

# REVIEW

and Herald

November 25, 1965

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*In Everything*

## GIVE THANKS

By R. H. Blodgett

Assistant Pastor, Niles, Michigan



HARRY BAERG, ARTIST

**S**LAMMING the car door, I hurried into the post office and stepped up to the counter marked PARCELS. "How much will it cost to mail this to Seattle?" I questioned, shoving a package toward the clerk.

Setting it on the scales, he announced, "One dollar and ten cents. Do you want extra insurance?"

"No," I mumbled as I handed him the correct change and turned to leave.

A rack of magazines not far from the post office door caught my eye as I passed. *Science Digest* always has been a favorite of mine, and this month's issue looked especially interesting. I leafed through it, then placed it on the counter and handed the attendant a dollar bill.

After running his hand over the cover and flipping through the pages, he picked up the money and asked, "Is this a *one-dollar bill*?"

"Er-ah, yes," I stammered. "Yes, it is!"

Could he be blind? I asked myself as I stood staring at the magazine in front of me. How did he know which magazine I had? Could he—?

"Your change, sir!" he interrupted.

My hand responded stiffly.

As he carefully placed two quarters, a dime, and a nickel in my outstretched hand, my eyes watched with fascination. How could he tell the difference between a dime and a penny? What if I'd been dishonest and said I'd given him a five-dollar bill? Who—?

"Didn't I give you the correct change?" he asked. (Turn to page 4)

*A look at the cross of Calvary for clues to the meaning of suffering.*

# Suffering in Silence

By Wilber Alexander  
*Professor of Theology, Andrews University*



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NOT long ago the editors of *Time* magazine selected 30 prominent American citizens to make personal value judgments of the history of man. To each of the 30 persons *Time* sent two sheets of paper. On one sheet in random order were listed 100 famous events in history. The second sheet was numbered 1-100 and left blank. Each person was instructed to study the events in historical context and then list them in what they considered to be the order of their importance and significance for mankind.

At the head of the list, consensus placed the 1492 discovery of America by Columbus. Down the list in fourteenth place were three events receiving equal judgment: the discovery of X-ray, the first plane flight by the Wright brothers, and the crucifixion of Jesus Christ.

It may be assumed that these 30 persons were not "heathen," or without knowledge of the impact of Christianity on the Western world. The fact that they placed the event of the cross high on their lists suggests there was no real antagonism toward what happened on a hill outside of Jerusalem. But assigning the cross position 14 and giving equal place to two scientific discoveries of man clearly reflects a lack of awareness of the meaning of the cross.

In varying degrees their problem is our problem. Most people are aware of a physical event that happened many years ago. A Man is cruelly nailed to two pieces of wood and is lifted up against the skyline of the world. His visible suffering reaches through to our feelings. We iden-

tify with His pain and feel pity. We are somewhat incensed over the injustice of the events that brought Him face to face with an untimely death. We admire His courage, His composure, His forgiving attitude, in the face of excruciating agony. We are moved to commend Him for His willingness to stand up and be counted, to die for a cause He believed in.

That scene has led men to write songs, to paint pictures, and to mold crosses for altars, church spires, and charms to be worn about the neck—or to hang from a Bible. From man's intellect have come millions of pages explaining the physiology, psychology, sociology, and theology of the crucifixion.

## The Power of the Cross

Yet with all this, do we see? Do we understand? Have we experienced, are we experiencing, the power of that rugged cross to the extent that it moves from fourteenth place in our thinking into first place in our living?

In the fifty-third chapter of his book Isaiah wrote: "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all."



HARRY ANDERSON, ARTIST

"He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. . . .

"Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors" (verses 4-12, R.S.V.).

These brief words contain the essence of God's good news to His world. Here the life, rejection, humiliation, suffering, death, atonement, resurrection, and mediation of Jesus are all predicted. Five hundred years later it all happened. He bore *our* griefs. He carried *our* sorrows. He was wounded, bruised, oppressed, and slaughtered for *our* sins. Yet He opened not His mouth.

Sad and silent, He crossed the Brook Kidron and entered Gethsemane. He fell prone to the damp earth and poured out His soul to the Father. His suffering began in earnest as He felt the weight of the world's sin settle upon

Him. In a moment he seemed to be shut out from the light of the Father's presence and was tempted to fear He was being forever separated from His Father's love. He knew that within minutes stubborn, hate-filled hearts would explode in fury upon Him. The evil one reminded Him that those with every spiritual advantage had rejected Him, one of His own disciples would betray Him, His most zealous follower would deny Him, and the rest would forsake Him.

Because of contemplation of what must soon come, and the actual experience of being separated from the Father, His face and voice revealed an agony that silenced even the harps of heaven. We will never see inside of Gethsemane's cup of woe! Jesus' soul filled with the dread taste of the second death. He felt what would happen to man if left alone, and He said, "Thy will be done."

He is brought before His accusers and stands trial in magnificent silence—speaking only when placed under oath or when silence would have been taken as disowning His kingship. Lips that had uttered the most impressive truths, that in tender tones had pleaded with those who now sought to kill Him, were closed to those who felt no need of a Saviour.

He stood in silence as the soldiers mocked Him, crowned Him with thorns, struck Him, and spit in His face. To the last He gathered all the abuse men could heap upon Him short of death. He was led out to the place called Calvary, and there He was crucified. As they placed Him on the cross He made no murmur of complaint, but quietly prayed for His enemies!

In solitude He died even as He had lived. Despised and rejected He lived, despised and rejected He died. He gave up the life that was His in a more lonely solitude than ever isolated any other dying man.

What did it all mean? What does it mean now? Several theories of the atonement exist, including the moral theory of provision and the commercial theory that God paid a ransom for His people. The legal theory claims God is vindicating His character and thus is suffering a penalty. The sacrificial theory provides a substitution. The example theory speaks of God giving Christ as a noble martyr. The common goal of these theories is to impress upon man what happened at the cross and its significance. But in Isaiah 53 the prophet makes no attempt to construct a theory of the atonement. There can be no doubt that Isaiah is setting forth the fact that the Messiah, the Christ, would be more than a teacher, an example, a human benefactor. His chief work would be to bear *our* griefs and to be bruised for the healing of *our* sin.

Christ was to suffer more than as an innocent man caught up and overwhelmed by the flood of evil let loose by the sins of those who crucified Him. He was to bear all the sins of all the world.

The prophet says: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all" (Isa. 53:6, R.S.V.).

This simile of scattered sheep stresses the universality of human sin, and the individual separation it brings between man and his Maker, the divisive separation from righteousness, and from the attributes of love, reverence, and obedience. What Scripture states, experience affirms. The personal sin, rebellion, separation, that man has thrown into the face of God, He lays on Christ.

God the Father was as actively involved in that holy experience as the Son. The Father suffered with the Son. Christ did not hang on the cross simply to say, "Here is an offering. You said there must be shedding of blood; here is the shedding of that blood. I hope You're satisfied now and that these can enter Your kingdom." Never!

God's nature is such that He abhors sin wherever it appears; now it is found in His creature, man. Shall He

forget the whole thing? Shall He set aside part of His law and say, "It was a mistake, try again"? What shall He do? How can He be the justifier and yet show mercy?

That is the secret of the atonement. This word, meaning "at-one-ment," attempts to bring God and man again into a relationship where justice meets with mercy.

### The Sense of Separation

What Jesus suffered on that cross was the sense of the final separation between man and God. The dread cry that rang from parched lips on the cross expresses this heartbreaking experience.

Notice in Isaiah 53:7 these strange words: "He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth" (R.S.V.);

Silence in suffering is a strange thing in the Old Testament. In the Old Testament men did not remain silent in pain, but a person in pain would cry out, confessing guilt or imploring God for an explanation. Jesus had no personal guilt. He had no doubt. He was fully conscious of the purpose of His suffering.

"He shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors" (verses 11, 12).

What we are to see in the cross is not just a tragic accident of history. We are to see the end result of God's redeeming love, going out to seek men where they are.

### A Fact of Human Experience

Suffering is one of the living facts of human experience. It has meaning to the heart and conscience. The cross offers reasons that have powerful redemptive force.

Humanly speaking, we are never so awakened to the wrong in our lives as when it reaches out and hurts others about us. Even so, we do not hate sin when we see it in ourselves until we sense its pain in the agony on the cross. When the Holy Spirit is able to make us realize that God feels the pain of sin to the extent the cross reveals it, then true repentance,

true sorrow for sin, becomes possible.

In studying His suffering we should sense that what He endured was not only to relieve us of the temporal suffering that follows our sin, or even to pardon us, but also to show us that sin keeps us from God and that He wants to bring us back to Himself.

Men of great intellect have gone astray, men of wealth, men of strict integrity, men of high morality. All have gone their way. All must meet at the cross of Christ and listen to the eloquence of His silent suffering.

Our sorrow must not be only for seeing Christ nailed to a cross, or for the Father who gave His Son. We are not only to look at the falling scourge but to listen to the silence that speaks so eloquently to us of a heart willing to suffer separation in order to elicit from us that wholehearted response of love, which alone can bring us into a saving relationship with our God.

### Bruised for Our Iniquities

In the center of one of Goetz's great paintings is the suffering Christ, overshadowed by an angel with the Gethsemane cup and surrounded by all sorts of men. Yet he and his sufferings are not in their thoughts. The political agitator is busy with his crowd, the workman occupied with his beer, the artist with his brush and cigarette.

Under the very shadow of the Great Sufferer are the sporting man with a

sheet of race results and the scientist peering into his test tube. Nearby, a newsboy vigorously pushes the sale of his papers, all filled with the latest society scandals. The dressed-up doll is there listening to the flattery of the fashionable young man. On the horizon, armed men ignore the suffering Prince of Peace. At the feet of the Lord is an outcast woman with her babe, almost touching a widow with her lonely burden of grief, neither looking for sympathy or help from above. Churchmen dispute the text of Scripture but forget the spirit of the gospel.

In all that throng no eye is turned toward the sufferer, save that of a young nurse, well accustomed to scenes of pain and anguish. Her face is expressive of wonder, horror, and sympathy, but not of understanding. So Goetz pictured the great world engrossed in its own pursuits, its business and its pleasure, its selfishness and its gain, its frivolity and grief, its fleeting feeling. All these are merely questions of time with no eye, no thought, no understanding of Christ.

"Surely he has borne *our* griefs and carried *our* sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for *our* transgressions, he was bruised for *our* iniquities; upon him was the chastisement that made *us* whole, and with his stripes *we* are healed."

## In Everything Give Thanks

(Continued from page 1)

I looked down at my still-outstretched hand. "Oh, ah—yes!" I replied sheepishly. "Yes, you gave me the correct change."

Dropping the coins into my pocket, I began, "But aren't you—?"

"Yes, I *am* blind," he answered.

I was ashamed that he knew what I was going to ask. It must have happened so many times that he knew just what to expect.

"But, how do you know what to charge?" I continued, curiosity getting the best of me.

"Oh, the magazines don't bother me," he replied matter-of-factly. "It's easy to tell which one you have by its paper and size. The things that give me the most trouble are the dollar bills. I wish there were some way to tell the difference between them."

"You mean between a one, a five, and a ten?" I inquired.

"Yes!" he said somewhat sadly. "If I could only see again, I would be so happy." He hung his head slightly. "A

person never knows what he has—until he doesn't!"

To this day, I have never forgotten that enlightening phrase: "A person never knows what he has—until he doesn't!"

Somehow, it seems to reach clear to the depths of human misery, clear into the depths of disappointing sorrow. "A person never knows what he has—until he doesn't!"

Too often we tend to overlook the blessings God has provided man at birth—sight, speech, hearing, taste, touch, and even life itself. But more wonderful still is the marvelous blessing of eternal salvation. Truly, every human being has something for which he can be thankful.

Do we "know" what we have, what blessings we daily possess? Or will it take a loss of one of our faculties to make us aware of our blessings?

This Thanksgiving let us "in every thing give thanks" (1 Thess. 5:18).



# The 1965 Autumn Council

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

**G**OSPEL advance was the paramount feature of reports presented at the 1965 Autumn Council of the General Conference, which met at headquarters in Takoma Park, Maryland, from October 20 to 25. R. R. Figuhr, president of the General Conference, led a service of prayer and dedication as the Council convened. He noted the unparalleled progress despite crisis and perplexity, and referred to a recent letter from R. H. Pierson, president of the Trans-Africa Division. Baptisms in that field during the present quadrennium have already exceeded 80,000. From J. J. Aitken of the South American Division, C. P. Sorensen of the Far Eastern Division, and from leaders in other parts of the world field come reports of accelerating growth in membership and of God's care for His church. Calling attention to the crucial state of world affairs, Elder Figuhr said, "We have the firm and consoling knowledge that God's hand is on the helm. The work is under His direction. There is no crisis in our situation beyond His power to turn to the advantage of His cause."

R. J. Radcliffe, statistical secretary of the General Conference, presented a report revealing growth that carries our world membership well beyond 1.5 million baptized believers at the end of 1964, and baptisms for that year numbering 125,054. Four hundred and sixty new churches were added during that year. Brother Radcliffe's report presented trends that both encourage and concern the church. He quoted the words of Nehemiah who served Israel under adverse conditions: "Then I told them of the hand of my God which was good upon me. . . . And they said, Let us rise up and build. So they strengthened their hands for this good work" (chap. 2:18).

W. R. Beach, secretary of the General Conference, spoke with feeling of Christian mission in a world of need. He said, "We must never lose the vision of our purpose, our message, and the field to which we are sent." Elder Beach commented on significant growth that marked 1964. School enrollments in Adventist institutions rose to 367,679 as compared with 336,887 for the previous year, an increase of 9.2 per cent. With this increased enrollment came the greatest number of baptisms from the schools

in any one year—11.3 per cent of all baptisms throughout the world field. Our 44 church publishing houses print the message in 228 languages, and world literature sales for 1964 totalled \$31,325,565.72. Seven thousand literature evangelists personally placed more than \$17 million worth of literature in the homes, enrolled 301,168 persons in Bible courses, and conducted 170,539 Bible studies.

## Lay Evangelism

Laymen around the world march in the service of Christ. Welfare service, literature distribution, Bible study, and other Home Missionary endeavors gained at least 10 per cent over 1963. A remarkable achievement indeed was the increase of Ingathering—from \$7,986,500 in 1963 to \$8,293,500 in 1964. Adventist laymen have expressed unanimous appreciation for the lay instructor's training schools conducted in many fields.

Sabbath school evangelism is being stressed along with membership and regular attendance. The Inter-American Division reports: "We now have over 30,000 branch Sabbath schools and may have 40,000 by the end of 1965." Thus Inter-America has exceeded the world goal for the present

quadrennium. Sabbath school offerings increased by \$220,900 during 1964, to a total of \$9,990,400. This falls short of the goal of a 50 per cent increase for offerings, but the income from the Investment Fund exceeded \$1 million for the year.

A final report for 1964 reveals a total of 32,692 baptisms in the world field from the MV TARGET 30,000. It is expected that baptisms through youth evangelism will reach 60,000 by the General Conference session in June, 1966. Our radio-television department reports 2,856 radio broadcasts each week on 1,897 stations, and 265 weekly telecasts.

The attention of the Autumn Council was given to reports from several committees previously appointed. One such committee had carefully studied the cost of denominational education, and recommended measures for effecting economy in the operation of schools. However, discussion of the report indicated that the problem was of broader scope than could be resolved by these methods alone. The council authorized the appointment of a commission in the General Conference and a committee in each union in North America to enter upon a coordinated study on financing Chris-

## Five Ordained in Oklahoma

An ordination of five candidates for the ministry was held on the Oklahoma Conference campgrounds at Bierig Park on Sabbath, July 31. The men ordained are, left to right: Norman Wagness, Vinita district; Jake Knight, Bartlesville district; Richard Barrett, Ardmore district; Gary Grimes, Shattuck district; and Gaston Wallace, Muskogee district. Their wives stand to their right in each instance.

W. A. DESSAIN, *President  
Oklahoma Conference*



tian education in the North American Division.

Blessing and strength have accrued to our people and to the cause at large through the estate planning and stewardship programs developed by certain of our denominational organizations. An action was taken authorizing the appointment of an assistant treasurer of the General Conference who will give guidance to estate planning and to our associations, corporations, and foundations in the North American Division. As a general policy it is recommended that trust and annuity agreements, investment of funds, and stewardship will be centered in the union conferences. The General Conference is to appoint a permanent subcommittee for North America to formulate guidelines and give counsel respecting this important work.

Our people are aware that our general, union, and local conference leaders have prayerfully labored to impress legislators with the need for a conscience clause in the revision of the Taft-Hartley law to protect those with convictions against joining or paying dues to labor unions. Such an amendment has been prepared and adopted by a Senate committee and faces Congress for decision in 1966. It is recommended that our church members remain alert and responsive to word from our conference leaders concerning this vital matter. Union-free employment for thousands of Seventh-day Adventists and members of some forty-five other denominations having religious scruples against joining labor unions or financially supporting them is involved in this amendment.

### Church-State Relations

A representative committee had also given much study to the matter of church-state relationships in the United States. The council recorded a statement bringing into clear focus the unchanging principles that govern the relationships between man and his Creator and between church and state in a changing world where the application of these principles must be made to situations as they develop. The General Conference is to appoint a continuing representative committee to consider problems in the area of church-state relationships and to report to the General Conference Committee.

Human Relations Committees have been working at the General Conference and in certain union and local conferences, to encourage better understanding between races in the United States. It was recommended that continued study should be given to this important matter at all levels. Articles by Ellen G. White in which she sets forth the fundamental and abiding principles that should govern relation-

ships between the races are to be reprinted in the REVIEW AND HERALD.

The Autumn Council also is the annual budget meeting of the General Conference. C. L. Torrey, treasurer, and O. A. Blake, undertreasurer, presented to the session the complete financial affairs of the church. Elder Torrey commented concerning the unprecedented opportunities open before God's church in this late hour of earth's history. He said, "We thank God for a faithful and devoted people who return for His use the tithes and offerings from the means entrusted to them."

### \$39.5 Million Budget Adopted

Out of the portion of the tithe that came to the General Conference, a budget of \$39,445,732.37 was authorized for 1966 by the Autumn Council. This exceeded the 1965 budget by \$4,699,371.13. It was noted that this budget increase equaled our entire world budget in 1941. We rejoiced to note a few of the many new projects around the world that will benefit by this increase—the new Sydney Sanitarium in Australia, where many of our missionary nurses are trained; church buildings in every division; expansion of the Voice of Prophecy building in Glendale; a two-year program of television evangelism covering the New York City area with its 19 million people; additional Bible teachers in the schools of West Africa.

The following additional Autumn

Council recommendations and plans will be of interest to our people:

### The Bible in the Life of the Church

WHEREAS, The turbulence, violence, and wickedness of these times indicate clearly that the crowning deceptions of the last days are upon us, and

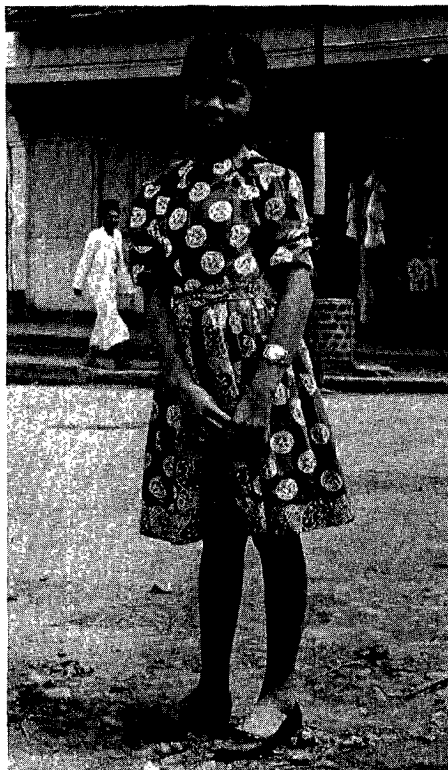
WHEREAS, Our spiritual experience, as well as all our corporate and public witness for the truth through preaching and all other available media, can be effective in soul winning only in the measure that we are surrendered wholly to Christ and devoted to His Word, and

WHEREAS, The Lord's servant has said: "Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only?"—*The Great Controversy*, p. 625,

Voted, 1. That from this 1965 Autumn Council an earnest call go forth to our Advent people everywhere to devote more time to daily reading and study of God's Holy Word and to seek humbly before God, not only to gain a better understanding of His truth therein revealed but to build our lives upon its blessed precepts.

2. That whether in writing, preaching, or personal soul-winning endeavor we  
(Continued on page 18)

### Little Girl Does Big Work for Church in Indonesia



Mariama Panggabean, age 13, is a member of the Tjimahi church in West Java on the outskirts of Bandung. Our Tjimahi church membership is approximately 125.

Three years ago the little Tjimahi church looked as if it were going to die. Then great things began to happen. The handful of members under the direction and inspiration of Brother Sihombing, the ministerial worker assigned to the Tjimahi church, and Mrs. Ida Onsoe, assisted by Mrs. Luella Bullock, began branch Sabbath school evangelism. One of the more progressive members volunteered her home for the pilot project. With God's abundant blessing this was the first of eight branch Sabbath schools now in operation.

This is where Mariama shines. She has full charge of three of these branch Sabbath schools, besides taking leadership responsibilities in the regular Sabbath school.

Together with her father she also has assisted in the evening cottage meetings that are conducted as the follow-up of the branch Sabbath school work. From these cottage meetings and the baptismal classes held in the church for new Sabbath school members coming in from these meetings, 70 people have been baptized, all a direct result of branch Sabbath school evangelism.

G. E. BULLOCK, Secretary-Treasurer  
West Indonesia Union



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P. R. GRUGER, ARTIST

*"We have such an  
high priest . . ."*

# The BOOK and Its MESSAGE

By Bernard E. Seton

**T**HE Epistle to the Hebrews was written to serve a practical purpose, and deals with spiritual realities. Paul, whom we are accepting as the author of the thought—if not of the exact words—saw the Hebrew Christians weighted down by their heritage of one and a half millennia of the Levitical system. He recognized the hold that Mosaic law and the tabernacle services had upon them. He knew they were bewildered, as tradition bade them look backward and their new-found faith urged them to look forward.

Paul sympathized with their dilemma and longed to free them from its agonizing tensions. He saw that they could not continue to face both ways at once. The day would come when they would either go back into Judaism, or forward into the full light of Christianity. Under the Spirit's inspiration he wrote to liberate them from their past and to offer them a heaven-centered present where they might see Jesus ministering on behalf of all believers, and a glorious future.

Because he is addressing Hebrews who were well versed in Scripture and in the Jewish economy, the apostle freely refers to Old Testament history and quotes lavishly from the sacred books. The greater part of such references in the first two chapters is from the Psalms, but the Pentateuch, particularly with respect to Abraham, Melchizedek, Moses, and the tabernacle (chaps. 3-7), and Jeremiah (chaps. 8-10) also figure prominently among his sources.

Like so many of Paul's Epistles, this book contains a charming mixture of deep doctrine and simple spiritual counsel. Indeed, it is possible to discern a pattern in which doctrine and counsel alternate, as in chapter 1:1-14 (doctrine), chapter 2:

1-4 (counsel), chapter 4:1-13 (doctrine), chapter 4:14-16 (counsel), and so throughout the book. Yet, whatever his approach, the writer strikes a tenderly personal note, identifying himself with his readers by declaring that God has "spoken unto us" (chap. 1-2) and that Christ has "purged our sins" (verse 3), and asking, "How shall we escape, if we neglect so great salvation" (chap. 2:3). With sanctified tact he addresses his readers as "holy brethren" (chap. 3:1) who were "enlightened," having "tasted of the heavenly gift," being "made partakers of the Holy Ghost," and having "tasted of the good word of God" (chap. 6:4, 5). But he clearly sees their danger of falling away, and is bent on averting such a tragedy.

## "God . . . Hath . . . Spoken"

Instead of following a formal epistolary pattern, the writer plunges boldly into his subject and declares: "God . . . hath . . . spoken unto us by his Son" (chap. 1:1, 2). He then outlines the office and position of the Son, and demonstrates His superiority to angels, who loomed large in Jewish religious thought (verses 2-14). In view of the peerless position of the Son, we ought to pay special attention to His words (chap. 2:1-4) and acknowledge the glory and honor that followed His temporary humiliation (verses 5-9). This He accepted solely for the purpose of redeeming men from the devil's domination (verses 10-18).

As he explains the Son's redemptive role, the writer introduces the topic on which his Epistle concentrates—the high priesthood of his Master (chap. 2:17). This enables him to turn, in chapter 3, to consider "the Apostle and High Priest of our profession, Christ Jesus," whom he finds more faithful than Moses

(verses 1-6) and more worthy of our diligent attention (verses 7-19).

From a study of the fate of skeptical Israel, the apostle warns his readers against the sin of unbelief, which can rob them of entrance into the heavenly Canaan of rest (chap. 4:1-11). Then he reminds them that God's penetrating Word can evaluate the sincerity of any profession they may make (verses 12, 13). But a loftier incentive to faithfulness comes from a contemplation of the person, power, and sympathetic ministry of their great High Priest (chap. 4:14-16). In addition to possessing all the necessary credentials for the exercise of His high office (chap. 5:1-10), He has been divinely designated "a priest for ever after the order of Melchisedec" (verses 6, 10).

If the Hebrews stumble at the reference to the mysterious Melchizedek, they are urged to develop their understanding of spiritual matters (chaps. 5:11-14; 6:1-3), to spare themselves the fate of the renegade (chap. 6:4-8), and to justify the confidence that God and Paul placed in them (verses 9-12). They are to be sustained by the immutability, the changelessness, the dependability of the Almighty (verses 12-20).

In Paul's reasoning, the validity of Christ's priesthood stems from the declaration recorded in Psalm 110:4: "Thou art a priest for ever after the order of Melchizedek." He therefore

examines Melchizedek's office and contrasts its abiding validity with the transitory and inferior nature of the Levitical order (chap. 7:1-10). He also points out the differences between the laws that govern the two priesthoods (verses 11-19). From this it follows that Christ's priesthood is superior to the Levitical, being eternally efficacious to those who come unto God by Him (verses 20-28).

At this juncture the writer pauses to summarize his argument and to lay the foundation for an exposition of the relation between the earthly and heavenly sanctuaries, or tabernacles, and their respective ministries (chap. 8:1-5). He establishes the unsatisfactory nature of the old agreement by which the earthly system functioned, and reveals the enduring adequacy of the new covenant whereby God will save His people (verses 6-13). This analysis leads to a more detailed consideration of the services in the temporary tabernacle (chap. 9:1-10) and a demonstration of the infinitely greater efficacy of the Saviour's sacri-

ficial ministry in the perfect tabernacle in heaven (verses 11-14). Jesus' death has provided the shed blood for the ratification of the new covenant, and has thereby guaranteed the forgiveness and the eventual elimination of sin (verses 15-28).

The inability of the Levitical system to provide freedom from sin (chap. 10:1-4) is contrasted with the power of Christ's unique sacrifice of Himself, to perfect those who accept the new covenant (verses 5-18). Our awareness and acceptance of this divine high priesthood should lead to a more sincere, diligent, faithful, and hopefully patient practice of our religion (verses 19-39).

### The Power of Calvary

Paul realizes that the truths thus set forth call for faith on the part of the believer. He acknowledges that "the just shall live by faith" (chap. 10:38), and cites the careers of the patriarchs as evidence of the decisive role faith plays in the lives of the redeemed (chap. 11:1-40). This should

inspire us to endure whatever discipline life may bring (chap. 12:1, 2). Discipline will surely come, for "whom the Lord loveth he chasteneth" that they "might be partakers of his holiness" and be able to lead others in right paths (verses 3-17).

Liberated from the terrors of Sinai, closely allied to heaven and its inhabitants, monitored by a reverent fear for his Lord, the Almighty (verses 18-29), and ever stimulated by his Saviour's unfailing ministry, the Christian should be well able to give practical expression to his pure religion (chap. 13:1-17).

With a solicitation for his readers' prayers (chap. 13:18, 19), with a peerless benediction (verses 20, 21), and with personal greetings (verses 22-25), the writer brings his great Epistle to a close. From the day when they were first read by "the Hebrews," his sublime words have brought comfort and guidance to millions. They will also direct our lives today if we will but heed their message.

(Continued next week)



## On Puritans and Punishments

HAVING recently reread Jonathan Edwards' powerful sermon "Sinners in the Hands of an Angry God," I've found myself pondering the whole idea of punishments. Jonathan Edwards, you may remember, was a Puritan preacher of tremendous eloquence and logic, considered by some authorities to have been the possessor of one of the mightiest intellects among Americans, then or now.

His concepts of God differed decidedly from mine. I get the distinct impression that I'm actually smelling fire, brimstone, and sulphurous fumes as I turn the pages of his sermons. After all, when man is pictured as a spider hanging on a thread, roasting, roasting, roasting, over the fires of hell forever and ever, it isn't a particularly appealing prospect. You can imagine our Puritan forebears who listened to those thunderous pronouncements resolving to scrutinize their lives even more carefully than usual.

My theology, as I've said, differs from that of Mr. Edwards. After one studies the Bible it becomes entirely clear that eternal life is promised to one group of people and eternal death to another group. If there were, then, an *endless* punishment for one group, *both* groups would have eternal life, the difference being that one group

wouldn't be enjoying it. And the latter is an understatement if ever there was one.

Nonetheless, we can't, and shouldn't, dismiss the idea of punishment with a wave of the hand. Nowadays, you know, it's pretty fashionable to excuse every bit of wrongdoing as a psychological aberration of some kind for which one is not to be held accountable. When you're young your parents come in for all sorts of tongue-lashings from nearly everyone—teachers, psychologists, ministers, even judges in extreme cases. That some parents are far from what they ought to be is sadly true. They're human—a simple fact often overlooked, I think, in a culture dedicated to the idea that to be young is to be perfect.

If followed far enough, the idea that someone else is to blame for all your mistakes and sins would lead to the conclusion that someone else will take the punishment—because punishment there will be. Not an ever-burning hell but a final consuming, ending-sin-forever kind of fiery holocaust. I'm not even considering the day-by-day sufferings that come inevitably as a result of sin. (Your *mother* didn't cheat on your English test, so should *she* be punished for your wrongdoing?) I'm speaking of the end of all things; the final culmination of the whole story of sin and rebellion.

Probably this isn't a subject that one dwells on for any length of time.

## The Art of Living....when



## you're young

by Miriam Hood

Modern concepts tend toward hedonism ("eat, drink, and be merry") and the rationalization of all conduct, the comparing of oneself with the "norm" and feeling pretty superior as a result. One day, though, it will all end. Rebellion against God, that strange phenomenon, will have to be eradicated. God will have allowed it to run its course.

How do you visualize your relationship to the day of final reckoning? All the modernists who've so eloquently assured you that morality doesn't matter, that sin is only a word, that God doesn't exist, will be frantically looking for a place to hide from the reality of punishment. After all, though, they wouldn't be happy in heaven anyway. They're so out of tune with its wave length.

Punishment for sin is real. So is salvation from it. John 3:16 is as applicable today as it ever was. There's one safe place for you—"beneath the cross of Jesus."



O let me ship with the albatross  
Across the wild blue main,  
To far-off lands and stranger strands,  
And then turn home again.

**A**S FASCINATING as three weeks in Rome had been, it was with more spring in our stride that the VW-1600 and I sped northward along the Autostrada del Sole early Wednesday morning, the sixth of October. Memories that time would not erase stole in endless procession from subconscious to conscious, and back again—memories of walking in the footsteps of Paul, of walking up the Via della Conciliazione toward the Piazza di San Pietro, of Pope Paul VI opening the fourth session of the Vatican Council and returning in triumph from his pilgrimage of peace to the United Nations, of the stimulating American bishops' press panel each afternoon at three, of the bright Italian autumn sky.

Four hundred forty miles and eight hours' driving time later brought the VW and me to the modern AGIP Motel near Turin, well before sunset. A very dense fog got us off to a slow start Thursday morning, but by ten o'clock we were meandering in bright sunshine up the narrow Aosta Valley toward the new Mount Blanc Tunnel, which had been opened to traffic less than three months. Nearly seven miles long, it is said to cut driving time from Turin to Paris by ten hours. The grape harvest along the Aosta was at its height. Men and women were out under the grape arbors that covered every accessible square foot of ground, beside the river and high up the hillsides. Along the road were pushcarts, three-wheeled motorcycles, and trucks—all groaning under the burden of an abundant vintage.

Autumn was in the air, and the oaks, aspens, birches, poplars, and maples were brightening the riverbank and the mountainsides with their tones of yellow, red, and orange, against a more somber background of larch, fir, and pine. My heart leaped up with joy at the first glimpse of Mount Blanc, highest peak in Europe at more than 15,000 feet—as it does for every lofty summit.

By noon we were at the tunnel, a modern masterpiece of precision engineering. Italian and French engineers boring upward slightly from their respective sides met exactly as they had planned, beneath several thousand feet of rock. Every kilometer or so is a turnout equipped with telephone and fire-fighting equipment. Overhead are automatic elec-

tric eyes that activate a blinking reminder to any motorist who may be traveling either under or over the prescribed speed of 42 miles per hour.

A delicious vegetable plate served on the veranda of the White Cross Hotel in Chamonix, a resort town on the French side facing the mountains, whetted my appetite for the high Alps. From Chamonix it is possible to cross the Alps by cable car. I chose to ride as far as L'Aiguille du Midi, a lofty needle of rock rising 12,600 feet to pierce the sky, hard by Mount Blanc itself. It's said to be the highest cable line in the world; certainly it lifted me to the highest point I had ever visited. On the way we looked down upon a glacier, far below, with its crevasses, moraines, and walls of perpetual ice.

That evening at set of sun I mounted the steps of the administration building of our Séminaire Adventiste at Collonges-sous-Salève, in



## EDITORIAL Correspondence

from Europe  
and the Ecumenical Council

the suburbs of Geneva, for a warm-hearted greeting by Dr. Jean Zurcher, the president. The campus was my headquarters Friday and Sabbath. Collonges offers high-quality senior college work, and I found the institution highly thought of in Geneva. Recent books by Dr. Zurcher and other members of the faculty have been published in a current series of scholarly Protestant books—in French of course.

It was joy for keeps to associate closely with the students and faculty for two and a half days. Collonges is an institution of which we can be justly proud. Among its 300 students are more than 40 from the United States, under an arrangement jointly sponsored with La Sierra College.

Early Sunday morning—at first in heavy fog again—I set out for Paris, 333 miles away, through the ever-changing and often picturesque French countryside. Near Paris traffic became very heavy, but the VW and I arrived without incident about four o'clock.

### A Week in Paris

"London is a man's town, with power in the air;

Paris is a lady's town, with flowers in her hair."

A little hotel between Invalides and the Eiffel Tower provided me with a comfortable home for the next five days—days so busy with appointments, contacts, and visits to points of interest that twice there was no time for a noon meal. In striking contrast with most of the other European cities through which I had passed, Paris proved to be a pleasant surprise. Its wide, straight boulevards made finding one's way a pleasant experience instead of a frustrating one. Its broad, open spaces such as the Place de la Concorde, the Champ-de-Mars, and the mall between Invalides and the Seine proved to be a pleasing antidote for the claustrophobia one often suffers elsewhere in Europe. The Paris subway system—the Metro—makes travel from one point to another in this city of 8 million human beings a simple and speedy matter.

In Paris, the past is ever present in the names of streets, parks, public squares, monuments, and public buildings, but without pressing down heavily upon one's spirit as it tends to do in Rome. Paris seems to take its past lightly and pleasantly for granted; Rome, to take it ponderously and seriously, as if the past were more important than the present.

I spent some time with Francis Lavanchy and the staff of the Franco-Belgian Union, and also with Charles Gerber, editor of the *French Life and Health*. For many years Elder Gerber

has conducted a successful and well-received radio program. He also teaches a class each year at the Medical School of the University of Paris.

One afternoon Robert Erdmann, the union treasurer, drove with me out to the little town of Dammarieles-Lys—about 25 miles from Paris—where our French *Signs of the Times* publishing house is located. There, Rene Dellenbach, senior editor, guided me through the plant. Here one's memory goes back again to J. N. Andrews, who not only was our first overseas missionary but also laid the foundation for our publishing work in Europe by starting the French *Signs of the Times*. The plant is well equipped, though small, and a generous flow of paper and ink supplies France and overseas French-speaking areas with books and periodicals. It was a pleasant personal surprise to find the French translation of my book *Beyond Tomorrow* on its way through the typeroom.

My last day and a half in Paris I devoted to a round of pilgrimages to such places as the site of the Bastille, Notre Dame, Napoleon's tomb, and

the Eiffel Tower. I spent a paltry six hours in the Louvre, most of the time in sections reserved for a veritable archeological treasure trove from ancient Egypt, Palestine, Mesopotamia, Syria, and Greece. The immense quantity of artifacts and inscriptions, and the superb skill with which they are displayed, leave one breathless. Enshrined in the Louvre are such ancient masterpieces as Nike (Winged Victory) of Samothrace, Venus de Milo, and da Vinci's—almost modern by comparison—Mona Lisa, with her enigmatic smile.

### And So, Home Again

All too soon Friday afternoon came, and I was aboard the Cunard special for Cherbourg and the *Queen Elizabeth*. My love for the sea persuaded me to make the westward Atlantic crossing by boat instead of by the more prosaic and slightly more economical jet. Thus far we have had a calm, sunny sea. At 83,000 tons, the *Elizabeth* is the largest passenger liner afloat. Early Wednesday afternoon we expect to sail beneath the majestic span of the new Verrazano-Narrows

Bridge into New York harbor, where we shall pay tribute to Madame Liberty, and then hasten homeward to Takoma Park.

Ere I take reluctant leave of the host of friends who made my European odyssey a thing of joy forever, I pause to say a hearty Thank you! to each and every one, all the way from Elder and Mrs. W. L. Emerson in London to Dr. Jean Nussbaum in Paris two months later. A salute to loyal fellow laborers in Christ who are bearing the burdens of the day in the North, Central, and Southern European divisions! A personal tribute to stalwart pioneers who laid sturdy foundations for the household of faith, and who later laid down their tools and their lives! Their works do follow them.

May Heaven's richest blessing attend the proclamation of the everlasting gospel in the lands of Western Europe. And may that day hasten on apace when we shall all be united as one family in the great homecoming of the ages.

RAYMOND F. COTTRELL  
(Concluded)

**M**OMMY, when are you going to help me make the hanging birds?" Dotty asked mother, who was washing the dinner dishes. "You said you'd help me," she reminded.

Dotty's grandmother had given her a new cutout-and-paste book. On the back cover were some birds to be cut out and hung from a string so they could swing in the air.

"I know, honey," mother replied, "and I will as soon as I finish my work." Mother had visited an elderly woman that morning, so had not had time to get all her housework done.

"Why don't you girls put the cards you were looking at back in the box? We should put away the things we are finished with before getting something else out."

"All right, I will," Dotty answered.

On the dining-room table were old greeting cards people had sent to the



## Two Little Helpers

By Helen L. Kelly

family. Mother saved them in a big box. Dotty and her younger sister, Ellen, liked to look at the colorful pictures on the cards. By the time they finished looking at them, there was quite a pile on the table.

Ellen followed her sister into the dining room. Dotty quickly picked up her share of the cards, but Ellen returned to report sadly, "It's too many, Mommy. You help me."

"Oh, I don't think there are too many," mother smiled, "but I'll tell you what we'll do:

"I'll help you, and you'll help me.

That's the way it ought to be!"

You put the silverware away for me, and I'll help you put the cards back."

The plan seemed to be a good one to Ellen. She pulled a chair over to the drawer. Then she climbed on it and began placing the shiny forks, knives, and spoons in their proper places in the drawer.

"What else can I do?" Dotty now wondered out loud.

"You can shake the small bathroom rug," mother told her. Dotty skipped to the bathroom, carried the rug to the front porch, and shook it.

When she had finished she decided, "I'll sweep the back porch for you." She wanted to help some more.

"That's a good idea." Mother was pleased to have such good workers.

"I want to sweep something else," Dotty announced when she had finished sweeping the porch.

"You can sweep the front porch too," suggested mother.

Dotty headed for the front door, dragging the large broom behind her. By the time she had finished sweeping, mother and Ellen had the rest of the cards back in the box.

"Now let's get our scissors and make those birds," mother said, untying her apron. "You girls have certainly been good helpers. We'll have time for some stories, too, before your nap."

Dotty and Ellen felt it really paid to help!





# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



## A Thanksgiving Meditation

# "Lady, Are You Rich?"

By Mrs. W. E. Phillips

SOMETIMES," our friend remarked, "it takes a small thing to show us how very fortunate we are." She looked carefully at the pretty cup and saucer that held her drink. A group of congenial friends were having a little visit, and to climax the afternoon our hostess had served us refreshments in her prettiest dishes. We all had admired the lovely china with its dainty flowers and bands of gold.

Looking up from her scrutiny of the cup and saucer, our friend continued, "May I tell you a story I heard

not long ago? It has such an appealing little lesson, that I am just aching to pass it on!"

"Please do," we all responded, so she continued. "It will make your heart ache and probably cause you to feel ashamed of yourself."

So she told us the story. It was just about the end of World War II that a family, in very humble circumstances, had a little visitor. This child was an orphan from a war-torn country, who had been sent to live with relatives in North America. Before she arrived in North America her life had

been one of hardship and privation. The little girl looked with interest and admiration at everything around her in the home. As she finished eating a simple meal with the family, she turned to the mother of the home and exclaimed, "Tell me, lady, are you rich?"

"No indeed," replied the mother of the home. "We are quite poor. Whatever made you think we are rich?"

"Well," replied the child, "I thought you *must be rich*—your cups and saucers match."

The friend who told the story did

## "In Thanksgiving"

By ALBERT L. HENDRICKSON

We are thankful for the blessings  
That each fruitful year are ours,  
For the verdant hills and valleys,  
For the beauty of the flowers.

We are thankful for our freedom  
And the hope that freedom gives;  
For the right of man to worship  
In the faith by which he lives.

For the privilege of learning  
And the chance to strive and win;  
For the right of free expression  
In the sacred cause of men.

Where the joys of human freedom  
Still in clarion echoes ring;  
Where the ballot rules the people,  
And where tolerance is king.

Where no fetters bind men's conscience  
And no petty tyrants reign,  
Weaving in their blood-bought bastions  
The wrap and woof of human pain.

Yes, we thank our gracious Father  
On this glad Thanksgiving Day  
For His bounties and His mercies  
And the right to serve and pray.

HAROLD M. LAMBERT



not sermonize. She simply said, "I leave this little story with you. I hope it will ring in your ears as it did in mine—the childish awe of matching cups and saucers!"

Our storyteller was a woman who often assisted in the welfare center that was maintained by our church in the downtown district of the city. She told us of those who came to the welfare center for help. She called them people whose lives were "mismatched." There were those from broken homes, some were outcasts of society, others were victims of drink. She mentioned, also, the displaced persons of our day—those who, through no fault of their own, have had their lives disrupted by war or political strife. In conclusion she said, "I hope you will think of all your blessings—of all the cups and saucers of your life that match."

As we come to another Thanksgiving season, shall we not accept this invitation to review our blessings? Certainly it is an appropriate time to consider the mercies we have received during the year.

In this busy jet age, do we take time to acknowledge the blessings that we *individually* enjoy? It is so easy to look at others and judge them to be the more fortunate. Recently a neighbor, speaking of a mutual friend, said positively, "It seems to me *she* ought to be the happiest of people. She has everything." Yet, to me, the woman speaking seemed even more blessed.

True, God has not given the same blessings to each of us. To some He has given wealth. Others have the gift of superb health. There are those who have a devoted family and friends. Special talent and ability are possessed by still others. Most of us belong to a group whose lives are cast in quiet molds, while destiny touches a few to serve more spectacularly in prominent places.

Then, in this sad old world, are the very poor, the sick, the unfortunate, and those in trouble and sorrow. Many carry heavy burdens and know suffering. Yet all are children of God, and *none* are untouched by His love and care. Even as "His eye is on the sparrow," so He watches over all.

It is said that the quality of gratitude is God-given. Many who seemingly have little to enjoy are quick to express their gratitude.

There comes to mind a little story heard in my childhood. It is a crude—but apt—example of such gratitude. As the story was told, a traveling district preacher paid a visit to a poor old Aunt Vi, who lived alone and in poverty. During the conversation the preacher said, "Well, Aunt Vi, I see you have lost most of your teeth." "Yes," she replied, "I've just two

teeth left, but I'm *right thankful that they hit!*"

Truly all have something for which to be thankful. The poor in material things may be "rich in spirit" and have peace of mind. Money will buy anything but happiness.

The sick often have the gift of patience and grace, and those who know sorrow and trouble somehow possess the strength to bear their trials. In whatever circumstances or station of life we find ourselves, God has promised us His grace will be sufficient. We

have the comforting assurance "He's got the whole world in His hand."

Some of you may be in the quiet of your home, others may be traveling by train or plane. Or you may be confined to a hospital bed. You may live nearby, or half a world away. Wherever you are at this Thanksgiving time, I wish you the Lord's continued grace. Will your heart join my grateful heart in the certainty that the love of God makes us *truly* rich? Then let us, together, give thanks to Him "from whom all blessings flow."

## From a Mountaintop

By Patsy Murdoch

**A** SMOKY haze hung over mountain and valley like a huge gray curtain.

"How like life," I thought, as I stopped to catch my breath at the top of one of the mountains that surround our West Virginia home. "There are times when a gray curtain seems to hang over *me*."

I become unhappy with my dearest one, over some trifle. Sometimes my children get on my nerves. The older boy says he was given an unexcused absence because he didn't know

about a study hall. The little one says he was punished at school for throwing a few apples. I had minor, but painful, surgery on my finger. Father is sometimes ill. The four walls of home seem, at times, to push in on me. I wish we could have something different to eat once in a while. I wonder how I can face the crowd in that same old outfit. I get lonely occasionally, so far from my family and old friends.

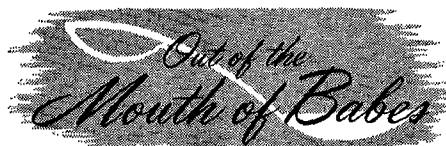
As I stood there feeling sorry for myself watching the gray curtain, I thought "How foolish of me! Things aren't *really* that bad!"

I have heard of husbands or wives who left their companions over some trifle, and I've read of a mother snuffing out her infant's life because he cried too much. I know that some are mentally retarded and cannot learn much, and that the jails are full of people who were rarely disciplined as children.

I often think of the sweet little woman, the victim of a hit-and-run accident, who lay in the hospital when I was there, and I know people who are sick much of the time, either physically or mentally. I hear almost daily of folks who would give anything for four walls, some of the food we sometimes waste, and for just anything to cover their cold bodies. And there are many folks in nursing homes and other places just longing for a visitor.

Just then the sun shone through the gray curtain.

"I thank Thee, Lord, not only for the sunshine but for the Son of man who gave me a good Christian husband, home, and family. Help me, Lord, always to count my blessings, and then to help some less fortunate soul."



### No More Fears

Many times since I received my *Bible Readings for the Home* as a gift my three older children and I have sat down to read and enjoy the pictures it contains: Guardian angels, Jesus on the cross, His coming again, and the angels gathering the saints out of the graves. For years I had a fear of the grave and of the dead. When I became an Adventist I received many blessed truths, but, sad to say, I still could not completely overcome my fear. I always hate to pass by a graveyard. I had prayed many times for help in overcoming this fear.

One day while going into town, my four-year-old Danny pointed to the cemetery and said to me, "Mommy, I know what that is." Not wanting even to look in that direction, I asked, "What is it, son?" "It's when Jesus comes," he replied. Now when I pass a cemetery I rejoice, for it is no longer a graveyard, but a resting place where children of God sleep, peaceably waiting for "when Jesus comes."

MRS. ESTHER SISCO





## Ecumenical Movement Grows

Early in the 1950's a new word, *ecumenical*, began to come into our language. An awareness of this word almost suddenly became general when the 1954 meeting of the World Council of Churches was held in Evanston, Illinois. To the few of our readers who may be vague as to the meaning of *ecumenical*, we would say that it describes the belief that the different Christian churches should unite. Some believe the union ought to be literal, organic, so that actually there would be simply one church. Others view the union in a more vague, spiritualized form.

Now at first blush the idea of union would seem appealing to almost any Christian. Why not unite? Why stand apart? Do we not acknowledge One as our Lord and Master, even Christ? Why all the competition? Why have two costly church buildings in a little community when one may suffice? Why compete when we may co-operate? That has been the natural line of thinking of great multitudes of people, at least to the extent that they have thought upon the subject.

Most Protestants have viewed church union essentially in terms of Protestant churches. Catholicism has seemed to them something outside the pale of their circle of religious thought. We feel sure that if Protestants in general had, at the outset, sensed that union meant also union with Rome, there would have been some active questioning and even protest. However, if they had taken time to inquire into the logic of ecumenism, they would have seen how far they must be prepared to go with the idea of union.

Now the logic of the ecumenical movement is not hard to discover. From the outset its proponents have made clear what they hope to accomplish. They have based their program on Christ's words, "Other sheep I have, which are not of this fold: them also I must bring" (John 10:16). They have cited Christ's goal of one fold and one shepherd, and have added with calm assurance that we ought to be working actively toward that goal. In other words, the logic of the reasoning and the interpretation of Scripture employed by Protestant ecumenical leaders require that the Roman Catholic Church should be invited to become a part of the great ecumenical movement.

### The Pope Stimulates Unity

How far the thinking along this line has gone in the decade since the Evanston World Council session in 1954 is made strikingly evident in connection with the recent visit of the Pope to New York City. When he said mass at Yankee Stadium as the climax to the day's program, there was a representative company of leading Protestant clergy, to say nothing of Jewish rabbis, seated on a platform in the stadium not far from the Pope. One might almost imagine them as partners in the impressive ceremony, at least to the extent of giving their silent support and approbation. That great meeting dramatically revealed the true dimensions and import of the ecumenical movement. Anyone who has followed the ecumenical developments in the last decade was not greatly surprised at what happened in Yankee Stadium. Great events generally have a developing background. There have been the study conferences between groups of Catholic

priests and Lutherans, and similar kinds of meetings.

One cannot read the record without sensing anew and being startled thereby, that an era has ended, the era of Protestantism standing apart from Catholicism. There was a great gulf at one time, and now the gulf is being spanned by a large and beautiful bridge named ecumenism. That is the picture as 1965 draws toward its close. Two facts stand out sharply—the greatness of the developments, and the speed of them. It was none other than the secretary general of the World Council of Churches, Visser 't Hooft, who observed rather recently that the steps taken toward mutual understanding between Rome and Protestantism have been beyond his fondest thinking, and that more has occurred in a little moment of time than he could have conceived as occurring in a generation or two.

Now what does all this mean for Seventh-day Adventists? Let us speak kindly, even charitably, but also, before all else, frankly and directly. There have been some among us who have affirmed, ever since the 1954 Evanston meeting, that Adventists ought to be a part of the ecumenical movement, that we should go along with it as far as we can, rather than standing apart and thus "alienating" ourselves from other Christian people. We like to think that the number who have thus expressed themselves is small, but even one Adventist is one too many in a matter like this. How could any Adventist express such thoughts, unless he had forgotten certain basic facts about the Advent Movement?

### Facts to Remember

The prime reason why we must stand apart is found in the second of the three angels' messages, whose corollary is Revelation 18:1-4. There we read: "Come out of her, my people." We speak often of the "third angel's message." What we always should say is, "the three angels' messages." All three messages are significant and will continue to be so till the end of time. The second angel joined his voice with the first, and the third with the two preceding, and the threefold cry of warning sounds forth to all the world until probation closes. The three messages are of the very heart of the message we bring to the world, the chief reason for our existence as a *separate* people.

In the name of calm reason, how could we in one breath say, Let us join, and in the next breath say, "Come out of her, my people." The answer is, we could not. If ever it was necessary that we should understand the reason for our existence, and why it is that we must stand apart, that time is now.

We must never appeal to men to join us simply because we are nice people, because we love one another and are doing good works of charity. All this is proper but it is not the basic reason for anyone's joining us. The true reason is because we have a message for men, a message of life and death, a message different from that which is being given by any other people. We hope that the reception of the message will produce love and fellowship and works of charity, but let us not confuse the effect with the cause that should prompt us to join.

Next week we shall seek to answer a question that may here arise in the minds of some, namely, How shall we relate ourselves to other Christian people if we do not join them in an ecumenical movement?

F. D. N.

# Reports From Far and Near

## With Our Believers in Israel

By Orley M. Berg  
Ministerial Secretary, Potomac Conference

Last summer, while engaged in archeological excavations at Gezer with the Summer Institute on Near Eastern Studies of Hebrew Union College in Jerusalem, I was privileged to spend several Sabbaths with our believers in Israel. We have 25 members in the Israeli part of Jerusalem, 12 in Tel Aviv, and 12 in Haifa. The work there is under the direction of Dusan Sofranac.

For five weeks I lived in one of the rooms of Advent House, our headquarters building. It is a well-constructed and representative four-story building erected in 1935 across the street from the YMCA and just around the corner from the large King David Hotel. Advent House provides excellent worship facilities, living accommodations for Pastor and Mrs. Sofranac and their daughter Helen, and several additional apartments. I appreciated very much the kind hospitality of the Sofranacs while I was with them, especially the tasty Sabbath dinners we enjoyed together.

Baptisms in Israel come slowly, but on Sabbath, July 17, I witnessed a baptism in the Jerusalem church. Brother \_\_\_\_\_ had known our message for some time, his wife having been a member for several years, but to unite with the Seventh-day Adventist Church in Israel is not easy. It frequently means breaking all family ties and enduring the scorn and abuse of former friends and loved ones. But once his decision was made, our brother was very happy. All who were present united with his wife in expressing great joy.

This family does not live in Jerusa-

lem, but in Tiberias. About three weeks following the baptism, Pastor Sofranac, along with another brother from Beer-sheba, and I had the pleasure of visiting with them in their humble home near the shores of the Sea of Galilee. Though the house is small, with only two rooms and meager furniture, the family welcomed us with great joy. No sooner were we seated than the dear sister insisted on preparing us something to drink and eat.

Their kind hospitality overwhelmed us. Obviously they had very little. Still they insisted on our drinking one glass after another of the ice-cold lemonade or orangeade, and partaking generously of the potatoes, eggs, tomatoes, cucumbers, and bright-red delicious watermelon. It was a hot day, and we enjoyed the food, although we had eaten our lunch along the shores of the Sea of Galilee at Magdala only an hour or so before.

The conversation was in Hebrew and foreign to me. At one point, however, when the sister seemed especially enthusiastic about what she was saying, I inquired of Pastor Sofranac what she had said. He replied, "She is saying, 'God is good, God is good.'" They had little of this world's goods, but they knew their Saviour and loved Him. To them God was very good.

After we had eaten, the brother took out some of the lessons of the Bible course he had been studying and gave them to Pastor Sofranac to look over. This couple are the only witnesses to the Advent faith in the entire area around the Sea of Gali-

lee where Jesus carried on much of His ministry 1900 years ago. They look forward to His return and hope that they can be the avenue through which others of the Holy Land can find Him and be made ready.

Our believers in Tel Aviv meet in an upstairs apartment in a nice part of the city, along a wide modern avenue lined with beautiful trees. In Haifa a similar apartment serves our needs very well. In each case one of the rooms is dedicated to the worship of God and is nicely laid out with pulpit and chairs. In Haifa the apartment is on the slopes of Mount Carmel overlooking the Bay of Acco and the Mediterranean Sea.

### Work Not Easy

The work is not easy in Israel. One of the great problems is the language barrier. When I preached to our believers in Haifa the message was translated by Pastor Sofranac into German. Then another person translated it from German into Hungarian. In the meantime, several in the congregation were having it translated into Hebrew by one of the sisters.

In Jerusalem our believers also are of several language backgrounds. Many of them have come as refugees from Eastern European countries. Pastor Sofranac, when speaking to them, would switch gracefully from one language to another using Hebrew, German, Yugoslavian, French, or Bulgarian. When I spoke to them on the Sabbath the message would be translated into another language, usually Hebrew or Bulgarian, and then

Some of our believers in Jerusalem, Israel. In front is the pastor, Dusan Sofranac. The membership is 25.



translated into other languages by different ones in the congregation, the folks being seated according to their language groups.

Our people have complete freedom to conduct their worship services, but they are not permitted to distribute any of our message-filled literature, or to engage in any form of proselyting. However, the brother that I saw baptized in Jerusalem was the thirteenth baptism by Pastor Sofranac in the two years that he has been in Israel. Considering the difficulties, this gives our people much to be thankful for.

The work in Israel needs our constant prayers. Most of our members there have come through great suffering. Pastor Sofranac also knows what suffering is, having spent five years in a concentration camp in Yugoslavia. While with them I tried to encourage them. It was a great privilege and blessing to me. Pray that the Lord will be very close to our believers in Israel as they seek to hold up the banner of truth.



Korean Literature Evangelist Pai (left) won Pak Won Uh (holding periodical). Brother Uh has been a literature evangelist for 13 years and has won 75 converts. Twelve became literature evangelists, eight of whom stand to Brother Uh's left.

## Conquests in Korea

By W. A. Higgins, Associate Secretary  
GC Publishing Department

Ten years ago there were only 5,300 Seventh-day Adventist church members in Korea. Today there are 28,000 baptized members and almost 100,000 in the Sabbath schools. Dedicated missionaries are laying a solid foundation for the expanding program of the church.

It is an inspiration to visit Korean Union College and see 240 college and 360 academy students preparing for a useful life and a place of service in God's work. Dr. R. E. Klimes, president, has the full cooperation of faculty and students.

The Seoul Sanitarium, under the direction of Dr. G. H. Rue and his staff, is providing a service that is greatly needed and much appreciated.

Since 1912 the Korean Publishing House in Seoul has been producing books, magazines, tracts, and other supplies.

A much-needed addition to the publishing house has just been completed. This more than doubles the floor space of the plant and office area. New equipment, including an offset press, is being installed. At the time of our recent literature evangelist institute a ribbon-cutting ceremony was held, officially opening this large addition. The institute was held in the new chapel.

Robert Sheldon and the 31 employees of the press are doing a good work in preparing much-needed literature for the literature evangelists and lay members of Korea. Among the many books available in Korean are 12 volumes of E. G. White publications.

The far-reaching influence of our publications is continually being revealed as the workers tell of interest started by a book or magazine. Literature Evangelist

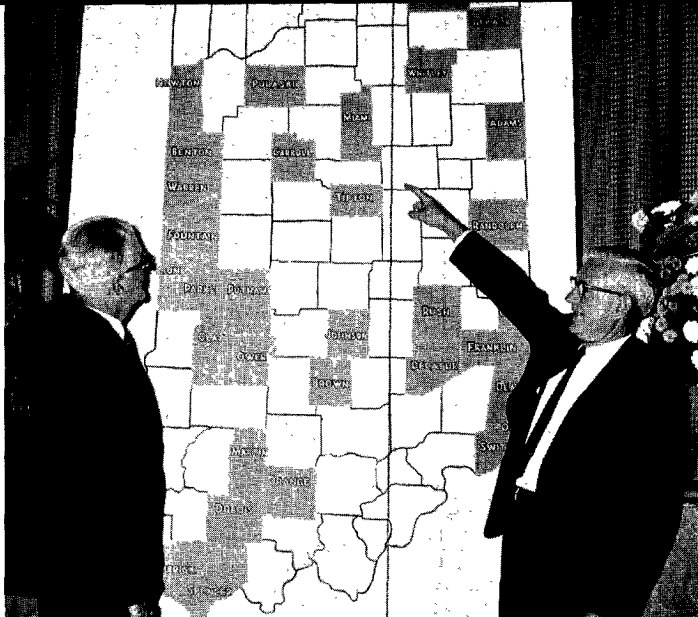
Pai won to the faith Pak Won Uh. Brother Uh has been a literature evangelist for 13 years and has won to the church 75 converts, 12 of whom became literature evangelists. Brother Uh specializes in selling subscriptions to *Signs of the Times*. In one day he took 27 subscriptions. This magazine has the largest circulation of any religious magazine in Korea, with a circulation list of 30,000 each month. In 1960 the list was 7,000 a month.

R. C. Thomas, the union publishing department secretary, brought together 230 enthusiastic literature evangelists and their leaders for the training school. These workers returned to their territories determined to sell more literature and win more souls than they had won before.

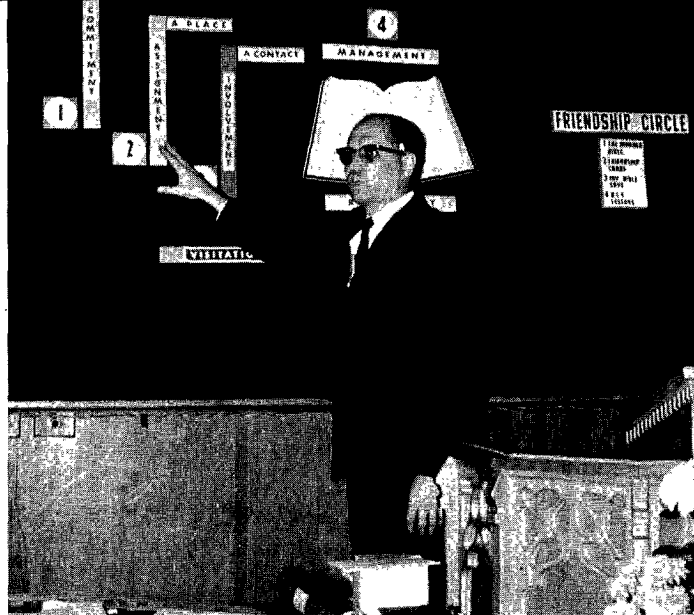
The ministers, literature evangelists, and lay members are uniting to reach the waiting thousands among South Korea's 28 million population. This is our day of opportunity.

Two hundred thirty literature evangelists and leaders who met in Seoul, Korea, for an institute.





Vernon Flory (left) home missionary secretary of the Lake Union Conference, and Ralph Combes, home missionary secretary of the Indiana Conference, study a map showing Indiana dark counties.



V. W. Schoen, associate secretary of the General Conference Home Missionary Department, teaching at the lay instructors' training school that was held recently at Cicero in the Indiana Conference.

## Indiana Launches Lay Soul-winning Drive

By Ralph Combes, *Departmental Secretary, Indiana Conference*

A five-day lay instructors' school was conducted at Indiana Academy, Cicero, September 13 to 18. V. W. Schoen, of the General Conference Home Missionary Department, led out. Certificates were awarded to 104 ministers and laymen.

All the men from the Indiana Conference office, as well as the district leaders throughout the State, were present and participated in this training program. The teachers were V. W. Schoen, M. D. Oswald, C. A. Walter, and Vernon Flory.

The program is being followed up by revival meetings in the churches, and by training classes. March 26, 1966, has been set as the date for a State-wide baptismal and trophy service meeting.

The State has been divided into nine areas, with an office man responsible to help the district pastors implement and promote this program. Individual goals have been set, and plans are being laid to enter some of the dark counties.

The opening message at the recent training school was given by J. D. Smith, Lake Union Conference president, who also was present for the graduation service. R. S. Joyce, Indiana Conference president, delivered a strong appeal at the 11-o'clock service on the closing Sabbath.

We believe that this spells a new day for pastor-laymen soul-winning participation in the State of Indiana.

## Beaten but Baptized in East Africa

By P. D. Bakker, *President Central Kenya Field*

Rahab, a Kenya girl of only 16, sat silently listening to this strange doctrine. Could it be true that the day had been changed and that originally all people worshiped God on Saturday? The evangelist presented the topic in such a convincing way that Rahab decided she was going to keep the Sabbath according to God's command.

And so it was that Rahab and her sister attended the next Sabbath and the next. However, Satan began to work on her unbelieving father, persuading him that the girls were doing wrong and that they should not continue to attend the meetings.

Calling the girls to him, he told them that they were not to attend any more of those religious meetings. He would punish them if they did. Rahab's sister was afraid, so stopped going to church with the Sabbathkeepers. She went to Sunday school as she had been taught. Not so with Rahab. She felt she had learned the truth, and so decided to attend the next Sabbath meeting.

Early the next Sabbath morning before anyone was awake in the house she arose quietly and left the house. She made her way to where the Sabbathkeepers were meeting that Sabbath. When her father awoke he looked for the girls, and not finding Rahab, he went to look for her. With his stick in hand he sought for her. It was his plan to so embarrass her before the Sabbath believers that she would not attend another meeting. But he did not find her.

At the close of the Sabbath Rahab returned to her home only to hear that her father had been looking for her. He was standing in front of the house. When he saw her he told her to go into the house. She walked in, and he locked the house from the outside so that she could not leave. Going to the kitchen, she found her younger brother and immediately asked him whether he would come and pray with her. She was afraid.

As the prayer closed, the father walked in and began to berate her. Then he took his stick and beat her unmercifully. Finally he stopped. But poor Rahab had to go to the hospital and have her wounds attended to.

Soon after this her father asked her again whether she was planning to attend those religious meetings any more. "Father," she said, "you and mother do not even go to a church or any religious meetings. Then why can't you allow me to go where I want to? I have learned what is right and I shall continue to go." Strange as it may seem, the father did not say much or object.

On September 10 she was baptized into the Adventist Church by F. K. Wangai. Her sister is in the baptismal class. May the Lord Jesus keep Rahab to the end and may she have the courage and grace to be a faithful witness.

Rahab and Pastor F. K. Wangai who baptized her September 10, 1965.





## Loma Linda Foods Enters the Space Age

By F. W. Edwardy, *Public Relations Director, Loma Linda Foods*

The National Aeronautics and Space Administration has sought the aid of Loma Linda Foods in developing freeze-dried menus for orbiting astronauts, reports the manager of our church-owned food plant, C. P. Miles. It is hoped that a number of high-protein vegetable products developed by Loma Linda Foods can be adapted for space travel, as a result of tests being made.

Another U.S. Government group, the World Health Organization, has already established a million-dollar facsimile of Loma Linda's Mount Vernon, Ohio, soy milk plant in Indonesia, and at present is aiding in the installation of a similar plant in Formosa.

Although the last Gallup Poll indicated there were three million vegetarians in the U.S., it is evident that the number is growing, along with the general increase in population, sales figures for Loma Linda Foods indicate.

"We are pleased," says Pacific Union Conference treasurer W. J. Blacker, "to see the excellent financial showing of Loma Linda Foods. This indicates that every employee is a diligent worker, and we appreciate the service that is being rendered by each one. . . . We wish to thank this group for their important contribution to the total work of the church."

General manager Percy Miles, anticipating the celebration of the plant's sixtieth anniversary next year, says: "We are thankful for the evidence of the Lord's blessing, and are proud of the many fine foods our staff has produced over the years. We are looking forward to introducing a number of new ones in the near future."

The growing demand for vegetable protein foods has created a real need for workers at the plant in Riverside, and the firm is looking for career men who wish to dedicate their lives to the field of nutrition. On-the-job training is offered those who wish general factory work or employment in other lines. Church members who wish to apply are invited to do so.

## Vacation Bible School in North New Zealand

By Mrs. E. Godber  
*Whangarei Press Secretary*

During the first week of the August school holidays, a successful Vacation Bible School was conducted in North New Zealand at the Whangarei church.

The director, Mrs. Joy Melville, assisted by Pastor John Trim and 18 members, spent many hours in preparation prior to the opening day so that everything would run smoothly during the week. To our delight, 60 children enrolled the first day, and by the end of the week the attendance had swelled to 85.

Included in the program each morn-



Teachers and students of the Whangarei Vacation Bible School, New Zealand.

ing from 9:00 to 12:00 o'clock were Bible stories, songs, hobbies, and games. Three special speakers came—the fire chief from the Whangarei fire station, a sergeant of police, and a blind gentleman. Each brought articles along and gave instruction of great interest to the children. A short nature film was shown during the week.

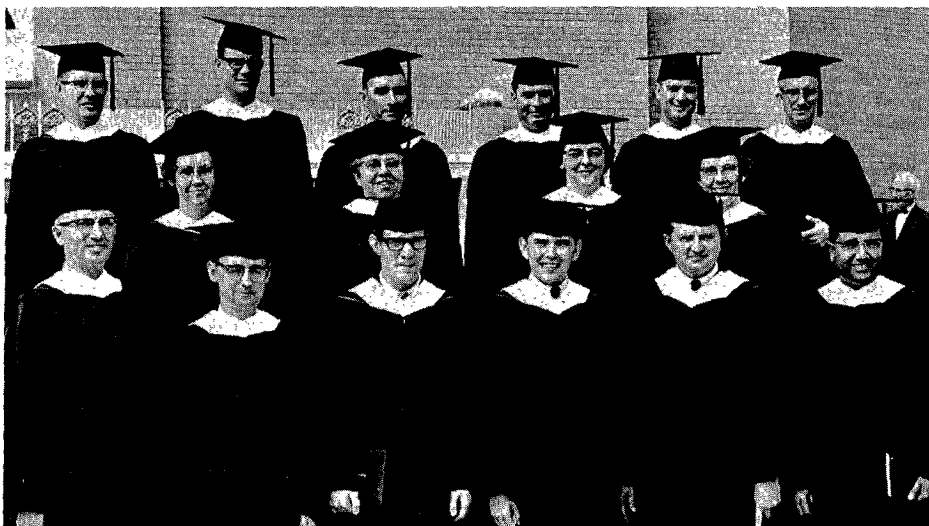
The enthusiasm of each child as the days went by was contagious. This brought special courage to some of the teachers who were making an unusual effort to be there each day. Two of the women were up at four each morning assisting with the milking of large dairy herds before driving 20 or more miles to the church. Another had to come in each day with her husband, who began work at 7:30 A.M. A married couple gave up the first week of their annual vacation to assist.

The children likewise made a special

effort to be there. One child had to ride a bicycle six miles each day, plus a car journey of 20 miles into Whangarei.

Saturday night brought the busy week to a happy conclusion. All parents were invited to attend. On arrival they were conducted to the youth hall where the many finished articles worked on during the week and the Bible workbooks were attractively displayed. Following this, the children assembled in the church, where the parents were entertained with choruses, solos, and quizzes. The prompt and correct answers in the different quiz groups reflected the attention of the children during the week to teachers and visiting speakers, for the questions dealt with the week's activities.

Many comments of appreciation were made by the parents, and many requests came from the children for a similar Vacation Bible School to be organized next year.



## Walla Walla College Grants 16 M.A.'s

The largest class to receive Master of Arts degrees at any one graduation, August 22, 1965, at Walla Walla College numbered 16. Twelve were in education and four in biology.

They are: (back row, left to right) Duane Anderson, Gordon Olsen, Merlin Anderson, Lynn Creitz, Dennis Woodland, and Delbert Curry; (middle row) Muriel Bussel, Lois Fouts, Bonnie Chinn, Ruby Stahlnecker; (front row) Francis Crofoot, William Q. Dickerson, Gerald Snow, Ramon Gonzalez, Jr., Alvin Epperson, and Bernard Lall.

Two of the graduates, Delbert Curry and Gordon Olsen, returned to overseas posts, and six to teaching in academies or junior academies. Five are continuing graduate study, and three are teaching public school.

MRS. WILLIAM LAY

## The 1965 Autumn Council

(Continued from page 6)

make the Holy Scriptures central in all our presentations, revealing to all men our Lord and Saviour, Jesus Christ, as Redeemer, Mediator, and coming King, and

3. That our ministers and local elders in all our churches be urged to cover regularly our major Bible doctrines in their sermons, so that the church may become established in the holy faith and thereby be enabled to stand for God and His truth now and in the evil day.

4. That throughout our ranks we identify ourselves, both old and young, as a Bible-loving people by bringing our Bibles to church and public services.

### The Spirit of Prophecy

WHEREAS, The messenger of the Lord, near the close of her life, penned these words of admonition to the Advent people:

"I am instructed to say to our churches, 'Study the Testimonies. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light. Line upon line, precept upon precept, here a little and there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people because in the past they have not heeded His instruction and followed His guidance.'"—Ellen G. White letter 292, 1907.

She also declared:

"Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings."—*Testimonies*, vol. 4, p. 391.

*Voted*, 1. That there go from this Autumn Council to the Advent people in all the world a call to renewed and most earnest study of the messages of warning, counsel, encouragement, and instruction—and especially the prophetic fulfillments pertinent to the "last acts of the drama" in *The Great Controversy*—the Lord has given to His people in the Spirit of Prophecy writings, and

2. That at this mid-point in the 1965-1966 period of Spirit of Prophecy emphasis we deem it appropriate to urge those who have not yet done so to avail themselves of the opportunity to secure the E. G. White books at the present generous discounts offered by the publishers in harmony with the 1964 Autumn Council action.

3. That we encourage conference committees to give further study to means by which all their church members may have the Spirit of Prophecy writings in their homes.

### Soul-winning Sabbath Schools

WHEREAS, We have been told, "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."—*Testimonies*, vol. 5, p. 463, and



### New Braille Proofreader at Christian Record

Eunice Hovinga, blind Braille proofreader, is the newest worker at the Christian Record Braille Foundation.

Eunice radiates cheer, and her outgoing personality adds much to the happiness of the Christian Record family.

At the board meeting held September 21 she was introduced to the board of trustees and read the wonderful prophecy of the new earth in Revelation 21:1-6 from the Braille Bible.

Miss Hovinga is a member of the Presbyterian church. She enjoys the Sabbath services and prayer meetings and is looking forward to the return of Jesus, when she will see again.

G. C. WILSON  
Field Director

Christian Record Braille Foundation

WHEREAS, All about us are signs indicating that these climactic events are upon us,

*We Recommend*, 1. That all our Sabbath school members be encouraged to greater faithfulness in the daily study of the Sabbath school lesson, thus preparing themselves by a better knowledge of God's Word for a more active part in Sabbath school evangelism.

2. That we urge each Sabbath school to conduct at least one Vacation Bible School each year.

3. That each Sabbath school class be encouraged to undertake the following soul-winning program:

- To win at least one soul each year.
- To conduct at least one Branch Sabbath School, Sunday School, or Children's Story Hour each year.
- To endeavor to bring one or more visitors each Sabbath.
- To faithfully seek out and reclaim missing members.

### Faith for Today and Voice of Prophecy

*We Recommend*, That local conferences continue to give emphasis in the follow-up of Faith for Today and Voice of Prophecy Bible correspondence school names, and that practical demonstrations by the Radio-TV department in cooperation with both organizations be given at meetings

with workers to help the workers better understand and accomplish this important phase of soul winning.

### Extension of Visitation Year in 1966

WHEREAS, "Time is short, and our forces must be organized to do a larger work,"—*Christian Service*, p. 72, and

WHEREAS, The special emphasis placed on visitation evangelism during 1965 helped bring many desired results, such as:

- Increased participation by our members in personal evangelism,
- Multiplied thousands of new enrollments in our Bible correspondence schools,
- Many people made aware of welfare and other works of the Seventh-day Adventist Church,
- Thousands of homes opened for Bible studies,
- Our greatest soul-winning year in history, and

WHEREAS, Overseas divisions were not able to fully implement their plans for Visitation Year in 1965 because of lack of time,

*Voted*, That 1966 be another Visitation Year and that special emphasis be laid on our Bible correspondence school work as follows:

a. That we renew for 1966 the goal of 1,500,000 applications for the North American Division, or six applications per church member, the overseas divisions setting goals for their fields as they may decide.

b. That all of our churches be invited to organize, train members, and participate in securing Bible correspondence school applications.

### Evangelism Through Ingathering

WHEREAS, The annual Ingathering campaign has become one of the major missionary endeavors of the church resulting in millions of contacts, and

WHEREAS, The revised leaflet on Ingathering methods, called *Helps*, and the emphasis on soul winning as provided in the new Ingathering tapes supplied to all the churches, inspire and instruct all our members in accomplishing greater exploits for God,

*We Recommend*, 1. That unions, conferences, and churches in each division throughout the world field endeavor to make the coming Ingathering campaign the best in our history in missionary contacts, in souls won, and in funds raised,

2. That the North American Division set the figure of \$6,000,000 as its financial objective, and that overseas divisions aim at an objective of \$3,000,000, making a total objective for the world field of \$9,000,000 for the 1965-1966 campaign.

### Health and Welfare Services

WHEREAS, Disasters of the last days are becoming more frequent and calamitous in all parts of the world, and

WHEREAS, The church has been instructed to be ready to render immediate assistance wherever needed,

*We Recommend*, That the Health and Welfare services of the churches be strengthened by better equipped Welfare centers and well-trained personnel, so that we shall be enabled to meet the challenge

of disasters more adequately and give the world a clear demonstration of Christian love in action.

### Talking-Book Tapes

WHEREAS, There is a growing interest in the availability of certain denominational books, especially widely read Spirit of Prophecy volumes, in the spoken word on slow-playing tapes, and

WHEREAS, We recognize that to supply this demand will lead to a new form of publishing Seventh-day Adventist books, which should be under denominational control, conducted within denominational channels of production and distribution, and

WHEREAS, By General Conference Committee action, exclusive assignment of the preparation and distribution of audio tapes has been made to the Review and Herald Publishing Association,

Voted: That the Review and Herald Publishing Association be designated the exclusive publisher of denominational books issued for the market in the spoken word on tapes.

### Listen Magazine

Voted: 1. The plan of accepting for Listen Magazine carefully selected advertising that would be in harmony with the general principles of the journal.

2. That Listen Magazine become a monthly publication, containing normally sixteen pages plus cover, or a total of twenty pages, and that we endeavor to begin this new frequency with the January, 1966, issue.

3. That the monthly Listen Magazine incorporate approximately four pages of news features of a similar nature to those now appearing in the Listen News, which will be combined with the magazine, and that the subject coverage include alcohol, tobacco, narcotics, health education, and allied topics.

4. That we continue using the Temperance offering in harmony with the policy (Autumn Council, 1964, p. 96) and that we set a suggested Listen goal of at least 150,000 subscriptions and that a subscription quota for each union conference be set on a membership basis, as follows:

Atlantic	11,000
Canadian	6,500
Central	10,500
Columbia	18,200
Lake	17,100
North Pacific	17,400
Northern	5,200
Pacific	35,800
Southern	19,300
Southwestern	9,000
	150,000

5. That these goals be broken down on a conference level within the unions, and definite plans be made to reach them at the time of the Listen sponsorship promotional program at the end of February, 1966, it being understood that subscriptions may be received in the local church until March 31, 1966.

6. That during 1966 and in harmony with the recommendation of the Pacific Press, the net price to our membership for sponsorship purpose be \$1.50 per year per subscription.

### Sponsored Listen in Large Cities

WHEREAS, There are millions in the large cities of our nation who need a vital temperance message today,

Voted, That the Budget Committee be requested to make provision for a \$10,000 subsidy to help provide sponsored Listen subscriptions for carefully selected lists who would profit most from a message of this nature; that in the cities we concentrate on lists of clergymen of all denominations, city and state officials, health officials, public libraries, YMCA's and YWCA's teachers in high schools teaching in the fields of biology, health, physical education, science, guidance, and driver education.

### Temperance Membership Fees

Voted, That effective January 1, 1966, the following revised plan for the division of temperance funds be followed in the United States:

1. All American Temperance Society membership fees collected within a church



### Africa Bids Good-by to Long-Time Missionaries

Recently Pastor and Mrs. F. H. Thomas completed 50 years of denominational service. The picture (above) was taken in the Trans-Africa Division office 50 years to the day after they entered denominational work in England. One of their sons, F. G. Thomas, looks on at left.

In May, 1914, they began work, and went from the Stanborough Press in England to Africa in January, 1925. In East Africa they served in various capacities and then transferred to Helderberg College, where he became the college manager. Prior to 1947, when he joined the Helderberg staff, he was president of the then Tanganyika mission field.

In 1954 he accepted the presidency of the Southern Rhodesia Field. In 1958 they moved northward to the troubled Congo, where he served as secretary-treasurer of the union.

Since November, 1963, their service has been in East Africa, where he served as secretary-treasurer.

It is with keen regret that we see the Thomases leave this part of the world, which has been home to them for so long. We are glad, however, that they leave three sons to carry on the work: F. G. Thomas, president of the Tanzania Union; D. H. Thomas, departmental secretary of the Congo Union; and K. E. Thomas, principal of Rusangu school.

PIETER H. COETZEE, PR Secretary  
Trans-Africa Division

(after the cost of Listen subscriptions to the members is deducted) shall be retained by the church for use in promoting its local temperance activities.

2. This shall not apply to junior membership fees which shall remain within the local conference. The conference temperance secretary shall continue to order The Winner, honor scrolls, temperance pens, pledge cards and membership cards for the pupils, and Listen subscriptions for the teachers as heretofore.

3. Twenty-five cents (25c) of the \$1.00 student membership fee shall remain in the school chapter for its temperance activities, and 75c shall be forwarded to the national office of the ATS to be used for supplying Listen Magazine to student members.

### Church Identification Month

WHEREAS, Many of our churches should be more adequately identified, a recent survey showing for instance that fewer than half of them in North America have highway identification, and

WHEREAS, Highway signs have proved to be a successful and economical method of identifying the church, and

WHEREAS, Increasing costs of materials and labor are causing a sharp rise of highway sign prices, and

WHEREAS, Few churches are using hotel bulletin boards, Yellow page listings, and representative church yard and highway identification signs,

Voted, 1. That March, 1966, be designated "Church Identification Month" for the North American Division.

2. That a kit be supplied to all North American Division pastors at workers meetings early in 1966, explaining the church identification plan and including order forms for highway signs.

3. That orders for church highway signs placed with the General Conference Bureau of Public Relations during the month of March, 1966, be eligible for special bulk-rate discount prices. Such orders from local churches will be forwarded through the local and union conference public relations department to the General Conference Public Relations Bureau on or before April 30, 1966.

It is understood that this church identification program will not involve a special day or offering for implementation but that the church pastor, through the regular channel of the local board, will care for the ordering of signs and the listing of the church in the Yellow pages and on hotel and motel bulletin boards.

### Recruitment of Nurses

The committee that studied the problem of the recruitment of Seventh-day Adventist nurses presented its report, which reads as follows:

WHEREAS, In Testimonies, vol. 7, p. 104, Mrs. White points out the definite purposes for which Seventh-day Adventists operate medical institutions: "To relieve the sick and the afflicted, to awaken a spirit of inquiry, to disseminate light, and to advance reform" and

WHEREAS, A major factor in reaching these objectives is the employment of dedicated Seventh-day Adventist personnel throughout the institutions, and

WHEREAS, Statistics indicate that many

of our sanitariums and hospitals are in need of more Adventist nurses and other medical personnel,

*Voted*, The employment of a nurse to be connected with the Medical Department of the General Conference and assigned the special responsibility of helping to find Adventist personnel for the medical institutions of the North American Division, making available to her adequate secretarial help. She shall cooperate with the individual appointed by each union in the North American Division in performing the following functions:

1. To gather information regarding Seventh-day Adventist nurses in and out of Seventh-day Adventist employment.

2. To conduct surveys and studies to determine factors influencing nurses favorably or unfavorably as to denominational service.

3. To cooperate in mobilizing available nurses within their respective territories for denominational service.

4. To prepare and keep up to date a file or registry of all Seventh-day Adventist nurses and paramedical personnel, and work with the General Conference Officers in recruiting such personnel to denominational service.

5. To cooperate with local and union conference educational personnel in interesting students in denominational service through the nursing profession and paramedical careers.

6. To cooperate in preparing such visual aids, brochures, and other materials as may be most useful in presenting the nursing profession and paramedical careers to the students at various levels.

7. To be available for attendance at educational councils, teachers' institutes and workshops, and to assist in the development of plans for more effective vocational guidance in our schools.

#### Establishing New Schools of Nursing

WHEREAS, There is need for closer co-ordination of planning in the development of nursing education whereby there could be more effective use of denominational resources, including both finance and personnel, and

WHEREAS, The nursing administrators and nursing educators in conference are in agreement on the need for centralized planning to guide in the overall development of Seventh-day Adventist nursing education in the North American Division,

*Voted*, That the General Conference Committee appoint a consultative committee on nursing education in the United States to give counsel on the establishing of new schools of nursing or to make major changes in the type of program in existing schools.

#### Regional Meetings of Nurses

WHEREAS, There is need for more effective planning of the education and the recruitment of nurses,

*Voted*, 1. That for purposes of planning, two nursing regions be recognized in the United States and Canada—an eastern and a western—the dividing line being the Mississippi River.

2. That one regional meeting be held each year in each region, the meeting of the region in the territory of which the national convention meets being arranged

before or after the time and in the same location as the national convention, so as to keep travel and expense to the minimum.

3. That directors of nursing service and deans or directors of schools of nursing be the representatives from institutions at regional meetings.

#### Medical Personnel

WHEREAS, The work of the church is a worldwide endeavor and not a provincial effort, and

WHEREAS, Seventh-day Adventist medical work overseas is at the present time facing personnel shortages of critical proportions, causing the actual closing of medical institutions and the threatened closure of others, and

WHEREAS, The most effective assistance in recruiting medical personnel comes from union and local administrators,

*Voted*, That we appeal to all local and union conferences of the North American Division to continue to render every possible assistance to the General Conference in its recruitment of medical personnel from their respective fields for overseas service.

#### Servicemen's Centers

*Voted*, That provision be made for the establishment of Servicemen's Centers in Washington, D.C. and on Okinawa.

#### Thank Offerings

*Voted*, 1. That the Birthday-Thank Offering promoted by the Sabbath School Department for the support of world missions be continued, with the understanding that this offering be received once a month in all our Sabbath schools as a Birthday-Thank Offering in harmony with the *Church Manual*, p. 141, and

2. That the offering for the poor, sponsored by the Home Missionary Department, continue to be promoted as a local

church poor fund to be received preferably at the time of the quarterly communion service, and be used to assist the needy, sick, aged, and orphans.

3. That the offering be known as the Church Fund for the Needy. The fund thus raised will be controlled by the local church as outlined in the 1945 Autumn Council Leaflet (p. 31).

#### Thanks and Gratitude

WHEREAS, Through reports and sermons at this 1965 Autumn Council it has become increasingly evident that God's work has progressed and our people and workers throughout the world have been divinely protected and blessed, despite the increasing dangers and perils of these last times,

*Resolved*, 1. That we humbly and soberly offer our thanks to our heavenly Father for His guiding and protecting hand over His people and His cause, and that we join our lay brethren and worker-colleagues throughout the world in earnestly seeking the divine grace needed to fit us in heart and life to be humble, spirit-filled instruments ready to follow God's opening providences for the finishing of His work.

2. That we call upon our laity and workers in every section of the world to join us in this whole-hearted dedication of body, mind, and soul to our Lord and Master, realizing that nothing but the power of the Holy Spirit through human lives can make the personal witness of every believer a direct contribution to the extension of the Advent message and the establishing of God's kingdom of everlasting righteousness.

3. That we hereby dedicate our hearts anew to our God, seeking by the empowering grace of our Lord and Saviour Jesus Christ to revive constantly our own hearts, our own homes, the institutions we serve, and the churches in which we worship.

## Brief News OF MEN AND EVENTS



### Atlantic Union

Reported by  
Mrs. Emma Kirk

► The Northern New England Conference is launching into a two-year evangelistic crusade, and has called Robert R. Johnson to be conference evangelist. Elder Johnson has been pastor in the Brunswick, Maine, district. He will take up his new work in January, 1966. This is the first time Northern New England has appointed a full-time conference evangelist. The churches are raising \$20,000 for this project.

► A successful camp program was conducted this past summer at Camp Berkshire, according to E. L. Taylor, MV secretary of the Greater New York Conference. Three hundred youth participated in the summer camp activity with 44 juniors

making their decision for Christ and asking for Bible studies so they could be baptized at a future date. A new type of program was instituted this year when a two-day welfare camp was held. Forty-seven boys and girls attended this camp. Plans are now being laid to start a Pathfinder Club at the New York Center where these boys and girls may participate in Pathfinder activities.



### Canadian Union

Reported by  
Evelyn M. Bowles

► Mervin Kempert, an August graduate of Andrews University, is now pastor of the Prince Edward Island and New Glasgow (Nova Scotia) district of the Maritime Conference. Mrs. Kempert was formerly dean of women at Canadian Union



College. Her maiden name was Lillian Gabel.

► William Nepjuk, MV secretary of the Maritime Conference, directed a summer MV camp for junior boys and girls at Pugwash, Nova Scotia. This was followed by a senior camp for older young people.

► Church school teachers now serving in the Maritime Conference are Aubrey Osmond, principal of the Halifax school, with Mrs. Aubrey Osmond teacher in the lower grades; Frank Johnson, principal of Schaber Memorial Junior Academy, at Barnesville, New Brunswick, with Mrs. Frank Johnson, teacher in grades 1 to 6; and Mrs. William Halyrevich, teacher of the six-grade school in Moncton, New Brunswick.

► Thirty-five teachers of the British Columbia Conference, together with staff members and guests, met at Camp Potlatch on Howe Sound, September 24-27, for the annual teachers' convention. Guest speakers came from across Canada and the United States. These included A. O. Dart, of the General Conference Educational Department; R. G. Manalaysay, of the Educational Department of Walla Walla College; F. B. Wells, educational secretary of the Canadian Union; and G. A. Graham, of Canadian Union College.



## Columbia Union

Reported by  
Morfen Juberg

► Alfred Winston, a post office employee and a member of the Allegheny Conference Committee, has received an award from the Government for "superior accomplishment" in his work.

► Ground has been broken for a new church in Stroudsburg, Pennsylvania. Conference president D. W. Hunter gave the principal address at the ceremonies.

► The South Boston, Virginia, church has begun a series of weekly radio programs. The 15-minute program, *It Is Written*, includes questions by high-school-age panelists Bonnie Teresa Thomas, and Dane and Dennis Tolar. Answering the questions and directing the program is the pastor, Michael J. Lay.

► Six people were baptized and became members of the Columbus, Ohio, Eastwood church as the result of work by lay Bible instructors. The instructors have received special training and give regular studies. The pastor is Kurt Kurz.

► Washington Sanitarium and Hospital honored 128 employees for a total of 1,559 years of work. This represents an average of more than 12 years of work each.

► Academy seniors from throughout the Columbia Union Conference visited the campus of Columbia Union College for the annual College Days.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► Transferring from the Michigan Conference to the Upper Columbia Conference, where he will serve as church de-

velopment service director, is Don A. Copsy.

► The Upper Columbia Conference teenage Bible conference at Camp MiVoden the weekend of October 8-10 was attended by 101 delegates. More than half were selected from the two senior academies, Upper Columbia and Walla Walla Valley. A number from the junior academies and the churches were also in attendance. Ed Webb, union conference MV secretary, led out in the presentations from the book *Messages to Young People*. Discussion groups, led by ministers of the conference, discussed problems of special interest to teen-agers.

► A blue ribbon was awarded the booth sponsored by the Sandpoint church at the Bonner County (Idaho) Fair in the Upper Columbia Conference. During the three days the fair was in operation, 200 *Steps to Christ* were distributed. Mrs. Raymond Riffe was in charge of arranging the display, the theme of which was "Ye are the light of the world."

► During the Spokane Interstate Fair, more than 4,000 pieces of literature were distributed by the Adventist booth, and approximately 400 signed for the free Bible course. The booth featured child guidance and health and spiritual guidance materials. Nearly \$300 worth of literature was purchased over the counter, and orders amounting to a few hundred dollars were taken, report Mr. and Mrs. Horace Futcher, literature evangelists.

► A new language laboratory with 22 booths is being used by Jim Fisher, new foreign-language teacher at Columbia Academy in the Oregon Conference. The lab, a complicated \$6,500 wonder of modern electronics, is designed to teach languages using the structural linguistics method. This lab can also be used for classes in advanced shorthand and music appreciation.

► On October 3 ground was broken for a new church building in Morton, Washington. It will replace the former property, which has been purchased by the city of Tacoma. Paul Moore, the pastor, officiated at the ceremony, in which conference and civic leaders took part.



## Northern Union

Reported by  
L. H. Netteburg

► On August 29 and 30 Maplewood Academy in Maplewood, Minnesota, opened its doors to 193 students, the largest enrollment for many years. The third floor of the new girls' dormitory was opened up to make room for 93 girls. Seventy-nine boys are living in the boys' dormitory, and there are 21 village students.

► On September 21 the Fargo, North Dakota, Health and Welfare Center was officially opened. The center will operate each Tuesday. A local business firm has given the society one large and two smaller rooms. The center will concentrate on children's needs.

► Five thousand pieces of literature were distributed by the American Temperance

Society booth at the South Dakota State Fair, in Huron. Hundreds stopped at the booth during the five-day period, and many requested help to stop smoking.

► David Wolkwitz has recently moved to Centerville, Iowa, as district pastor.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Gene H. Bond has been appointed assistant publishing secretary by the South-eastern California Conference. He entered literature evangelism in 1960 in Iowa, was assistant publishing secretary for the Minnesota Conference, and later publishing secretary for the South Dakota Conference.

► New staff members at Armona Union Academy this year are Robert Gladden, seventh- and eighth-grade home-room teacher and Bible doctrines and physical education teacher for the academy, and Betty Van Arsdale, who has been dean of girls at Laurelwood Academy.

► On November 12 and 13 the Santa Barbara, California, church celebrated its seventy-fifth anniversary. Participating in the services were H. M. S. Richards, Del Delker, Brad Braley, Cree Sandefur, and the pastor, Erling Calkins. All former ministers were invited to attend, and were honored during the Saturday evening historical program.

► Almost 5,000 Seventh-day Adventists crowded the Lynwood Auditorium on Sabbath afternoon, October 2, to take part in a rally to foster the ministry of television evangelism. The featured speaker was George Vandeman, director and speaker of the *It Is Written* program.

► J. J. Millett, Kentucky-Tennessee Conference evangelist, is conducting a ten-day crusade in the new Garden Grove, California, church. The meetings began November 19. Elder Millett is being assisted by the local pastor, E. D. Nelson.

► Loma Linda Foods has announced the appointment of Roger Pfeiffer as district manager in northern California, replacing Eugene Sample. He was previously a sales representative for Loma Linda Foods in San Diego.

► A former college property on Manoa Road in Honolulu, Hawaii, has been purchased for the church home of the Honolulu Central Japanese congregation. The building lends itself readily for use as a church and Sabbath school.

► F. D. Horton, who has been pastor of churches in Elsinore and Perris, South-eastern California Conference, has accepted a call to the Upper Columbia Conference in the North Pacific Union.



## Southern Union

Reported by  
Oscar L. Heinrich

► First services in the new Okeechobee, Florida, church were held in conjunction

with a homecoming reunion on October 9.

► Ten decisions for baptism resulted from the revival held at LaGrange, Georgia. Twenty were baptized at the Atlanta Cascade Road church as a result of recent revivals conducted by Harman Brownlow, conference evangelist. John Fowler is district leader in LaGrange, and Bill Henson is pastor of the Cascade Road church in Atlanta. Dr. O. C. Meisner of Macon, Georgia, is leading out in a series of lay evangelistic meetings in Lizella, Georgia.

► A new record total of \$2,221 for the annual Ingathering field day was set on October 11 by the students and staff of Bass Memorial Academy.

► The Atlanta Belvedere church, formerly Atlanta Kirkwood, conducted the first service in its new sanctuary on Sabbath, October 2. D. G. Anderson is the pastor.

► Six persons were baptized at Parsons, Tennessee, as a result of meetings conducted by Rainey Hooper, conference evangelist, and Ben Glanzer.

► D. R. Gastonia is the new pastor of the Bradenton and Palmetto, Florida, churches. He comes from the Nebraska Conference.



## Southwestern Union

Reported by  
J. N. Morgan

► Wilbur A. Burton, returned missionary from the Viet Nam Adventist Training School, is the new educational-MV-temperance secretary of the Texico Conference.

► The Barron-Turner evangelistic team is engaged in a large evangelistic meeting in the airatorium on the fair grounds at San Angelo, Texas. In anticipation of this meeting the church completed its Ingathering campaign early. It has also opened a new church school.

► A new church was organized at Jay, Oklahoma, on September 25. There were 22 charter members, all of whom will work in a new 30-bed hospital in the community. Directing the work of the hospital is Dr. L. E. C. Joers.

► The El Paso Spanish church, with 100 members, recently underwent extensive renovations.

► The Tyler, Texas, church now has 15 new members. L. E. Tucker, of the Texas Conference, was revivalist, and Charles J. Griffin is the local minister.

► A new 1,000-seat evangelistic center is being erected on a four-acre plot near Albuquerque, New Mexico. The new center is the first stage of a church complex that will include a sanctuary, a Sabbath school building, and other facilities for the Spanish-speaking people of Albuquerque.

► A full weekend Pathfinder training course was conducted at Lone Star MV Camp, September 24-26, in the Texas



## Searching for Jewels in Indonesia

The experience of Japje Mamenko, recounted by J. T. Mason of the Far Eastern Division, points up the fact that many people would never learn of Christ if it were not for the efforts of our literature evangelists.

Writes Elder Mason:

"Japje Mamenko of the North Celebes (East Indonesia Union), had been canvassing for only six months when he sold a number of books to a village chief and people living in the village. One evening a few weeks later he passed through the village en route home. The chief asked him to stop, and he requested that a teacher come and study with them the truths found in the books. The chief handed him a petition signed by all the residents of the village.

"At the close of a one-month effort eight people were baptized. Others are studying and preparing for baptism.

"One newly baptized member gave a piece of land and the materials for erecting a meeting place. The church is not yet organized, but the group meets every Sabbath. Some walk 18 miles to worship every Sabbath.

"God bless Brother Mamenko as he rides his bicycle over the hills and valleys of the North Celebes searching out the jewels for God's soon-coming kingdom."

In the picture Elder Mason is shown with literature evangelist Japje Mamenko.  
D. A. MC ADAMS, Associate Secretary  
GC Publishing Department

Conference, for representatives from the Texas churches. Guest instructors included Clark Smith, of the General Conference, Frank Sherrill, of the Southwestern Union, Ed Clifford, of the Oklahoma Conference, and W. E. Burns, of the Texas Conference.

► Southwestern Union College has added three new instructors to its faculty: Thomas H. Stanford as professor of history; Douglas Walker as instructor in English; and Harold Burr as chairman of the Bible department.

► More than 150 servicemen from Ft. Sam Houston, Texas, met together for a spiritual retreat near Leakey, Texas, October 2 and 3. The weekend meetings

were under the direction of Chester Jordan, civilian chaplain.

► W. Ronald Watson, of the Kentucky-Tennessee Conference, has accepted a call to be the district leader in the Camden district of the Arkansas-Louisiana Conference. He replaces R. J. Ulmer, now in the Chesapeake Conference.

► Thomas J. Mostert, Jr., is the new district pastor of the Northeastern district of the Arkansas-Louisiana Conference, replacing V. O. Schneider, who accepted a call to the Texas Conference. Philip Gager, a first-year intern in the Arkansas-Louisiana Conference, is located at Jonesboro, Arkansas.

► L. Carlton Dyer is now a second-year intern in Pine Bluff, Arkansas. Don C. Schneider, a second-year intern in the Arkansas-Louisiana Conference, is associated with E. B. Hallsted in Shreveport.

## CORRECTION

The extended caption entitled "Ordination at Alberta Camp Meeting," on page 35 of the November 4 issue incorrectly identified some of the participants. It should have read: Left to right: Elder Moores, Larry Milliken, Mrs. Milliken, Elder Bothe, and Elder Figuhr.

## Church Calendar

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.

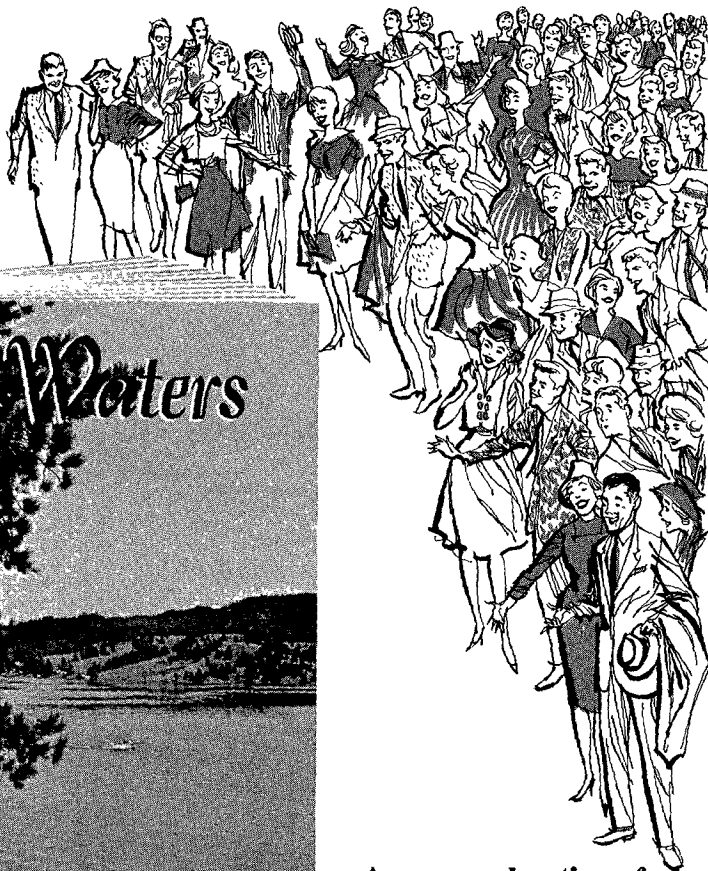
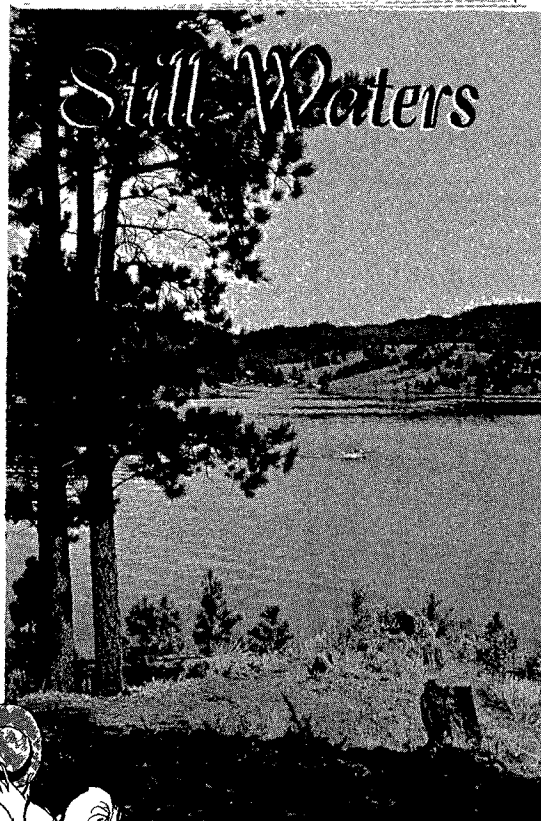
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# News of Note

## New President Florida Conference

On November 11 the executive committee of the Florida Conference elected W. O. Coe as president. Elder Coe has been president of the Alabama-Mississippi Conference for several years. He has accepted this new responsibility and has already entered upon his duties.

We pray earnestly for the fullness of God's blessing with our brethren in Florida in all their service for the Master.

W. E. MURRAY

## Death of C. V. Leach

C. V. Leach, for 35 years a president of local conferences in North America, died November 12 at Fort Worth, Texas. He was 77.

Elder Leach was secretary of the General Conference Home Missionary Department from 1919 to 1921. Later he served twice as president of the West Virginia Conference, as well as terms in East Pennsylvania, Ohio, Chesapeake, and Minnesota.

Among the survivors are his wife, Halie, eight children, 30 grandchildren, and 15 great-grandchildren. B. E. Leach, a son, is president of the Texas Conference. A life sketch will appear later.

## Davao Mission Completes Ingathering in One Week

Word has reached the office of the Far Eastern Division that the Davao Mission of the South Philippine Union Mission reached its annual Ingathering goal this year in one week.

The goal was 17,000 pesos, but the actual amount raised was 17,090.05 pesos. This was the first time in the history of the Ingathering program in the Philippines that a mission raised its goal in one week. The workers are now continuing their program for a large overflow.

The president of the Mission is Abner Villarin, and the home missionary secretary is Jose Corpus.

D. A. ROTH

## A Bonus for 1966 Subscribers

Next year there will be held the quadrennial session of the General Conference. To this great session will come delegates from all over the world. Plans will be laid for broad advancement, and officers elected for the next four-year period. Many thousands of our people within driving distance always come to these sessions for the weekends at least, because the whole program is not only significant but thrilling. For most of our people the only way to enter into the experience of the 1966

session will be to read the daily issues of the REVIEW that will give a full, illustrated report of all that takes place. But you will need to be a subscriber. The happy fact is that you can still secure the REVIEW, for 1966, for only \$4.75 for the year—special issues included! Time is running out on this special campaign price. For your own sake, please order immediately through your church missionary secretary.

And now a special word to church leaders: We sent to your church missionary secretaries, as in former years, certain blanks on which to record a report from a special committee who telephone members about subscribing. This plan has proved most successful. It is simple and costs nothing, except the time of the telephoning committee. Have you used it in your church? Probably some of your members are waiting for their telephones to ring before ordering. How much more alert, more willing will they be to support the work if all your members are REVIEW readers!

## Free Thanksgiving Tape

The Radio-TV Department of the General Conference has produced a special public-service tape called "Doxology," which has been offered to radio stations for use on Thanksgiving Day. The response has been good, and the program will be heard on at least 96 stations. Featured is the Southern California Ministers' Chorus presenting music appropriate to the season, and a short devotional message by A. L. Bietz. We believe that millions will be blessed by the free airing of this special Thanksgiving program.

J. O. IVERSEN

## Progress in Portugal

The department of laymen's activities in Portugal reports on a recent series of conventions with "120" commissioning services and Ingathering victories.

Leon Belloy, laymen's activities secretary of the Southern European Division, joined with Armando Casaca, of the Portuguese Conference, in conducting four conventions for lay preachers. These conventions closed with commissioning services of the modern "120." At Porto there were 43 candidates, at Coimbra 27, at Funchal (Madeira) 12, and at Lisbon 26. One hundred eighty members had led at least one soul to Christ during the current year.

Ingathering in Portugal has gone well, despite difficulties. Although the people are poor, most of them earning not more than \$40 a month, our members faithfully persevered in their service for Christ. In Funchal one sister collected 7,000 escudos, about \$250. She raised one third of the church goal. The church completed its

campaign in 13 days. Two other sisters collected more than 3,000 escudos each (\$107). What a wonderful example of zeal and consecration, especially when one remembers that outright solicitation is not permitted and that one must sell the Ingathering magazine for five escudos (20 cents).

God is blessing the consecrated soul-winning activities of workers and members in Portugal.

J. ERNEST EDWARDS



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

ALLERTON, ENGLAND—Roman Catholics and Baptists of this Yorkshire community have agreed to exchange churches to overcome local congregation problems. The Baptist church had been found to be too big and expensive for the congregation. It seats 450 and the membership is only 39. Conversely, the Roman Catholics found their existing church had become too small to cope with their congregation.

AMRITSAR, INDIA—St. Paul's Anglican Cathedral here, a monumental structure dedicated in 1857, was virtually destroyed by two 1,000-pound bombs dropped from Pakistani planes in the India-Pakistan conflict. Bishop Kenneth Anand, of Amritsar, reported, with tears in his eyes, that the loss to the magnificent church was at least \$1 million.

NEW YORK—Episcopal Bishop Horace W. B. Donegan, of New York, has written diocesan clergy to remind them of the Christian responsibility to pray for rain during the prolonged drought in the metropolitan area. "Not to pray for God's help when we are in such need betrays our faith in the efficacy of prayer, and I ask that there be prayer for rain at each service," the bishop wrote.

WIESBADEN, GERMANY—The Hesse State Supreme Court ruled here that prayers and religious songs in public schools are illegal if a single pupil objects to the practice as a violation of freedom of conscience.

NEW YORK—Contributions from members to 41 Protestant denominations totaled nearly \$3 billion in 1964, it was reported here by the National Council of Churches. Heading the list, as it has in the past two years, was the 53,601-member Free Methodist Church, with an average giving figure of \$358.17. Among larger denominations, the Presbyterian Church in the United States (Southern), a 944,716-member body, topped all other NCC member communions with a per capita average of \$114.61.

VATICAN CITY—The Second Vatican Council approved by a vote of 2,081 to 27 a crucial revised schema on divine revelation which encourages deeper studies of the Scriptures as a source of truth.