will be publishing secretary of the Zambesi Union.

Mr. and Mrs. Lawrence B. Denny and two children, of Kalispell, Montana, sailed from New York City on the S.S. *Mataram*, August 6, going to Malawi. Dorothea Mae Brown was the maiden name of Sister Denny. Brother Denny is to be a teacher in the Matandani Industrial Training School.

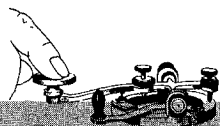
Mr. and Mrs. Fred Milton Lee and daughter, of Glendale, California, left Los Angeles, California, August 8, for Singapore. Sister Lee's name before marriage was Margaret Lee Butterfield. Brother Lee will be dean of boys in the Far Eastern Academy.

Dr. and Mrs. J. Milford Anholm and two children, of Corvallis, Oregon, left Los Angeles, California, August 9, for Bangkok, Thailand. The maiden name of Sister Anholm was Betty Louise Boyce. Dr. Anholm will serve as a dentist in the Bangkok Sanitarium and Hospital.

W. R. BEACH

The large group who attended the six-day national convention of the Christian Record Braille Foundation, held in Lincoln, Nebraska, headquarters for the organization.





Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

► Philippine Union College enrollment is just 13 short of the 1,500-mark, the highest in the school's 48-year history, distributed as follows: elementary 396; academy 266; undergraduate 805; and graduate 20. This is 169 more than last year's figure, an increase of 12.8 percent. All departments registered an increase, the biggest being in the college (undergraduate).



Northern European Division

Reported by
E. W. Pedersen

► At the first session of the Northern European Division educational convention, held on the campus of Norwegian Junior College, at Royse, Norway, the delegates voted to send greetings from the educational force of the Northern European Division to the General Conference. The delegates also rededicated themselves to the Author of knowledge and understanding. The motto of the convention was "The Pursuit of Excellence in Seventh-day Adventist Education." One hundred seventy teachers and educators assembled to "reach the very highest standard of excellence in the teaching profession for the best good of our pupils and students." This possibly is the largest educational gathering ever held by our church in Europe.



Trans-Africa Division

Reported by
Margaret Dawkins

► President D. K. Bazarra, of the Uganda Field, East Africa, reports that 33 took their stand for the message during a recent effort held at Entebbe. Among this group are a doctor who is also the medical officer of a large hospital, and an evangelist of another mission organization.

► During the first quarter of 1965, as compared with the same period for 1964, the tithe increase for the Trans-Africa Division was \$52,686.

► P. H. Coetzee, MV, temperance, and public relations secretary of the Trans-Africa Division, has responded to a call to the presidency of the large East African Union. This vacancy was caused when M. E. Lind was appointed secretary of the division.

► It is reported that in the South Sotho Field of the South African Union a young minister of another denomination has

joined the baptismal class. His first contacts with the message were through books sold to him by a colporteur. He is now working for the members of his former congregation. To date, 12 of the 88 members have joined with him in accepting our beliefs.

► The young men of Salisbury House at Helderberg College in South Africa have embarked on a do-it-yourself campaign to remodel, paper, and paint their residence. Under the leadership of Preceptor R. A. Burns, these students have renovated and redecorated their own rooms, and the chapel, foyers, and halls.

► Karora MV Camp was the site for a retreat for the Section II workers in the Central African Union recently. Situated on the hills overlooking Lake Kivu in

Rwanda, this campsite is the most beautiful for scenery of any in the Trans-Africa Division. For a week the workers enjoyed prayer, study, and recreation together.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Ann M. Parrish has accepted a position as assistant professor in the Atlantic Union College English Department. Miss Parrish is presently at Boston University studying for her Doctoral degree in English literature. She is a graduate of AUC, class of 1958, and taught as a fellow at the University of Arkansas where she received her Master's degree in 1960. She then

Largest Lay Leadership Training Course

Some of the 143 persons who graduated from the largest lay leadership training course yet conducted in the North American Division are grouped in front of the Spanish SDA Educational Center in Los Angeles, California, where the 11-day course was conducted. V. W. Schoen, second from left, front row, associate secretary of the General Conference Laymen's Activities Department, was director of the course. Up to 250 persons from nine Spanish-speaking churches in the Southern California Conference attended some of the classes. At Elder Schoen's right is Angel de la Torre, pastor of the Ditman Avenue church; and to his left, Cree Sandefur, conference president; Phillip Follett, director, conference laymen's activities; and Samuel Weiss, pastor of the Los Angeles Spanish-American church.

PHILLIP FOLLETT



spent several years teaching English at Walla Walla Academy and Southern Missionary College.

► Judith Kendall joins the Atlantic Union College teaching staff as instructor in English. For the past two years, she has taught English at South Lancaster Academy and is currently taking graduate work at Boston University. She received her B.A. degree from Atlantic Union College in 1963.

► Groundbreaking services were held Sunday evening, July 4, for the new \$150,000 Browning Memorial Elementary School in South Lancaster, Massachusetts. The nine-room, single-story school will be of steel and masonry construction with red brick facing. It will house 275 pupils and is designed so additional classrooms (two at a time) may be added. Participating in the groundbreaking ceremonies were Donald D. Lake, educational superintendent of the Southern New England Conference; Russell R. Adams, pastor of the Village church; Francis F. Bush, pastor of the College church; James A. Roberts, chairman of the Lancaster Board of Selectmen; LeRoy Weischadle, principal; Donald Siver, chairman of the building committee; and Ralph A. Gifford, contractor.

► Maybelle E. Banks has been called to serve as food service director at Pioneer Valley Academy. She received her degree from Pacific Union College and is currently completing the dietetic internship program at Loma Linda University. She has been director of food services at Lodi and Newbury Park academies in California and Laurelwood Academy in Oregon. Assisting her will be Willa MacLaren of Tewksbury, Massachusetts. In addition to Miss MacLaren, three faculty wives will supervise in the food service program on a part-time basis.

► H. Dean Kinsey joins the Atlantic Union College staff as assistant dean of men and assistant director of public relations. He received his B.A. degree in 1956 from Southern Missionary College and is currently completing requirements for his Master's degree at Boston University. During the past year, Mr. Kinsey served as assistant principal of South Lancaster Academy, dean of boys, and also taught history. Previously, he spent several years as dean of boys at Blue Mountain Academy, Hamburg, Pennsylvania.



Canadian Union

Reported by
Evelyn M. Bowles

► G. E. Corkum and J. D. Blake, pastors of the Maritime Conference, presented briefs to the New Brunswick Legislative Select Committee on the Lord's Day Act at recent hearings in Minto and Woodstock, respectively. The briefs, which emphasized that "there should be no legislation in Canada setting aside a day of the week for religious services," received wide coverage through the Canadian press.

► Fred G. Bell, former pastor in the Ontario-Quebec Conference, has trans-

ferred to the Maritime Conference to be pastor of the Halifax district of churches in Nova Scotia. He replaces J. C. Reynolds who has accepted a call to the College Park church in Oshawa, Ontario.

► J. W. Popowich, Maritime Conference evangelist, reports a capacity audience each evening at the meetings of his first series in the new Zealand church, New Brunswick. The local pastor, J. D. Blake, is assisting.



Central Union

Reported by
Mrs. Clara Anderson

► The Word of Life evangelistic team—Walter, Lange, Johnson—will be in the Central Union Conference territory conducting several series of meetings. The group will hold their first effort in Denver, Colorado, at the Phipps Auditorium. Elden Walter, Richard Johnson, and Cline Johnson work together with their wives during these weeks of meetings in presenting the message in word and song.

► Bennett Chilson, a spring graduate of Union College, has been awarded a \$500 scholarship by the American Dietetic Association. He will be interning in dietetics this fall at Loma Linda University.

► Mrs. Mary Alice Harper and Mrs. Hazel Rice will be instructors in medical-surgical nursing on the Denver campus of the Union College Nursing School. Mrs. Harper, a graduate of the college, received her M.A. at Loma Linda University and Mrs. Rice is completing her M.S. in Nursing at the University of Colorado.

► George Thomson, formerly academic dean of Southwestern Union College at Keene, Texas, will be chairman of the history department of Union College this year. Dr. Thomson is an alumnus of Union College.



Lake Union

Reported by
Mrs. Mildred Wade

► A successful dean's workshop was conducted at Andrews University June 14 through July 16. Sponsored by the School of Graduate Studies, it was under the direction of Dr. Mercedes Dyer, professor of education. Special guest professors included Dr. Charles Anderson of the Hinsdale Sanitarium; W. B. Clark, dean of students at Loma Linda University; Dr. Elizabeth Greenleaf, director of housing at Indiana University; and Dr. F. E. J. Harder, chairman of the department of education at Andrews University.

► The church at Houghton Lake, Michigan, has been completely refurbished, and on July 3 a dedicatory service was held. N. C. Wilson, president of the Michigan Conference, gave the morning sermon. In the afternoon Jere D. Smith, president of the Lake Union, presented the dedicatory sermon. The work in this area was started in 1948 when Wayne Hyde opened a branch Sabbath school in the home of

Mr. and Mrs. Harold Wright. In 1951 Leonard Venden organized a church, with G. E. Hutches officiating. The church pastor, David Copsey, was in charge of the day's program.

► Dr. G. T. Anderson, president of Loma Linda University, gave the summer commencement address at Andrews University, August 19. From the three schools 140 students were graduated—46 from the college, 82 from the School of Graduate Studies, and 12 from the Seminary.

► For the first time in nearly a decade the Illinois Conference held a full-length conference-wide camp meeting. Since the old Broadview Academy was sold, they have been holding long-weekend meetings, especially at the Little Grassy Lake Camp in southern Illinois. A fine new auditorium has been completed on the grounds of the new Broadview Academy, which will seat from 3,200 to 4,000 people. The Book and Bible House had a large display in the school gymnasium. Approximately 3,500 were in attendance the first Sabbath, July 31. Jere D. Smith, president of the Lake Union, gave the morning sermon. Among the guest speakers were E. L. Minchin and E. J. Folkenberg of the General Conference; R. G. Campbell of the Review and Herald Publishing Association; and Drs. Richard Hammill, Horace Shaw, and W. E. McClure of Andrews University.



North Pacific Union

Reported by
Mrs. Ione Morgan

► For five days from July 18 to 22, 41 boys from non-Adventist homes all over the Idaho Conference enjoyed the facilities of Camp Ida-Haven. Harold Schwartz, the conference MV secretary, assisted by Harold Gray, conference welfare director, led out in the varied program. This was Idaho's first venture with a camp for children of underprivileged neighbors and friends.

► Charles Merickel and his wife of Oregon have joined the faculty of Gem State Academy.

► Foreman Ron Churchill reports that construction on the new cafeteria at Columbia Academy is ahead of schedule; it will be in use by the opening of school this fall. The initial seating capacity will be 250. The basement of the girls' dormitory previously used as a cafeteria is being converted into 14 additional student rooms, as well as an enlarged worship room, and a laundry and ironing room.

► During the special book sale on Tuesday of the Oregon camp meeting at Gladstone Park, 32 titles were offered for sale during that hour and fifteen minutes. All were sold out completely with the exception of 13, with total sales amounting to \$6,500, or \$87 per minute. Total camp meeting book sales in Oregon came to \$4,500 at the Milo meeting, and \$46,659.86 at Gladstone, for a grand total of \$51,159.86, reports B. H. Allen, manager of the Book and Bible House.

► An important feature of the Washing-

ton Conference camp meeting was the Prophetic Guidance Course conducted by D. E. Rebok and the ministerial force of the conference. On Sabbath, July 17, 381 were graduated from the course at a special afternoon service. Liberal offerings were received both Sabbaths: Sabbath school \$8,639.65, world missions work \$4,359.32, local evangelism \$3,987.93.

► The Washington Conference evangelistic team of R. A. Rentfro and his wife, Mr. and Mrs. Bernie Paulson, and Edyth Cain have commitments to hold meetings in South Tacoma with Pastors Erhardt and Blehm; in Highland Park and Burien (Seattle) with Pastor Ziegler; and in Lake Forest Park (North Seattle) with Pastor Ziegler.

► The Henneberg-Delafield evangelistic team moved into Snohomish, Washington, to hold a three-week series of nightly meetings. Every home in the area received a mailed invitation prior to the opening date August 7.

► Joining Auburn Academy as vice-principal and registrar is Arthur L. Nelson who comes from Campion Academy, Loveland, Colorado.

► As one of 500 selected accredited teacher-training institutions in the United States, Walla Walla College recently received visual aids materials in 3M Company's Assistance to Education program. Dr. J. V. Peters, chairman of the department of education has announced. Included in the grants were two overhead projectors, one copying machine, a library of 60 textbooks on visual aids, six sets of transparency originals on many different subjects, and other miscellaneous materials.



Northern Union

Reported by
L. H. Netteburg

► Elmer Hauck, maintenance man at Sheyenne River Academy, has accepted a call to the Northern Union to serve as maintenance man and driver for the conference moving van, filling the vacancy created by the retirement of L. W. Burgeson.

► Sheyenne River Academy has purchased a new Ford Econobus, which will be used by small seminar groups to meet Sabbath and other weekend appointments in the various churches.

► Ground has been broken for a new \$125,000 Christian education center in Des Moines, Iowa.



Pacific Union

Reported by
Mrs. Margaret Follett

► New faculty members at Pacific Union College this year are: Wilfrid E. Belleau, Jr., assistant professor of education; Charles Brown, instructor in agriculture; John Fisher, instructor in German; Leon Gambetta, professor of Spanish literature; Elwin Gerrans, instructor in nursing; Howard O. Hardcastle, instructor in English; Leslie Hardinge, professor of religion; Lyle Jewell, associate professor of music; Lee Johnston, instructor in agri-

culture; Joe Maniscalco, associate professor of art; Wilbur Nelson, associate professor of religion; Clarence R. Sletwick, assistant librarian; Marion E. Sletwick, associate librarian; Herbert A. Sorensen, instructor in chemistry; and Elton A. Wallace, associate professor of communications. Two others joining the staff but on leave for the year 1965-1966 are Keith Anderson, assistant professor of mathematics, and D. Ordell Calkins, assistant professor of business administration.

► Three pastors of the Southeastern California Conference have accepted calls to other areas for work. Gordon W. Collier, Sr., formerly pastor of the El Centro church, will become a pastor in the Kentucky-Tennessee Conference; Richard Warner, associate pastor of the La Sierra church, pastor of the Hutchinson, Minnesota, church; and Clarence Schram, pastor in Southeastern for 14 years, now pastor of the Stanley, Virginia, church.

► New assistant chaplain at Paradise Valley Sanitarium and Hospital is Willard D. Beaman, who comes from the Washington Conference where he has been a singing evangelist the past four years. Elder Beaman served in Nebraska and North Dakota prior to his work in Washington.



Southern Union

Reported by
Oscar L. Heinrich

► Bruce Johnston, chairman of the division of religion at Southern Missionary College, has just concluded a three-week evangelistic effort in Louisville, Kentucky. In conjunction with the effort, a Field School of Evangelism was conducted for seven theology majors from Southern Missionary College. Pastors of the local area joined with the crusade. Twenty-five souls were baptized in the first baptism and 30 more are in a baptismal class.

► Members of the Memphis First church arranged a direct mission telephone call on the last thirteenth Sabbath. The call was placed direct from the pulpit during the Sabbath school hour to P. Berndt, Sabbath school secretary of the North Bavarian Conference in Nuremberg, Germany, where the overflow offering was scheduled to help build a church.

► Membership in the Florida area of the South Atlantic Conference now totals 3,055. Tithe gain in this area is over \$20,000 for the first six months of 1965.

► H. L. Cleveland, pastor of the Atlanta Berean church, opened a series of tent meetings in Atlanta on July 11. An estimated 2,000 attended the opening service.

► Plans for a new auditorium-gymnasium at Mount Pisgah Academy, Candler, North Carolina, are now complete. The building will replace the old quonset chapel that has been used for this purpose in the past and will be located in the same place on the campus. Construction will begin in early fall.

► New pastor for the Chattanooga, Tennessee, church is Obed Graham, from the San Antonio, Texas, church.

► The *Bounty*, a replica of the three-masted sailing schooner of the famous mutiny and built by M.G.M. moving picture studio, is now being given a home in Vinoy Basin by the city of St. Petersburg, Florida. Local church press secretary Mrs. Ruth D. Carnes contributed greatly to publicizing in the local area the story of Adventists on the Pitcairn Island. The St. Petersburg *Times* "News of Religion" section carried a full-color picture and a feature article on the history of Seventh-day Adventists on Pitcairn.

► Thirty-five persons finished the cooking course held this spring at the Greater Nashville Junior Academy and qualified for a certificate of graduation. The school was sponsored by Thomas P. Ipes, pastor of the Nashville First church.

Church Calendar

Missions Extension Day and Offering	September 11
MV Pathfinder Day	September 18
Review and Herald Campaign	September 11-October 9
Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church Missionary Offering	October 2
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Week of Prayer	November 6-13
Church Missionary Offering	November 6
Annual Sacrifice Offering	November 13
Ingathering Campaign	November 20-December 31
Ingathering (The Silver Vanguard objective) and Church Missionary Offering	December 4
Thirteenth Sabbath Offering (Australasian Division)	December 25

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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News of Note

Northern Europe Makes Leadership Changes

J. P. Sundquist, president of the Swedish Union, has been appointed secretary of the Missionary Volunteer department of the Northern European Division to replace C. D. Watson, who has responded favorably to a call to serve the Ethiopian Union as president.

From 1947 to 1959 Elder Sundquist served successively as Missionary Volunteer secretary in the Congo Union, the South African Union, and the Trans-Africa Division, and in true missionary form carried in addition other departmental responsibilities. He was requested by the Swedish Union to return home to lead that field, and since 1959 has given vigorous and capable service there.

The youth of the Northern European Division have just returned to their homes from the inspiring youth congress that met in Helsinki under the direction of Elder Watson. The emphasis at the congress was on missions, and Elder Watson and his family have loyally set an example to our youth by accepting the heavy responsibility of leadership in the fast-growing Ethiopian Union Mission.

For these faithful leaders and our swiftly expanding work in the Northern European Division, we bespeak the prayers and liberal support of God's people everywhere.

D. S. JOHNSON

Former Mau Mau Leader Now Literature Evangelist

The following testimony of African Literature Evangelist Njaga Karanja is stimulating and challenging:

"Before I became a literature evangelist I was a Mau Mau leader. Jesus called me to leave that life to be His messenger to bring precious literature to the people of Kenya. I now hold the high and honorable degree of being His ambassador here.

"I joined this great army in 1960, and ever since I have been working for Jesus, forgetting the past. My territory here is Kiambu district, and in this I have sold many books. My favorite books are *Uthamaki* (The Coming King) and *Muthenya Wa Kikeno Kinene Thiini Wa Africa* (Africa's Happiest Day).

"In 1963, the Lord helped me to start and develop an interest in the message in two territories. The names of these are Wanjohi and Kibibili in Kikuyu country. I went into these places and sold many books in a few days. Now five people are in the baptismal class, and 15 more are attending church.

"I am burdened for the backsliders. I have been visiting these through the years, with good results. Also I visit our members who are not very strong in the faith, and pray with them and encourage them to stand firm. In addition, I am enrolling

many in the Voice of Prophecy correspondence courses. I praise the Lord, who enables me to do this work. He is using me as His instrument for carrying this precious message to my people."

Think of it, a former Mau Mau leader now rejoicing in the message and winning souls to Christ. God works in mysterious ways His wonders to perform.

D. A. McADAMS

Vacation Bible School on Television

Mrs. Philip E. Moores, wife of the president of the Alberta Conference, together with her daughter, has the distinction, so far as we know, of conducting the first SDA Vacation Bible School on television. The Alberta Conference camp meeting at Lacombe, Alberta, presented their camp meeting programs live on television. Mrs. Moores followed this with a Vacation Bible School telecast over the same area where the camp meeting program had been viewed.

Mrs. Moores reports an enthusiastic response on the part of both children and parents. She writes, "We had 200 VBS workbooks for the children, but we had to order 500 more and still we have 394 names of children without books. But our order for 300 has just arrived, and, with others that we will be able to get, we hope to have enough. I visited several homes yesterday to deliver certificates and found the parents and children very enthusiastic and interested. Letters of appreciation have come in every day. One letter stated, 'You restore my faith in the teen-agers of this generation!'"

Mrs. Moores is now planning for a TV branch Sabbath school to be conducted over the same station.

WILLIAM J. HARRIS

Large Baptisms in Northern Europe

Here in Northern Europe our hearts have been made glad by recent baptismal reports. From West Africa comes word that during the first seven months of this year almost 800 persons have been baptized. The largest baptisms in that field are conducted during the months of November and December, so there are grounds for believing that at least 3,000 converts will be baptized in West Africa this year.

In Ethiopia too the work is progressing, and it appears certain that baptisms in that field for this year again will constitute a record.

During the fourth quarter of last year and the first two quarters of this year 329 persons were baptized in the West Nordic Union. The baptisms for the whole of

last year numbered 321. This year will therefore be a record year for that union.

From other unions too encouraging reports are coming in. We believe that 1965 will be a good year for baptisms throughout Northern Europe.

ERWIN E. ROENFELT



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

CAIRO—Islam's top spiritual authority has ruled that no Moslem woman may validly contract marriage with a Communist. Issued through a committee from Al-Azhar University, the ruling said such a union was impossible because communism is "a materialistic creed which does not believe in God and denies all religions, branding them as 'myths.'"

NEW YORK—Ten Lutheran Churches in North America reported a combined membership of more than 9 million adults and children as of the end of 1964, it was reported here by the National Lutheran Council. The breakdown showed 8,707,273 members in the United States, an increase of 127,002, and 295,696 members in affiliated groups in Canada, where there was an increase of 5,246.

CHICAGO—The entire tribe of about 100 Auca Indians in Ecuador who killed five American Protestant missionaries in 1956 has been converted to Christianity, Dr. William Cameron Townsend, founder-director of the Wycliffe Bible Translators, Inc., said here. Last month, Dr. Townsend reported, two of the children of murdered missionary Nathaniel Saint were baptized by immersion at the site of their father's death. The Aucan preacher who performed the ceremony was one of the eight persons responsible for the massacre, he said.

MC ALESTER, OKLA.—Under a ruling adopted by the State Pardon and Parole Board, convicts who apply for parole or release must prove that they are at least familiar with the Ten Commandments. The requirement states that prisoners seeking clemency must make a "sincere effort to know and recite the Ten Commandments."

NEW YORK—A Nepalese minister of the Church of Christ has been freed after serving four and one-half years of a six-year prison term on a charge of converting eight Hindus to Christianity, it was learned here. Under law in Nepal, a Hindu state, Protestant and Roman Catholic missionaries are largely restricted to "service," with evangelism prevented and conversions banned.