

# REVIEW and Herald

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# "Have Peace One With Another"

By Ellen G. White

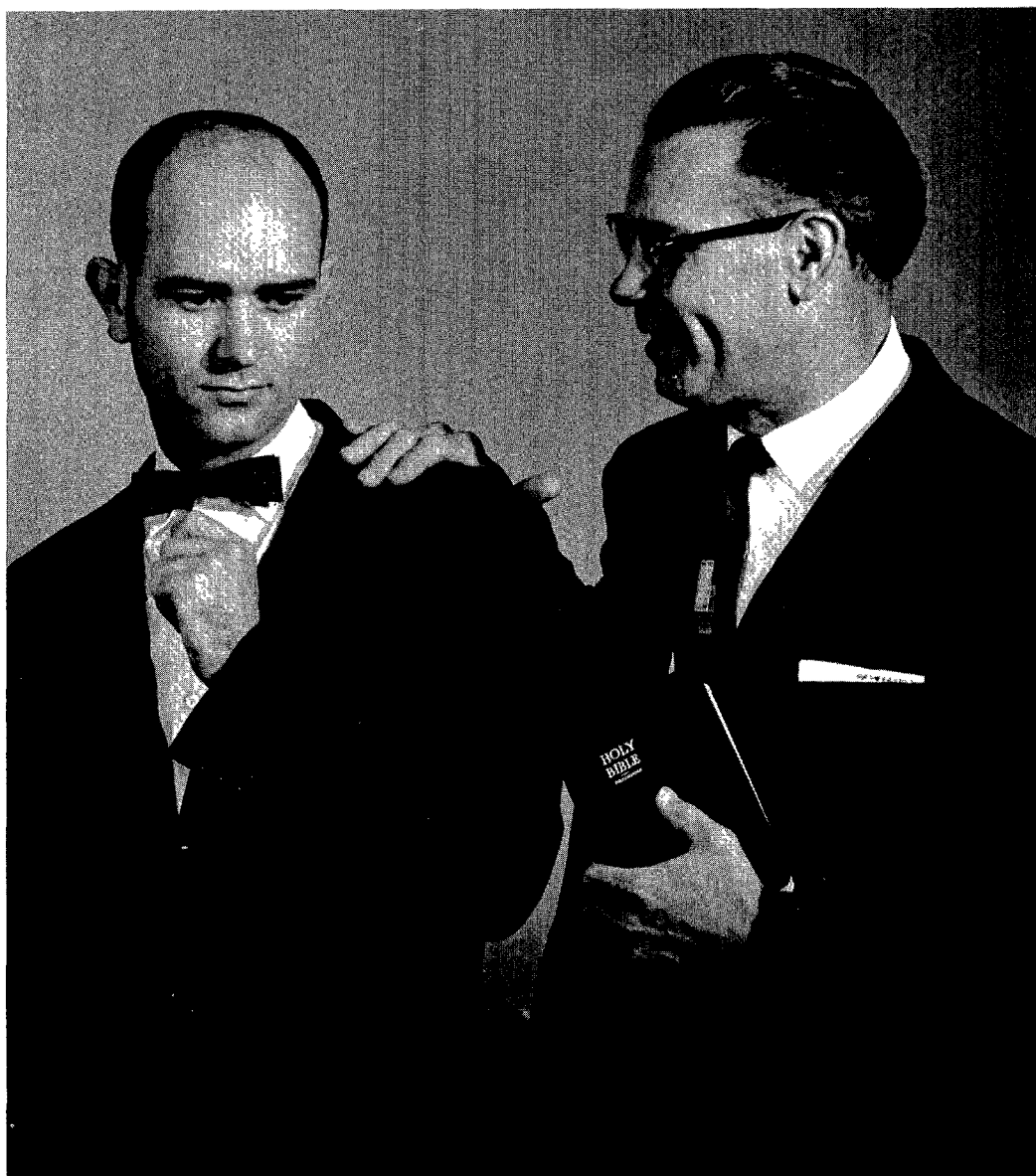
[This article appeared in the REVIEW AND HERALD for April 15, 1880, under the title "Order in the Church."]

**W**HEN difficulties arise in the church, special study should be given to the word of God, with earnest prayer to learn what course Christ would pursue to settle the matter. It is a common practice for church members to discuss the faults of the erring among themselves, while the one at fault is not visited, and no special effort is made to redeem him; and frequently he is treated with a coldness and neglect which has an influence to push him farther from light, and more fully upon the battle-field of the enemy, where it is far more difficult to recover him from the snare into which he is fallen.

Our Redeemer understood the perversity of human nature; and in order to save the souls for whom he sacrificed his life, and establish his church in unity and prosperity upon the earth, he has given explicit rules for church members to follow in dealing with one another. Hear what he says: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Although it is no pleasant task to go to the one supposed to be in error, and tell him his fault between you and him alone, it is the very work

(Continued on page 8)



God's appointed way to save the erring and to preserve harmony within the church.



JOHN GOURLEY, ARTIST

*Our schools should be one of our most carefully fostered and guarded denominational resources.*

# Preserving Our Educational Goals

By W. A. Howe, Associate Secretary  
General Conference Department of Education

FROM almost the very beginning denominationally sponsored education has been an integral part of the Advent Movement. As the Adventist concept of education is more fully understood by the church, and as the need for workers becomes increasingly evident, the demand grows for more and better schools. In addition, each year more and more college graduates feel the need for further study. The need for advanced education has led to the establishment, in the last few years, of two church-sponsored universities.

This educational concern of the denomination for its young people is commendable. There are, however, certain hazards that demand attention, if we are to avoid a repeti-

tion of the experience of other church groups in the area of education and, at the same time, maintain our own educational perspective.

The original inspiration for learning came from religious organizations. To begin with the great universities at Oxford, Paris, Prague, and Padua were all religious establishments. Here in America every university established before the Revolution had a religious origin. Harvard, the oldest, was founded for the purpose of training a Puritan ministry for New England. Columbia University, at first called King's College, was the stepchild of Trinity Episcopal church. Dartmouth was an Indian missionary school, and the University of Pennsylvania grew out of a charity insti-

tution founded by George Whitefield. From the Church of England came William and Mary's College. Yale was founded by the Congregational Church. Princeton came into being under the sponsorship of the Presbyterian Church. The Dutch Reformed Church founded Rutgers. The close connection of the church with education at this period of American history is clearly evident.

Not only were these schools established by the various churches but many early educators were equally well known as churchmen. The foster parents of German education—Sturm, Melancthon, and Bugenhagen—were fearless Reformers as well. Comenius was a Moravian bishop. Pestalozzi and Froebel were

earnest Christians. Many of the heads of great universities were known also for their leadership in spiritual things. Men like Jonathan Edwards, Timothy Dwight, William Rainey Harper, and George Foster Peabody were spiritual, as well as educational, leaders.

The identification of institutions of learning with the great religious movements of the past was paralleled by emphasis on spiritual things in the educational process. Huss was a lecturer at Prague, Luther was an instructor and chaplain at Wittenberg. Ridley and Latimer were identified with the University of Cambridge. Wycliffe and the Wesleys held forth at Oxford. These men provided spiritual, as well as mental, stimulation, to the extent that their hearers became apostles of the Reformation throughout Europe and the world. There was thus an intimate relationship between spiritual things and the educational process.

### Religion Divorced From Education

But during the past century this relationship has deteriorated. Learning is no longer identified with spiritual growth and development. Whereas piety and learning were formerly considered as mutually important aspects of educational growth and development, there has been an increasing separation between the church and education at all levels. This is particularly true in American education. These very schools, established at great effort by various church bodies, now find themselves with virtually every denominational tie severed. Clergymen were gradually replaced on the boards of trustees by business and financial experts, and personal religious qualifications for staff and faculty members have long since been dropped. Once religiously oriented, these colleges and universities have become strictly secular dispensers of learning.

So complete is this cleavage that the great educational institutions no longer consider it necessary, useful, or desirable to transmit religious truth to their students. Even the words *sectarian* and *denominational*, when used in educational circles, are at best suspect and at worst words of reproach. Instead, the new emphases—scientific, vocational, and humanistic—have become dominant. Higher education has, for the most part, been organized totally apart from spiritual considerations.

Our contemporary scholastic structure seems to have been reared upon the premise that the natural order of things—that is, the world of space and time—is supreme and basic, and that, when scientifically controlled, it is all-sufficient. The whole idea of

spiritual reality and “the power of God unto salvation” is considered to be nonessential. Admittedly, many devout Christian men and women are teaching and learning on the campuses and in the classrooms of American colleges and universities, and it is still true that the name of God is invoked on ceremonial occasions. But the fact remains that the solid foundation upon which education was established has become almost wholly perverted to secular interests.

More recently, schools and universities have, of course, been organized from their outset on nonreligious foundations. As a result of this new educational concept, today probably at least 75 per cent of those who finish college receive their education in a completely secular climate. Instructors who have studied in an at-

cept of the universe has eliminated, or at least obscured, this divine purpose. The result has been that men think more and more in terms of the impersonal, the abstract, and the remote. Such thought patterns make redemption and a knowledge of the Lord Jesus Christ seem irrelevant and naive.

Evolution has strengthened belief in a sort of secular utopianism. Along with this, the acid of modernism has eroded the Biblical foundations of faith, and like science it questions all miracles. Another factor operating against a spiritual emphasis in education is the growing attitude of doubt regarding the value of, or the need for, any kind of religion.

Acquaintance with secondary causes has enabled men to attain the natural desires of their hearts, and God is no longer essential to them. If fertilizer and irrigation will assure food, is faith necessary or even desirable? If health can be secured through penicillin, why pray? If salvation can be attained through psychiatry, why bother with Christ? This sort of “logic” has been undermining faith in the hearts and lives of thousands of young people. Educated thus without a knowledge of spiritual realities, students are being forced to choose between the exciting world of sense, and the simple realm of faith.

### No Quarrel With True Science

In the light of the current, almost complete, secularization of education, the need for Christian schools for the young people of the church is clear. There is no quarrel between true science and Christian education. Indeed, every new scientific truth is a fresh revelation of God’s wisdom and power. Understood in the light of a divine purpose, these discoveries provide an ever-stronger basis for intelligent faith in God. We believe that the educational process should include, along with mental growth, an understanding of and appreciation for Christian ideals that will lead to a total commitment to the Lord Jesus.

Adequate provision for a balanced Christian education should be a matter of major concern to every Adventist parent. Our schools should be one of our most carefully fostered and guarded denominational resources. The inspired concept of education set forth in the books *Education*, *Fundamentals of Christian Education*, and *Counsels to Parents and Teachers* is to be our guide. We shall never lose our schools to the forces of secularization if we diligently follow the pattern and philosophy of Christian education here set forth. The principles of Christ’s kingdom must ever remain the source and goal of our educational system.

## The Bridle

By FLORENCE C. KANTZ

It was hard to maintain silence  
When the harsh words beat so fast  
In loud, unjust accusations,  
Like a stinging wintry blast.

Hot resentment rose within you  
While you listened in disgust,  
But you dared not lose your temper  
And betray your Master's trust.

As the tight grip on the bridle  
Holds in check the pawing steed,  
So you struggled for composure,  
Knowing well your greatest need.

When the stormy time was over  
And the crisis passed away,  
You were thankful for the bridle  
That held all you did not say.

And perchance your flushed accuser,  
In his calmer afterthought,  
May have learned a vital lesson  
Your control and calmness taught.

mosphere of sterile secularism teach the oncoming generation, thus assuring the continuation of a mental development that excludes any approach to, or understanding of, spiritual values.

### Factors in the Secularization of Education

Several factors unique to modern civilization contribute to the current secularization of education. Perhaps the most pervasive single agent has been science. Christianity teaches that our world is the product of a divine purpose. But the mechanistic con-

# Through HOLLAND and GERMANY

Barcelona, Spain  
July 21, 1963

**M**OST of the past week has been spent traveling in Germany and France. Since neither my wife nor I studied German in school, we found communication with the populace somewhat less than easy. Even such usually simple requests as "Fill 'er up," at a service station, or "Scramble the eggs well," at a restaurant, were so difficult to get across that often we gained the distinct impression that onlookers felt we were rehearsing for an appearance on the TV program Password.

But when we crossed into France at Strasbourg, both my wife and I were confident that we would now consume less physical and nervous energy hurling the language barrier. After all, had I not studied French in college about 28 years ago?

Our confidence was short-lived. Somehow the vocabulary of *Les Misérables* was a bit different from the one I needed at the border to answer the questions of the customs officials. Further, I discovered that my difficulties were only compounded when I courageously used French to ask hotel, restaurant, and service station people for information. These dear folks assumed that I knew more of the language than I do, and they promptly replied with a torrent of helpful information, making no allowance for the fact that my ears were used to interpreting English word sounds rather than those of the melodious French language. With mingled pity and disillusion my wife watched my linguistic defeats, probably thinking secretly, "Wait 'til we get to a Spanish-speaking country." (She studied Spanish 25 years ago.) From the date-line of this story you will observe that we are now in Spain. In mercy I shall let the curtain drop at this point on our linguistic attempts, and will take you with us instead to some of the places not reported on in previous weeks. (Perhaps you will be interested to know that after we left Germany we found our Berlitz phrase book of

the German language, purchased in the United States before beginning this trip, lying undisturbed and forgotten in my brief case.)

On our final day in Holland, F. J. Voorthuis, the Netherlands Union president, told us that, if possible, we should see the children's home at Biltscheweg, slightly northeast of Utrecht. Since Adventists conduct few homes for orphans and children from broken homes, we were eager to do this.

Mrs. S. J. Vanraa is the matron of the institution. In her custody are 48 children, most of whom have been assigned to the home by the courts and social-welfare bureaus. The children range in age from two-and-a-half years to 16 years.



At the time of our visit it was the supper hour, and we noted that the children were eating in groups of about ten each, with an adult at each table. We learned that this is part of the plan to make life in the home seem as much as possible like normal life in a family.

These "family" groups are made up of children of all ages, from tots to teens, just as one would find in a normal home situation. The older children learn to accept some responsibility for the younger ones, and the younger ones learn to depend somewhat on their older "brothers" and

"sisters." The plan appealed to us as being very good.

Evidently it is, for the government wants it to be carried out more fully. At present the five groups share one building, but the government wants them to have separate "homes." To achieve this, the union has purchased an adjoining piece of property, assisted by Missions Extension Offering funds made available by the General Conference. Preliminary plans have been drawn up for an addition to the present building, so that the family units can operate more successfully.

The influence for good of this children's home is considerable, and at minimum expense to the denomination. Funds from the court and other agencies pay the average cost of \$2 (U.S.) a day needed for each child. My wife and I were deeply touched by the precious little children in this home. We wished we could have adopted half a dozen of them.

Not far from this fine home for children—perhaps two miles away, at Huis ter Heide—are two other excellent institutions—an old people's home and a junior college. The former has 63 rooms, with 80 senior citizens. It is one of the best-laid-out institutions of its kind that I have seen, with large windows facing a flower-planted inner courtyard. Two hospitable, energetic Dutch women showed us through the building.

The junior college, on a 30-acre tract of land across the street from the old people's home is headed by N. Heijkoop. It has an enrollment, most years, of 50 to 60 students. The administration building—believe it or not—was erected in 1640. The denomination bought the property in 1948, and has improved it considerably. Perhaps the finest addition to the campus is the boys' dormitory, erected about ten years ago. The funds for this building came from a Thirteenth Sabbath Offering overflow.

As I looked at this building (and the children's home) my mind went involuntarily to the faithful Adventist members all over the world who respond sacrificially to the appeals for funds with which to advance the three angels' messages. How pleased they would be if they could see firsthand the many fine projects that they have made possible!

We wished that we had more time to spend in Holland, but our schedule called for us to be in Dusseldorf, Germany, by noon the following day, and it was already late in the afternoon as we said Good-bye to the children's home and started eastward toward the German border.

We parked our car in front of the evangelistic center in Dusseldorf just a few minutes before noon on Friday, and pressed a button on the side entrance marked "R. Kaufmann." Pastor Kaufmann is president of the Northern Rhenish Conference of nearly 4,000 members, organized into 57 churches. Soon we were upstairs in his office on the fifth floor of this building, which, we discovered, contains not only the conference headquarters but several apartments for workers, a beautiful church auditorium, and well-designed, colorful facilities for youth activities. The corner on which the two-year-old building is situated is well known in Dusseldorf, hence ideal for public evangelism. There are three churches in the city, with a combined membership of about 410.

Pastor Kaufmann has been president of this conference for about ten years. At the recent constituency meeting of the conference nine young men were ordained to the ministry. Most of them were trained at our seminary in Darmstadt, Germany, where we spent the next day.

Our route to Darmstadt led us down one of Germany's *Autobahns* (a turnpike or freeway in the United States, and a dual carriageway in England). Neither my wife nor I had expected to find the *Autobahns* crowded with cars. But we were mistaken. Nowhere have we seen a busier highway. At one place, where there was a traffic jam caused by road repairs, two lanes of cars were lined up bumper to bumper for five miles.

Very few cars produced outside of Europe are seen on the roads. And all of these cars, though somewhat smaller than those manufactured in the United States, seem to operate best at high speed. On most German highways traffic moves at 60 miles an hour or more. In general there are no speed limits except in built-up areas. Drivers flash their lights to indicate their desire to pass you when they come up from behind, or to show that they want you to stay out of their way when they are passing coming toward you.

French driving customs differ somewhat, although speed is still king. Except in cities, drivers use the horn rather freely. And, as one author points out, "the average French driver . . . looks on driving as a great sport and relishes competition."

Now a word about our Marienhöhe Missionary Seminary, on the edge of Darmstadt, Germany. This school was founded in 1921 to provide an educated leadership for the work in Germany. During World War II the buildings were taken over by the *Wehrmacht*, but in 1948 they were restored to the denomination. Present



Mealtime at the Netherlands children's home near Utrecht. This is one of the five "family groups." Note that the children vary in age, as in a normal family. The food is prepared in a central kitchen but is served in the private quarters of the "families."

enrollment is about 260, with 80 students in the theology course and 180 in the *Gymnasium* (a level of studies corresponding roughly to an academy curriculum in the United States).

In addition to the classroom-dining room building (which originally was the summer home of the Duke of Darmstadt) the campus consists of a small administration building, two boys' dormitories—one for theology students, the other for *Gymnasium* students—an apartment building for family members and Central European Division officers, departmental personnel, and secretaries, and several farm buildings. Since relatively few girls are enrolled, there is no dormitory for girls; they live on the upper floor of the classroom building.

The division workers live on the Marienhöhe campus because in recent years the division headquarters was moved from Berlin to Darmstadt. The present two-story office building is compact and functional but allows inadequate space for some of the files and other records needed for efficient operation. It was built four years ago, using a one-story former *Wehrmacht* building as a base.

### The City of Worms

Not far from Darmstadt (perhaps 25 miles) is the historic city of Worms, which we visited on our way south to Heidelberg. No one interested in the Protestant Reformation needs to be reminded that the Diet of Worms in 1521 was one of the high points in Luther's life. Today an impressive monument to Luther stands on the town square just a few steps from the

cathedral. Beneath a larger-than-life statue of Luther are inscribed, in German, his courageous words: "Here I stand. I can do no other. God help me! Amen." The figures of other Protestant Reformers stand on three sides of a square around Luther. Among the great men represented are John Huss, Savonarola, Wycliffe, and Melancthon.

I felt sad as I contemplated the fact that the vigor of the Reformation has been dissipated to a tragic degree. The great principles for which the Reformers stood are no longer popular in large segments of Protestantism. The clear message of the Bible has been displaced by the obscure symbolism of existentialism; the personal God of Scripture has been dethroned by the gods of scientism and philosophy. The strength of Rome, weakened substantially by the Reformation, has been regained. Never was Rome stronger in world influence, and the way seems prepared for almost the entire religious world to acknowledge her leadership.

Surely this is the time for Adventists to lift high the banner of loyalty to truth. This is the time for the decisive issues of the three angels' messages to be set before the people clearly and with power. We must not fail in our God-given task.

Next week I will report on our work in France and Spain, and make some observations about the Piedmont Valleys of northern Italy, where so many of God's faithful people during past centuries laid down their lives for the cause of truth.

K. H. W.

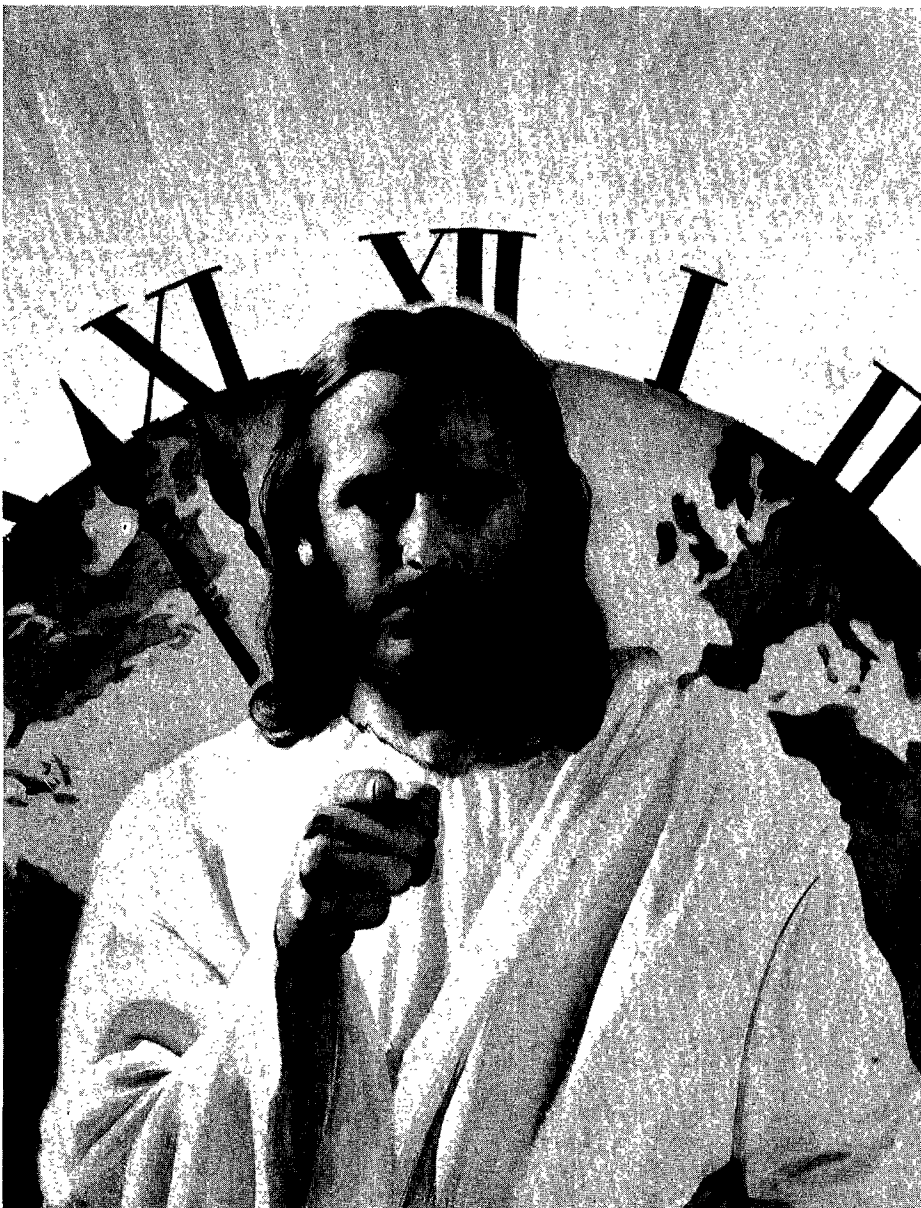


*Thoughts  
on the  
Main Bearing  
of Life—*

# The GOLDEN RULE

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HARRY ANDERSON, ARTIST

The golden rule is the essence of all that Christ taught concerning our relations with one another.

**T**REAT other people exactly as you would like to be treated by them—this is the essence of all true religion" (Matt. 7:12, Phillips).<sup>\*</sup> Those who heard Jesus speak these words later asked Him, "What shall we have if we give up houses and lands for Your sake?" This question reflects their concern for, and preoccupation with, their own interests—an attitude Jesus came to correct. In contrast, love and concern for others is the principle on which heaven operates, and which Jesus requires in all who enter there.

The golden rule summons each one who would follow Christ to impart the truths he has learned to every soul in ignorance and darkness. "By all that you have known of the love of

God, by all that you have received of the rich gifts of His grace above the most benighted and degraded soul upon the earth are you in debt to that soul to impart these gifts unto him." —*Thoughts From the Mount of Blessing*, p. 135. He is to care for the suffering, the sick, the widow, and all who need his care, even as he would wish to be treated were he in their place. Like Paul, he is "debtor both to the Greeks, and to the Barbarians."

Every Christian, presumably, gives lip service to the golden rule, but he often seems perplexed when faced with the problem of applying it to everyday affairs. He may wonder how his neighbor feels, or ought to feel, but he does not reach out to learn how he actually does feel. He may feel smarter or abler than his brother, and that his brother ought to be happy for any consideration at all.

Few of us realize the implications of the golden rule as we should. The golden rule calls upon the Christian to assume at all times that his brother acts by the highest motives. Certainly no Christian would want others to suspect his integrity. It may be true that another's motives are not good, but the Christian nevertheless must deal with him as if they were. How often, in irritation and anger, a person blurts out, "But he is not really trying!" Yet how little he knows how desperately his brother may be wrestling with a secret sin or seeking to rise above discouragement and despair or smarting at suddenly being found in embarrassing circumstances, with covert glances directed toward him and thinly veiled contempt written on the faces of his so-called friends. How he cringes from asking for the help he needs! The Christian must ever assume that his brother is doing the best he can.

The golden rule is part of the moral order of the universe. Anyone who causes another to suffer—that is, fails to observe the golden rule—must expect to go through the same experience himself. Experience teaches that this is true, and through it we realize that God hates injustice and

<sup>\*</sup> The Bible texts in this article, credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

inhumanity. We reap what we sow; we each must endure the same injustice we inflict upon another. Too often our talk about justice consists of an expressed hope that our brother will get what is coming to him. Fear not—he will. But so will we. No one in all the universe is more interested in justice than God Himself, but God is no respecter of persons.

God has not left to the whim or caprice of man whether he will forgive his brother. He *must* forgive. A Christian who refuses to forgive cuts himself off from forgiveness, for God forgives sin only on condition that we forgive others.

Premeditated injuries always seem the most insufferable. It is a crushing experience to learn that a trusted friend (so-called) has been working all the time against one. But even premeditated injustice does not justify a man in taking revenge or in squaring accounts. He cannot demand nor can he mete out justice. In his extremity he must wait upon God, for revenge is beyond the scope of the golden rule and lies in God's hands alone. If brethren cannot or will not agree, and their negotiations end in deadlock, God ultimately steps in to solve the problem in His own way.

A Japanese boy spent four years at a Seventh-day Adventist college, but he never became a Christian. Every night during those four years he bowed down to his idols. He wrote back to friends after returning to Japan, "Your Christ is wonderful, but why are so few of you like Him?"

In no area is the witness of many a Christian weaker than in his relationship with others. This is why, on the last night with His disciples, Christ was so insistent that they love one another. This is why John, last spokesman of the apostolic age, implored believers to love one another. In the days of the apostles believers did not count their possessions as their own exclusively, yet none among them lacked. With great power they testified of the resurrection of Christ, and the Lord added to the church daily. This was the golden rule in practice. "When those who profess the name of Christ shall practice the principles of the golden rule, the same power will attend the gospel as in apostolic times."—*Ibid.*, p. 137.

Selfish man has upset the economic balance of the world, for so few are rich and so many are in want. But where God works, as in the apostolic church, everything comes out even. None of the believers multiplied worldly possessions, yet no one lacked. When the disciples returned from their first missionary expedition Jesus asked if they lacked anything. "No," they replied. "Everything came out

## Invite Me In

By INEZ BRASIER

My way is rough; my feet soon tire.  
Invite me in, O you who know  
The Father's love, its radiant glow,  
To rest awhile beside its fire.

even." Christian workers today can testify likewise: "No, we have not accumulated wealth; neither are we in debt. Everything has come out even."

Those who solicit funds for Ingathering know that welfare work appeals to the people. The principle of the golden rule can be expressed in other ways, such as neighborliness, getting acquainted with newcomers, visiting the sick, helping the aged, comforting the sorrowing, and relieving those who suffer.

Christ's last parable was about the righteous and the wicked being sepa-

rated at His second coming, like an ancient shepherd separated his sheep from the goats. When the Saviour invites the sheep to enter the kingdom He has prepared for them because they have been faithful in ministering to the needs of others, they express wonder. But in ministering to others He explains that they have in fact been ministering to Him. This is the minimum requirement for entrance into the kingdom of heaven.

Yes, there is a whole new dimension to the golden rule. It is God's entrance examination for admission to the kingdom of heaven. Not everyone can explain the Sabbath or the 2300-day prophecy, for instance, and the ability to do so is not an absolute requirement for entrance into the kingdom. But no one will enter heaven until he passes the test of the golden rule, for this is heaven's fundamental axiom of conduct.

"Treat other people exactly as you would like to be treated by them—this is the essence of all true religion."

## The Art of Living.....when



### I Wonder . . .

**I** WONDER why some otherwise sane, controlled, mannerly young people suddenly appear to be in training for the Grand Prix when they get in the driver's seat of an automobile.

I wonder why the day looks so beautiful no matter what the weather, when you're leaving your dentist's office, having finished all your appointments.

I wonder whether parents will ever achieve the status of *people* in their children's eyes.

I wonder how any person who calls himself a Christian (or calls himself a person, for that matter) could ever be cruel to an animal.

I wonder why students think they're really "pulling a fast one" when they manage to avoid assigned work in their studies.

I wonder why money or position has any bearing whatsoever on the way people are treated.

I wonder why the grass on the other side of the fence continues to have the same dazzling verdure generation after generation.

I wonder why we don't give other people the benefit of the doubt more often.

I wonder why we use the small mistakes of others as justification for our own large mistakes.

I wonder why some people are never happy unless they're unhappy about something.

I wonder why some people enjoy being rude.

## you're young

by Miriam Hood

I wonder why their acquaintances don't help them stop it—one way or another.

I wonder why we walk around with our eyes closed tight against the beauty of God's world.

I wonder why what other people do and what other people think is so terribly important.

I wonder why what seems like a terrible temper tantrum in your friend is only righteous indignation in you.

I wonder why we too often think with our prejudices instead of with our brain.

I wonder whether there's another sentence in the world so difficult to enunciate as "I was wrong"—unless, perhaps, "I am sorry."

I wonder why we sometimes make ourselves ridiculous by stoutly declaring that "it's the principle of the thing" when actually it's our own foolish pride.

I wonder why it takes so long for some people to discover that the most satisfying life is the one lived in harmony with God's will.

## "Have Peace One With Another"

(Continued from page 1)

Christ has given us to do to save the erring and preserve the harmony of the church. It is much more gratifying to human nature to tell our suspicions to our brethren, and make comments behind the back of the erring one, than to go to him frankly and say the same things we would say were he not present.

The church needs faithful, heroic men, who will dare to be right and true, and who will follow the Bible to the letter, refusing to basely submit to the forms and practices of this corrupt age. Such men, when they are fully known, will have great influence in the church, and their daily lives will be a confession of Christ before the world.

If we receive the eternal reward, many things for which self pleads will have to be yielded, and much will have to be endured for the sake of Christ and his gospel. Everything in social life must be held subordinate to the claims of religion. All who do this will be fruitful in God; and in time of extreme need, when there is help for them only in God, Jesus will stand up for those who have stood up for him. He will help them when they need help; and the light and strength which they receive from him, they will impart to others. Such men will have a molding influence in their families, in the church, and on the world. It is not always easy and convenient to do right. Satan's path is the broadest and the most deceptive. It is made to appear the most attractive, while it is hard, mystifying, and full of disappointment. The path of holiness is narrow, full of self-denial and continual sacrifice; and yet in this laborious, up-hill path is happiness, comfort, and hope. In the midst of conflicts, rebuffs, and trials, the most elevated consolation is enjoyed by those who walk in the path of obedience.

We should deal with the erring as Christ has dealt with us. He pities our weaknesses, and so we should pity the erring. He made every sacrifice to save man; we should not hesitate at any self-denial or sacrifice to save our fellow-men. Our duty is plain. If our brother trespass against us, even though he has no immediate connection with us, it is our duty to go to him alone, not with censure and bitterness, but with sorrow expressed in our words. The voice should be modulated to reach his heart, and not to arouse a spirit of combativeness. We should come as close to the erring as

possible, and with a spirit of forbearance, calmness, and love for their souls, patiently tell them their faults; and, with a softened heart, bow down and pray with and for them. In nine cases out of ten, these efforts will be successful. If the erring one yields to advice and counsel, and humiliates his soul before God by humble repentance and confession, that disagreeable matter is ended, a soul saved, and the church no longer grieved and tortured.

### If the Erring Will Not Yield to Entreaty

But if the erring will not yield to the entreaties and faithful efforts of his brother, then his course is clear to take one or two more of the church and visit the one at fault. These should act with patience and tenderness; and in the spirit of Christ, having their own hearts imbued with his love, with words of kindness, try to correct and save the erring; making humble supplications to God to touch and subdue the heart of the one who has erred, and is under the power and darkness of Satan. But should all these efforts prove ineffectual, and the erring persistently remain independent and incorrigible, the third step should then be taken. Bring the matter before the church. The action taken by this body in the fear of God, after these rules have been followed to the letter, is recognized in Heaven.

If members of the church were all doers of the word of Christ as well as hearers, freedom and prosperity would be the result. How much sorrow might be saved families and churches, if all, in sincerity and truth, practiced the lessons given us by Jesus, our Redeemer. Religion is not mere doctrine and dry theory. It regulates the life as well as the faith. The Bible, on one page, tells us what the doctrine of Christ is, while on another page, it specifies our duty toward God and our brethren. Piety and devotion are united. The injunction of the world's Redeemer is, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

One great reason why our brethren and sisters have no more confidence

toward God in prayer, is, that nearly all neglect to follow the words of Jesus in preserving harmony between brethren. They allow various wrongs to exist with members of the church, which create bitter envy and strife; and while these differences exist, God neither hears nor answers their prayers, and darkness comes over the mind, because they have neglected the duty so plainly pointed out by our Redeemer. There is a great want of Bible simplicity and genuine love for one another. Love and exaltation of self prevent that humility of mind which should characterize the life of every member of the church. Unless those who come together in church capacity shall observe the rules of Christ which are given them in his word, and which are so simple and reasonable that all may understand, regulating their conduct toward one another by them, there can be no such thing as spiritual strength, harmony, or prosperity in the church; but disaster and ruin will be the result.

### Cultivate the Spirit of Harmony and Happiness

It is necessary that each member of the church upon earth should cultivate those traits of character which will be the very attributes called into exercise to preserve harmony and happiness in the church above. Love is a plant of heavenly growth, and it must be cultivated by exercise. Supreme love to God and our neighbor is not cherished and does not abound more and more in the church. If there is one who has done wrong, that one is in darkness, and under the control of the destroyer of souls. While in this condition, he cannot clearly discern his own sinfulness, and will frequently make himself believe that he is right, and that his brethren are not kind, but trying to injure him. For the time being, reason seems to be dethroned; and he is a prey to ungovernable feelings, and seems hurried on to take a course which shall place him at the greatest possible distance from the church. Wisdom is needed to save that soul from ruining himself and others. Jesus understood all about the peril of these souls, and therefore gave rules which would prove a success if they were obeyed. Any departure from the Bible plan may place that soul fully on the enemy's ground, where it is not possible for him to be reached.

If the wrongs of the erring one are talked by one member of the church to another, or if his wrongs are opened to the church, thus taking the third step without the two former, the one in error feels justified in considering himself injured, and this makes it much more difficult to get



access to him, and impress his mind. He places himself beyond the reach of help, and is lost to the church. Christ knew the worth of souls as man never can. He has paid the price of his own life for their redemption, and Satan is constantly at work with every device, to wrench souls from the hand of Jesus Christ, and place them in his ranks. Church members, in not following the rules Christ has given them, aid Satan in the accomplishment of his work, when, had they been doers of the words of Christ, and not hearers only, they might have been wholly successful in taking the steps Christ has given in the settlement of difficulties.

Frequently individual members are suspected of wrong where no wrong actually exists. True Christian love cherished in the heart and exemplified in the life, would teach us to put the best possible construction upon the course of our brethren. We should be as jealous of their reputation as of our own. If we are forever suspecting evil, this very fact will so shape their course of action as to produce the very evil which we have allowed ourselves to suspect. In this way, a great many difficulties are manufactured that otherwise would never have had birth, and brethren are often wronged by our being suspicious, free to judge their motives, and express our opinion to others in regard to their actions. That which one may be ready to construe into grave wrongs, may be no more than we ourselves are chargeable with every day.

While our tempers are tried and feelings chafed, there is great temptation to speak of the supposed wrongs of some one of our brethren, and frequently a thrust is made at him in public meeting. Thus it becomes a grave matter, is made church property, and church action is called for, when, if the grieved had gone to his brother alone, and, in the spirit of the Master, talked over the matter with him, they would have come to an understanding at once, and the church would never have been troubled and burdened with the difficulty.

In this world we shall never be free from the assaults of the enemy. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Satan did not hesitate to assail the world's Redeemer. He was tempted in all points like as we are, yet without sin. Again we read that he suffered, being tempted. The conflict was at times so severe that the soul of the Son of God was wrung with anguish. Temptation is not sin, nor any indication that our Heavenly Father is displeased with us.

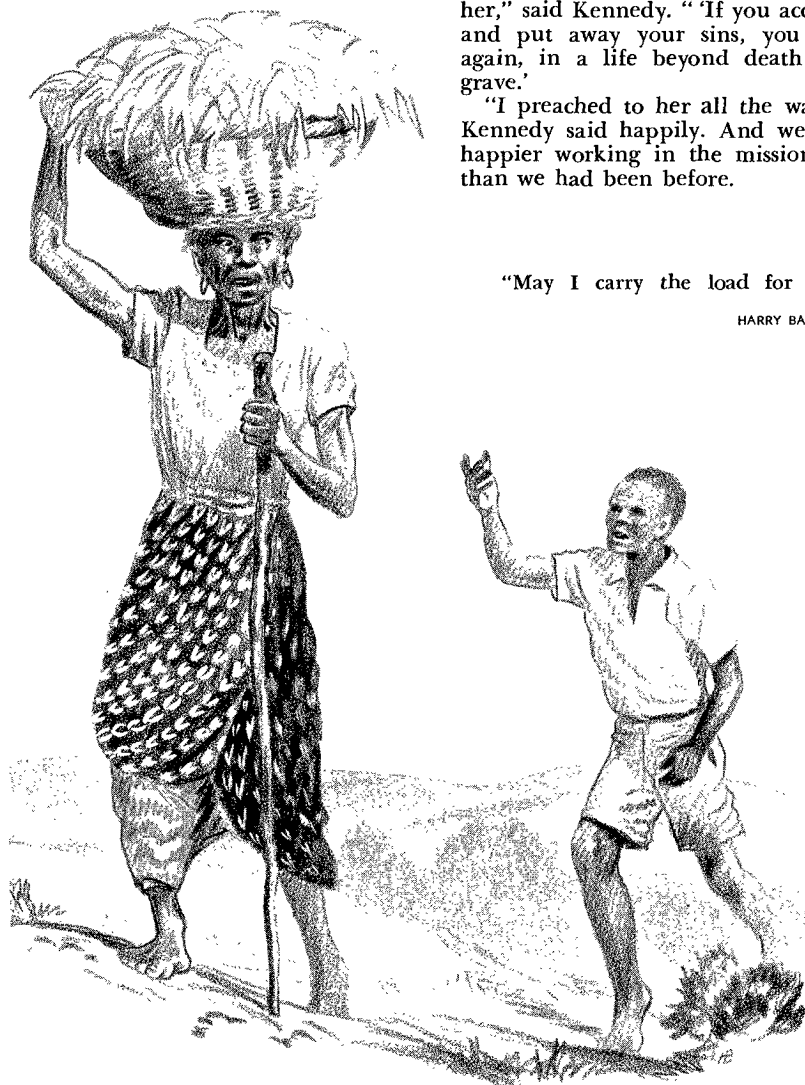


## Kennedy Nysulu

By Josephine C. Edwards

THE day was very hot and the hill was steep. We were walking up to the gardens of old Malamulo Mission. When we were almost there the teacher looked back and saw a pitiful sight. An aged woman was trying to climb the mission hill with a basket of corn husks on her head. The sweat was pouring from her face, and she looked as though she would faint at any moment. She would stop and breathe hard, then take a step or two more, then stop again.

The teacher felt very sorry for her. "Look boys," she said. "Look at that poor old mother. She is almost ready to faint with the heavy load on her head. Won't one of you help her carry the husks to the mill? It will not take very long."



No one said anything for a minute. Some of the boys were proud because they could read and write. They thought it would be disgraceful to carry a load for an old woman.

Finally, a fine boy of the Henga tribe stepped forward. His name was Kennedy Nysulu. "I will, ma'am," he said. "I will carry the load for the old woman."

He took the heavy basket from the poor old head and put it on his own. You never saw such a surprised look. She looked at the young fellow in wonder.

We all went up to the garden, and soon Kennedy returned, as happy as he could be.

"Oh, ma'am, I had a wonderful time!" he said. "When we started walking the old mother said, 'Did that missionary tell you to do this?' I told her that you did, and she smiled and said, 'Missionaries are good people. Some people in the villages say they are bad, but now I know for myself they are very good.'"

"I told her that it was the great missionaries like Dr. Livingstone who saved Africa."

"After a while she said, 'My boy, you have life ahead of you, but me, I am only waiting for death. Then, that will be the end of me.'"

"It need not be, grandmother," I told her," said Kennedy. "If you accept Jesus and put away your sins, you can live again, in a life beyond death and the grave."

"I preached to her all the way there," Kennedy said happily. And we all were happier working in the mission gardens than we had been before.

"May I carry the load for you?"

HARRY BAERG, ARTIST



## Three Opportunities

By Moeita M. Burch

**D**ORAINIE burst into the room with an exuberance that belied her usual dignity.

"Mother, there's a new girl in my English class, and I wish you could see her!"

"Yes?" Mrs. Willows looked up from her sewing with a smile.

"She's a living doll, Mother," Doraine continued, dropping her books onto the table and seating herself beside her mother on the sofa. "Her hair is red-gold, and her eyes are gray with the *longest* dark lashes. She is the most gorgeous——"

"Don't forget, dear, that pretty is as pretty does."

Doraine shook her head vigorously. "Even you could find not fault with Evadne, Mother."

Mrs. Willows laughed. "You sound as if I were overcritical, child."

"No, but—well, you do see many little things that most anyone else is apt to overlook."

"I am glad that you have a new friend, Doraine. You must invite her over for dinner some evening."

"Thank you, Mother, I will. By the way, she is Evadne Fremont from Washington. Her father is a dentist, and he replaces Dr. Hotof, who moved away. Evadne is a junior too, and she seemed to like me right from the start."

"There is another chance to let your light shine, my dear," said her parent.

"Oh, Mother, you always say that," Doraine pouted. "I don't think my light goes out so easily."

"I hope not," her mother replied soberly.

Doraine attended the local high school, but her widowed mother hoped to place her in an Adventist college if things worked out according to plan. Doraine was a sweet, obedient girl, and Mrs. Willows hoped that she exerted a good Christian influence on her classmates.

It soon became apparent that Doraine and Evadne were friends on the order of David and Jonathan. They studied together, practiced music together, walked and swam together, and had everything in common except religion.

"Haven't you invited Evadne to Sabbath school, Doraine?" inquired Mrs. Willows.

"Not yet, Mother. I will when it is

time." Doraine changed the subject so quickly that her mother felt a qualm of misgiving.

Doraine came from school one afternoon with a troubled look. In her hand was a little box, and she went straight to her mother.

"Mother, look." She opened the box, and a beautiful, intricately carved ivory bracelet gleamed up at her. "Evadne gave me this, and I had to take it. It would have hurt her feelings terribly if I had refused. She said she had another one similar to it and she wanted me to have one, so I took it and thanked her. It wouldn't hurt to wear it once in a while, would it? It isn't gold. It is all ivory."

"Yes, dear, but even though it is not gold it is an ornament, is it not?"

Doraine nodded, but her mouth was a thin line.

"Why didn't you explain to your friend why we do not wear jewelry?" inquired her mother.

"Because I don't want her to think I am—well, queer," Doraine answered

sharply, seizing the box and hurrying to her room.

Mrs. Willows sent up a quick prayer for guidance, but her heart was sore. Doraine had never before rebelled at restrictions. She could not help wondering whether Evadne was not exerting the stronger influence over Doraine. She had studied the girl often, and as her daughter had predicted, found no guile. Evadne was a charming person who had all the attributes of a real Christian. She could not understand why Doraine did not urge her to attend Sabbath school.

The following Friday when Doraine came from school she went directly to her room without a greeting to her mother. "She has never done that before," thought Mrs. Willows. "Something is troubling her. I must be very careful. Perhaps she will confide in me later."

Doraine finally came into the living room with her books and began, in a listless manner, to do her homework.

Mrs. Willows could restrain herself no longer. "Evadne hasn't been over to study



MAX THARPE, FROM MONKMEYER

The girls had everything in common except religion.

with you for some time," she ventured.

"Huh-uh," was the only rejoinder.

Mrs. Willows tried again. "You two have not quarreled, I hope."

"Nope. Evadne wouldn't stoop to quarrel," Doraine defended.

Mrs. Willows sighed. It was evident that her daughter was not going to make a confidante of her.

After a few minutes Doraine closed her book with a snap and pushed back her chair. "Stupid me," she mumbled. Her mother looked up with a question in her eyes. "Doing my homework on Friday when I have all Saturday night and Sunday for it." She arranged the books and papers neatly and arose.

"You have been a bit absent-minded, dear," said her mother. "Is something bothering you?"

There was silence for a full minute as Doraine inspected her fingernails, and then she burst out. "Mother, I am losing the best friend I ever had, and it is through no fault of mine." Tears welled in her brown eyes, and Mrs. Willows arose quickly and laid an arm across the girl's shoulders.

"What happened, Doraine?" she asked softly.

"Nothing happened. It's just that——" She hesitated. "Well, she asked me a few days ago to wear the bracelet, and when I didn't she seemed hurt."

"What excuse did you make?" questioned her mother.

"I told her I forgot," murmured Doraine. She hurried on as if to escape a reprimand she felt she deserved. "Then one afternoon when we had two free periods because the science teacher was sick, she asked me to go to the matinee with her. Of course, I had to turn her down."

"With what explanation?"

"Oh, I think I said I had a headache or something."

"Doraine," her mother groaned.

"Tonight is the end," continued Doraine. "Evadne asked me to her birthday party at eight o'clock, and you can imagine how she looked when I had to refuse again."

"How did you get out of this one, honey?" Her mother's voice sounded so sympathetic that Doraine gave her an odd look. Then she lifted her chin defiantly and said, "I told her I was expecting company."

"And whom are you expecting?"

"You know Aunt Jessie might drop in any time. We are always expecting her, so it wasn't any lie."

"And you probably *were* getting a headache from concentrating too deeply on excuses the day of the show. It is possible that you forgot the bracelet, as you are not accustomed to wearing jewelry, but do you realize, dear child, that you have lost three opportunities to witness for your Master? Which would matter most to you, Doraine, to lose Evadne's friendship or lose the eternal companionship of your Creator? Think on this for a while, dear."

## WHY I JOINED

*the Seventh-day Adventist Church*

Some 53 years ago my husband and I, along with our three little girls, were living on an 80-acre farm just outside an enterprising little town in northern Louisiana. We were Baptists and had never heard of Seventh-day Adventists. We were living up to all the light we had received, and enjoyed the study of the Scriptures. However, as we studied the Bible we found that certain of our beliefs and practices were not in harmony with the Scriptures, and we all but became discouraged because we did not know where to look for a church that was fully in harmony with the teachings of the Bible.

In discussing our problem I remarked to my husband, "If the Lord has a true church, I wish He would make it known to us." That same week an elderly man knocked at our door. It was Friday afternoon. I sent a maid

Giving her daughter an affectionate squeeze, Mrs. Willows withdrew.

Doraine sat down and thought of her mother's words. Three opportunities to witness for her Master, and she had muffed them all. No wonder Evadne had been bewildered with those flimsy excuses. Doraine sprang to her feet and ran to find her mother.

"Mother, I've been a dunce right from the beginning. I'm going to try to make amends. May I buy a real nice birthday gift for Evadne? I'll take it to her Sunday and explain everything."

"Yes, dear," said her mother, "and if Evadne is the girl I think she is, she will respect you for your convictions."

Mrs. Willows was more than happy to see Evadne in Sabbath school the following week, and she sent a prayer of thanks to the heavenly Father for the wisdom He had bestowed upon her.

to tell him that I would not be interested in buying anything. However, he was persistent and begged for only a minute to show me a book on Bible prophecy.

Upon hearing the words "Bible prophecy" I immediately went to the door to ask him to which prophecies he referred. "Daniel and the Revelation" was the response. I told the colporteur that we had wished many times for such a book, and I invited him to have supper with us so my husband also could examine the work. We ordered the book and found it grippingly interesting.

Now the colporteur asked if he might board with us. I had a spare room and we were eager to learn more of these new truths, so we agreed. Our new friend received several denominational papers, and I read them all. When I discovered Mrs. White's articles I remarked that they sounded inspired. He replied, "Many people believe that her writings are inspired."

When we had read our new book we decided we would like to meet an Adventist minister. The Southwestern Union sent two ministers to hold a series of meetings in our community. We fully accepted the truths they presented.

We were isolated for six years. During those years we did not have the privilege of attending an Adventist church and we saw few members. But now we had five children, so we moved to a community where they could enjoy church and school privileges. As a result, all five received a Christian education. All are in the truth and several are employed in denominational work.

I have never regretted accepting the three angels' messages and I am rejoicing in this truth. The regular weekly visits of the REVIEW AND HERALD during all these years have been a great source of courage and inspiration to me in my everyday Christian life.

MRS. NITA PILLGREEN  
Miami, Florida

# Fellowship of Prayer

## Backsliders Reclaimed

"Some time back I requested prayer for our son who was out in the world, but since that time he has come back and quit smoking and drinking. He is now attending an Adventist college. My sincere thanks to you for your prayers and to God for answering."—Mrs. B., of Oregon.

"I have enjoyed the privilege of sharing your cooperation in prayer on behalf of my son who started drifting out of the message. Thank God, as we joined in prayer for him he returned and once more is enjoying the blessing of the message. He is a comfort and help to me now. Pray God to help him to a higher scale. A younger son says it is not his mind to be an Adventist. I believe God will conquer, for the enemy is already a conquered foe. We must pray hard. I ask your help. Also pray for my husband. I cannot bear to see him go into a Christless grave."—Mrs. A., of Trinidad.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



## Montreal Ecumenical Gathering—1

Our readers have heard much about the ecumenical movement, that is, the movement that hopes ultimately to gather into one all the parts of Christendom—Roman Catholic, Eastern Orthodox, and all the fragments of Protestantism. This movement began to be taken seriously when the World Council of Churches was founded at Amsterdam in 1948, followed by the Evanston, Illinois, meeting in 1954, and the New Delhi meeting in 1961, all of which were reported quite fully in the REVIEW. It is generally agreed that the real background of the World Council of Churches was the World Missionary Conference held at Edinburgh in 1910. In turn, this Edinburgh meeting, which grew out of the ever-enlarging mission program of Protestantism, made evident to all who attended that maximum success in missions lay in maximum unity among the participating Protestant bodies.

Out of the Edinburgh meeting grew the International Missionary Council, which we should add was merged with the World Council at the New Delhi meeting in 1961. Out of that 1910 meeting also came two movements, the first known as Life and Work, which was an endeavor on the part of those who felt the need of church unity to apply most effectively in the workaday world and society the principles of Christianity. The second was the Faith and Order Movement. This movement, which held its first world conference in 1927, sought to explore those matters that have created the divisions in Christendom and those also that unite Christians in fellowship.

### Wrestle With Two Problems

Even though the World Council of Churches has been a reality since 1948, the problem of finding unity in doctrine still continues. A related problem is that of the nature of the church, which involves the question of the source of spiritual authority. The Faith and Order Movement has therefore continued as a vital factor in the World Council of Churches.

It is obvious that unless some major measure of unity of belief can be secured there is no true unity among the churches. Let it never be forgotten that the real basis for the existence of a church body can never be race or economic level or education or any other of a score of reasons that create different organizations. Rather it must be certain great beliefs, and these beliefs must address themselves first and before all else to the question of the nature of the church and to the spiritual authority that controls and directs it.

Hence there have been various meetings of this Faith and Order group through the years. The last one was held in Montreal, Canada, July 12 to 26. Present were some 500 theologians and other church leaders. Among them were Protestant, Orthodox, and Anglican delegates from all continents, including the continent of Africa, where church representatives of the newly formed nations were not only present but spoke with vigor and cogency on questions that arose. Present, also, were delegates from the Russian Orthodox church who had come directly from Moscow for this meeting. And as if this did not present enough diversity, there were in attendance in an official way delegates from the Pentecostal churches of America, who might properly be described as a part

of the conservative wing of Protestantism. There, too, were a number of official observers sent by the Catholic Church in response to an invitation from the conference.

### The Crux of the Problem

The reason for the calling of the meeting, we repeat, was to explore the possibility of securing agreement in doctrine. Discussions heretofore have made evident the crux of the differences in theological thinking among members of the World Council on the nature of the church. At the present time differences of thinking swing all the way from Protestant Congregationalism on the one side, and its independently constituted local churches, to Roman Catholicism on the other side with its monolithic church structure governed by one dignitary, the Pope.

Second comes the question of spiritual authority. Where does it reside? Because church life rests on certain beliefs the question arises: On what do the beliefs rest? Who or what is to provide continuing spiritual authority and guidance for the communicants of the church? Ever since the Protestant Reformation two basically different concepts have been held regarding the source of authority. The traditional Catholic position has ever been that the Bible and tradition are the source, with living tradition superior and finding its ultimate expression through the utterances of the Pope. The Protestant position has been that the Bible and the Bible only is the true guide of the Christian.

We should add that the Eastern Orthodox churches, of which the Russian Orthodox and the Greek Orthodox are prime exhibits, hold essentially the same concept of the church and of its source of authority as does Roman Catholicism, except that they do not accept the Pope as the head.

Now if true church unity is to be secured throughout all Christendom—Catholic and Protestant—as is the avowed objective of ecumenical leaders, there must be some meeting of minds with reference to the nature of the church and the source of spiritual authority. Until then, unity of a sort can be hoped for only among Protestant bodies. This is the heart of the task that ecumenical leaders have set for themselves, inasmuch as they declare that the ultimate logic of their view of the church requires that all branches of Christendom shall be gathered into one fold in Christ.

F. D. N.

*(Concluded next week)*

## Sabbath Afternoon

A mother rearing a family in a large metropolitan area asks about appropriate Sabbath afternoon activities for the family. She inquires as to whether the atmosphere of such places as public beaches, the zoological gardens, and the museum of science and natural history, where throngs of people usually congregate, can be considered conducive to a true Sabbath spirit.

No one will deny that parents endeavoring to rear children in a large city are faced with a number of very real problems of which parents elsewhere know little. This is perhaps the major reason why we have been counseled to leave the large cities. One of these problems is how to make Sabbath afternoon a time of interesting

activity that will lead children to appreciate the day and benefit from it. A number of years ago we spent a few months in New York City, and met the problem in a personal way. Except for a few areas of Central Park, and one or two other places, an appropriate Sabbath environment was practically inaccessible. Again and again our hearts went out to the Adventist children and youth of New York City and other great metropolitan areas. How could they ever know the joy and peace the Sabbath hours were intended to provide?

#### Appropriate Sabbath Afternoon Activities

When our own children were small we lived in a rural location in the hills. The woods began at our back fence, and stretched for miles. There was no end to the interesting places to spend the Sabbath hours. When we moved to suburban Washington, D.C., the Sabbath afternoon problem became more complicated, but we discovered a variety of things to do, appropriate to the season of the year and the weather.

One of our favorite activities was a long walk beside a nearby lake or stream, or in one of the parks. We never tired of the zoo, especially at feeding time. There were usually crowds of people, to be sure, but our attention was on the animals, not the people. In the spring and fall we would sometimes take a leisurely drive over quiet roads through the rolling countryside. Often our destination would be a place where we could walk through the woods. One of our favorite places was along the towpath of the old Chesapeake and Ohio Canal that parallels the Potomac River, or out to the Great Falls of the Potomac. On rainy days and in winter we would visit the Museum of Natural History, with its wildlife dioramas and excellent exhibit of minerals and gems. The thrill of the water lilies and lotus at the Aquatic Gardens, of the chrysanthemums and orchids at the Botanical Gardens, and of the azaleas and dogwood at the National Arboretum, Dumbarton Oaks, or the Sherwood Gardens in Baltimore never tarnished. Sometimes it was possible to spend part of the Sabbath in a nearby national or State park. A pair of binoculars and the inexpensive nature guidebooks available through the Book and Bible House often heightened the interest of these expeditions.

#### A Guiding Principle

Whatever directs the thoughts and the interest toward God, especially through the works of His hands, whatever fosters an understanding and appreciation of His infinite greatness and goodness, would seem to be appropriate to the Sabbath day. Was the Sabbath not ordained for this very purpose? Whatever helps us to "remember" Him on His day is surely in order. On the other hand, whatever tends to focus one's thoughts on man and his accomplishments would seem to be out of harmony with the spirit of the day. The choice, it seems to us, is that simple. To be sure, it may not always be possible to reach an ideal location in which to spend the hours of Sabbath afternoon. We may have to be content with something less than the best, but let us be sure that it is the best that can be done under the circumstances. Our children deserve, and God requires, that much.

The Sabbath should be made a day to which the children will look forward with eager expectation, and parents should plan to spend Sabbath afternoon with their children. To leave them to shift for themselves is to play truant to the sacred task they assumed when they accepted the role of being parents. We believe that a little ingenuity and planning will solve the Sabbath afternoon problem, even in a large city. God has promised us the wisdom we need to make His day one our children and youth will anticipate with joy and remember with pleasure.

R. F. C.

## A Deadly Mixture

The story of Gareth Martinis which we related last week proves, if anything could, that alcohol, gasoline, nepotism, and politics make a lethal mixture. To the minority of Americans who abhor drinking, drunk driving, favoritism, and shady politics on the basis of principle as well as practice, it is small consolation that the driver of the car Gareth Martinis struck while speeding along "under the influence" at 90 miles an hour was a tavern keeper. Indeed, he might have been the very one from whom young Martinis bought his beers earlier that afternoon, and fate now summoned him to settle accounts by swallowing a fatal draught of his own poison.

The separate factors that combined in this case to arouse public indignation—drinking, drunken driving, speeding, and homicide—are so common that few pause to notice or care. Public anger was evidently not directed at any one of these, nor against the intoxicated young assassin of the highways. The majority of Americans seem to guard jealously their supposed inalienable right to drink, to drive while "under the influence," to drive at excessive speed, and to receive lenient treatment in court for the accidents, suffering, and death they cause. Nor are they seriously averse to shady politics, particularly when they or their political friends benefit thereby. But the gravity of this offense and the seemingly cavalier fashion in which a judge's son escaped the just penalty of the law, added up to more than public opinion could tolerate all in one dose.

#### The Real Culprit

From our point of view, the real culprit in this case has not yet been apprehended, certainly not brought to justice—and we might add that his name is not Martinis. Martinis is merely the product and victim of the society into which he was born. Nor are the three judges who exonerated him more than accomplices in this gross miscarriage of justice. They merely meted out the sort of "justice" most people would like to receive under similar circumstances. The real culprit is modern society itself, which drinks and flouts the law.

Two thousand years ago Paul foretold the very state of affairs of which the Martinis case is an odious example. In the last days, the apostle warned, "Men will be . . . proud, arrogant, abusive, disobedient to their parents, . . . inhuman, implacable, . . . fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure more than lovers of God" (2 Tim. 3:1-4, R.S.V.). According to the Uniform Crime Report issued annually by the FBI, serious crime is increasing three or four times faster than the population. That this situation is by no means limited to the United States is evident from a recent interview with Clifford W. Harvison, chief of the Royal Canadian Mounted Police, who commented that "all police forces are working extremely hard these days—trying to keep up with what, at times, seems to be a losing battle." When he was asked the reason for this trend he mentioned the loosening of such "old anchors" as religion, the influence of the home, and respect for parents, and cited a general resentment of authority of any sort, and softness in the courts.

The Martinis case is no more than a particularly offensive combination of evils that go unnoticed every day. It is one more sign that our generation is rapidly approaching the state when God will again note that the wickedness of man is great in the earth and that "every imagination of the thoughts of his heart" is "only evil continually," and proceed once more to purge the earth of a degenerate race. Today society is increasingly corrupt and filled with violence. Every crime, every injustice, reminds us that our redemption draws nigh.

R. F. C.



# Reports From Far and Near

## Anna's Call to Be a Missionary

By B. A. Larsen, *Departmental Secretary, Inca Union Mission*

THERE was a great stir at the Skodsborg Sanitarium. A noted missionary was to speak that night. Missionaries often came to visit Skodsborg, but this time it was someone special. He was not from some Northern European mission field in Africa, but from Peru in South America. And what a missionary he was—a tall, broad, and robust man.

"There he comes," someone whispered as he entered the auditorium, and every head turned to see Missionary F. A. Stahl walking down the aisle with his wife and their little adopted, tattooed, Indian girl from the Amazon jungle. What a stirring message! What thrilling experiences! What an irresistible appeal! All the students from nearby Naerum Mission School and the many young people at the sanitarium were enthusiastic about missions as never before.

The little once-heathen girl sang in Spanish, as a testimony of what the gospel had done for her and for her people. We did not understand the words, but her clear, sweet voice made a deep impression on our hearts.

The Stahls remained longer at Skodsborg than at any other place on their European tour. Elder Stahl was of German descent, and Mrs. Stahl is Swedish and to the delight of everyone she spoke Swedish. The Stahls conducted many meetings at Skodsborg and the school, as well as throughout Scandinavia. Their influence among us young people was tremendous, and our enthusiasm for missions was so great for a while that it seemed everyone wanted to go to South America as a missionary. Even our conference president thought seriously of going.

One afternoon the language teacher, Mrs. Hjarterson, asked Anna Jensen, a senior student, to come with her. They went to visit Elder and Mrs. Stahl in their room at the Skodsborg Sanitarium, and Anna was introduced to the family. The conversation took place in German, and Anna tried her best to catch a word now and then. After they had talked for a long time they all knelt for prayer.

As they walked back through the forest toward the school Mrs. Hjarterson asked Anna, "Did you understand what it was all about?"

"No," Anna said. "I am sorry, but I really did not understand much."

"Well, we talked about your going with

the Stahls to Peru in about a month. Are you willing?"

This was a real bombshell for Anna. Was she ready to leave home and friends and country, just like that, and as a young girl venture halfway round the world to give her life for the people in South American jungles? She did not know then, but she did not hesitate to answer, "If God wants me to go, I will go."

Mrs. Hjarterson did not have the slightest doubt that this was a call from God, and that it was His will for Anna to accompany the Stahls and be a help and companion to Mrs. Stahl while her husband was away on long trips. Anna was a nurse and had finished her training at Naerum. She could be a great help to the Stahls, and the experience of work-

ing with them would be of great value to her as a future missionary. Mrs. Hjarterson told her with love and enthusiasm. It was a delightful spring afternoon, with the sun shining down warmly, and as they walked through the beautiful Skodsborg Forest, Anna felt the nearness of God. She felt impressed that it was her duty to go, and she felt thrilled for the privilege of being chosen from among so many to be the one to go with the Stahls to the faraway mission field in Peru.

Anna had made her decision, and in her heart she rejoiced over the privilege that had come to her. But it was far from easy. She had never thought it would be so hard. It was not a formal call, and she would have to pay her own way to South America. She would have no salary, no promises as to the future, no promise of furloughs, or even a guarantee for a return trip! It took a real missionary spirit to accept a call like that. But she felt that she had God's promises, and she had faith in her Lord. He was her guarantee, and it was for Him that she would go. Of course she would also have the privilege of being adopted into that great missionary family, as a daughter of Elder and Mrs. Stahl, whom God had so marvelously

### From Pacific Union College Into Mission Service

Pacific Union College graduates who have accepted mission appointments this spring are (left to right): Mr. and Mrs. George Bryson, who will serve in Ghana; Mr. and Mrs. Jack Staddon, under appointment to the Far Eastern Academy in Singapore; A. A. Milward and family, to Spicer College in India; Harold Peters and family, to the Matabeleland Mission in Southern Rhodesia; and not shown in the picture, Alberto Sbacchi and his fiancée, Margareta Karlman, to the Kuyera Junior College in Ethiopia; and Martha Gonzalez to the Calexico Mission School.

F. O. RITTENHOUSE, *President*  
*Pacific Union College*



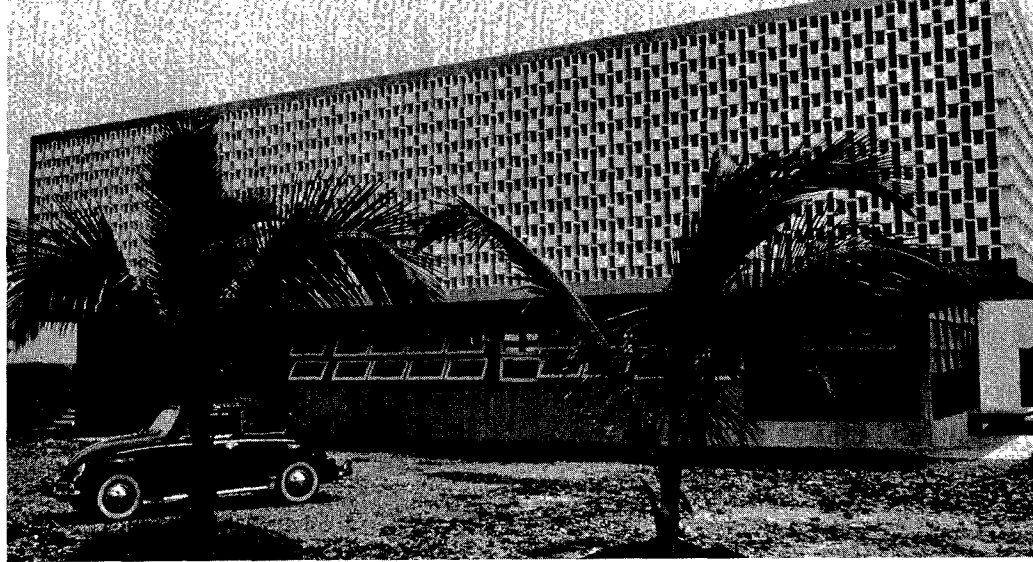
blessed as apostles to the Inca people of Peru.

It was a call for real sacrifice too. She had to find the money for her trip, for equipment, for tropical clothing, and for many other necessary expenses. She sold her bicycle and her good sewing machine for which she had saved and worked so hard. All her precious belongings had to be given up, including some jewels she still had from the time before she became an Adventist. There was her much-treasured fur coat; yes, and even her chest of linen, with sheets and embroidered tablecloths, and other items every young Scandinavian girl was supposed to have ready for her wedding day. It all was sold at the best possible price. Many of her friends helped, but still there was not enough money to cover the most essential travel expenses.

The financial difficulties, however, were not the hardest for her. Some of Anna's best friends warned her not to go. Her father came in from the country to talk with her. She was the only Adventist in her family of devout Lutherans. Her father, a sincere Christian and a popular lay preacher, tried to persuade her not to go to the mission field under such circumstances. Her beloved Bible teacher had a heart-to-heart talk with her in which he told her that it was not God's will for her to go, and that it was not right for her to be separated that far from a fellow student she planned to marry, Bent Larsen. This touched the one spot in her heart that made it almost unbearable for her to leave. How could she say good-by to her sweetheart? How could she leave him and go so far alone? The conference president even promised that if she would wait a little longer, they were certain to receive a call from the mission board to some field in Africa. But Anna felt this to be the call of God to her. In spite of all these strong incentives to say No, and in spite of all that her friends said and all their persuasive arguments, she stood firm in her decision. If it were God's will, she would go. And that was that. Her only desire was to be positive that it *was* the will of God. She spent many hours in prayer about it. Bent also prayed far into the night.

One night while in earnest prayer Anna asked the Lord for a sign. "You know, Lord," she said, "that my only desire is to do Your will. I have given my life and all to you. You know also that I need more money to pay for my trip. If it is your will that I should go to Peru, send me the sum of money I need—500 crowns—as a gift, without my asking anyone for it." She believed, and God answered her prayer. In a truly miraculous way she received more than she had asked for. She did not have to beg for it, and it did not come from any of her friends.

One afternoon in May, Anna and Bent met under the trees just back of the school. The birches were beginning to turn green, and the spring sun was shining through the exquisite foliage on thousands of blooming anemones that covered the ground. It was so beautiful! They stood there talking, as lovers do. Anna had brought some sample pictures from a photographer—photographs for



Thailand Publishing House and mission office.

friends and for her passport. As they stood there choosing the best picture, Anna suddenly gave a painful scream.

"Oh, it bit me!" she cried. A dog had sneaked up behind them, and without even a bark it had bitten deeply into Anna's right leg. It was not a large dog, but it had an ugly look, and its mouth was full of foam.

"Wasn't that a strange dog?" Anna asked later when she had received proper care at the sanitarium. "It bit so hard, and then just stood there with a mean expression, as if it were saying, 'There you are, now you cannot go to South America.'"

Anna was well cared for, and the physicians did everything they could to help her recover rapidly. Still, it was necessary for her to spend several days in bed. Everyone was especially kind to her, and although the sign on the door said, "Please do not disturb," Bent was always permitted to enter.

Was this experience an indication that she should *not* go to Peru? Anna wondered. She thought much about it, and prayed. Yes, this was the sign she had asked the Lord to give her. It was God's answer to her prayers. A few days later the owner of the dog, who had it insured, paid her 578 crowns—78 more than she had asked for! God had given her the money, and now there could be no more doubt about her going to South America. She knew for sure that it was the Lord's will.

## Thailand Publishing House and Mission Office

By John Bernet, *Departmental Secretary*  
*Southeast Asia Union Mission*

On June 9 a dedication service was held in Bangkok for the beautiful new building that houses the Thailand Publishing House on the first floor and the mission office and Voice of Prophecy office on the second floor.

Prayer was offered by John Bernet. Sunti Sorajjakul, principal of the local mission training school, welcomed the many workers, friends, and visitors, and introduced participants in the program.

Wayne A. Martin, former mission pres-

ident, who has since returned to the United States, gave a short history of our work in Thailand. The first workers were two colporteurs who came up from Singapore to sell the Chinese *Signs of the Times*. The first mission building erected was the Bangkok Chinese church, which was built over a former Chinese cemetery. It was difficult to find a contractor willing to build the church because of fear that evil spirits would tear it down.

Now we have more than 900 members in Thailand. Most of this growth has taken place in the past few years. A training school has been established, from which 12 pastors and Bible workers have graduated. Recently a city-wide evangelistic crusade was held in staunchly Buddhist Bangkok, with the result that 120 are now attending a nightly Bible-marking class. Many of these folks are Voice of Prophecy graduates enrolled by our literature evangelists and laymen.

Fine progress has also been witnessed in the publishing work. A number of E. G. White books have been printed—the latest being *Counsels to the Church*, volumes 1 and 2. The colporteur army has grown from one to more than 20 full-time and part-time workers. Colporteur sales for the month of April exceeded all those of 1960.

C. P. Sorensen, president of the Far Eastern Division, gave the dedication address. Below are a few of his remarks:

"This is a great day for the Thailand Mission. We have waited 45 years for such a project as this to be completed in this country. This is the denomination's 43d publishing house and 370th mission office. The General Conference allotted part of the fourth quarter's Thirteenth Sabbath Offering overflow of 1961 to build this attractive edifice. An additional sum was received from the General Conference Publishing House Expansion Fund and the Far Eastern Division to purchase the most modern printing equipment available. This is a day of thanksgiving for Thailand."

G. O. Bruce, secretary-treasurer of the union, gave the dedicatory prayer. Elder Sorensen cut the ribbon and declared the new building open. Elder Martin concluded the service by taking everyone on a guided tour of the building.

## **2,500 Evangelistic Efforts**

**By Robert H. Pierson, President**

**E**VANGELISM is the watchword in Southern Africa! At midyear our union presidents reported 2,552 efforts in progress or scheduled for 1963. This means that on an average seven new efforts will be opening in some part of our division every day for 365 days this year, or one new effort every three and a half hours day and night throughout the year.

Most of these soul-winning campaigns will be held by regular church-employed workers, but hundreds more, many of them not included in the 2,552 reported, will be conducted by dedicated laymen who are on fire for God.

Many of these crusades for Christ will be humble village efforts, but others include large European campaigns in metropolitan areas of the Republic of South Africa with as many as 7,000 people thronging halls and theaters on the opening night. Some series will be short decision or reaping efforts, climaxing special Bible school or lay member endeavor.

For the South African Union Conference, A. W. Staples, president, reports a great lay program of audio-visual evangelism on the march. In the Transvaal Conference alone, 480 lay members from 38 churches are giving 950 Bible studies each week. It is estimated that 8,500 people are attending these studies, and thus far 220 baptisms have been reported. More than 300 of these lay members own their own equipment, in which \$78,400 has been invested. The conference has a library of 31,100 tapes and 6,200 filmstrips that are in continuous circulation.

This faithful seed sowing must be reaped, and short campaigns designed to bring interested persons to a decision must be conducted.

A. E. Cook has recently completed four fruitful years of public evangelism among the European community in South Africa. During this time he and his fine team have held four evangelistic campaigns and two Weeks of Prayer. They have trained 19 associate evangelistic workers. Twenty-eight baptismal services have been conducted, the largest with 47 candidates, the smallest with two, with a total of 525 added to the church. During the 80 evangelistic meetings held, some 180,000 persons attended and more than three million pieces of literature were distributed.

In the troubled Congo Union, where transportation and communication facilities have been disrupted for nearly three years, H. W. Stevenson reports a challenging program of evangelism, with 384 efforts this year. Already 93 reaping efforts have been held in the Central Kivu Field, and 977 have entered the Bible classes as a result. This has not been without arousing the ire and opposition of the evil one. One of our church elders and four teachers have been badly

beaten, and one elder and a teacher are in prison because of their evangelistic activities.

Despite unsettled conditions, house burnings, heavy rains, floods, and landslides the Central African Union, with W. R. Vail in charge, leads the division with more than 1,000 efforts in progress or planned. Last year some 5,912 were baptized in the two beautiful countries of Rwanda and Burundi. This year should see even more uniting with the remnant church.

Dar es Salaam, lovely seaside capital of Tanganyika, has had no organized Seventh-day Adventist church, but this situation is being corrected. Last year Fares Muganda conducted a strong effort in one section of the city, with 90 persons, including Moslems, making decisions for Christ. By the time this report appears in the REVIEW, E. E. Cleveland of the General Conference Ministerial Association will be well into a large city-wide campaign in Dar es Salaam. In conjunction with the effort Elder Cleveland will conduct an evangelistic training class for workers from several unions. F. G. Thomas, president of the Tanganyika Un-

ion, reports an average of two and a half efforts for every ordained and licensed minister in Tanganyika this year.

In some places where efforts have been held lives have been threatened, and murderers and gangsters have been converted. Several years ago four men, armed with spears and other weapons, threatened the life of our missionary in the area. Recently these four men attended a series of meetings in their community. At first they kept out on the edges. Each succeeding evening they came a little closer. Then they came inside the meeting place. Now they are preparing to come into the church.

In South Africa, J. D. Harcombe, vice-president of the union, tells of one of our evangelistic leaders who received word that enemies had been give £100 (\$280) to poison him. God mercifully kept our brother from filling this certain appointment that would have meant his death. In another city a murderer was converted and is now preparing for baptism.

M. E. Lind, president of the East African Union, is an evangelist in his own right. He leads his workers into an aggressive, soul-winning program both by precept and example. Last year more than 5,000 were baptized in East Africa. But these results have not come without problems and opposition in certain areas. In one country, houses and churches have been burned, but efforts are nevertheless being conducted, and new members continue to flow into the church.

There are heartaches too! Evangelism

### **Shenandoah Valley Academy Ground Breaking**

Ground-breaking services for Shenandoah Valley Academy's new half-million-dollar boys' home were held during camp meeting on June 16. This new structure was made possible largely by the liberal contributions of Mr. and Mrs. J. Lee Price (fourth left) of Alexandria, Virginia. Completion of the project is scheduled for the 1964 school term. Howard J. Capman (center) is chairman of the Shenandoah Valley Academy board.

**J. N. MORGAN, Departmental Secretary  
Potomac Conference**



is not all easy in Africa today. As in most other parts of the world hard work, prayer, and tears are required if souls are born into the kingdom. In one city of East Africa a large multiracial evangelistic meeting was planned. Thousands of handbills were distributed, 300 posters were put up, special announcements were made on radio and TV, personal invitation cards were sent out, every name in the telephone directory was reached. A double session was planned for the opening night. You can imagine the bitter disappointment when only 22 non-Adventists attended the first session, and only 29 the second.

In the Zambesi Union, F. G. Reid, the president, reports 3,687 baptized during 1962. This year, despite curfew and restrictions imposed in some areas, 421 efforts are planned. Here too there have been problems. The large tent being used by the Solusi College evangelistic team in one of the Bulawayo African suburbs was burned to the ground, and much valuable equipment was lost. Several of the men sleeping in the tent barely escaped with their lives, but the number who joined the baptismal class as a result of this effort was more than the membership of the church.

In Nyasaland one out of every 125 persons is a Sabbathkeeper. But there are still vast unentered areas in this union. N. L. Doss, the president, pointed these out to us at our midyear committee meeting and explained plans they have for moving into some of these areas during 1963. As part of this program more than 200 efforts will be held, and the laity will be called upon to play an important part in lighting up dark districts. The goal for souls in the Nyasaland Union this year is 2,000.

And so the work is onward in Southern Africa. This is God's work. Curfews, political unrest, guerrilla and tribal warfare, meager budgets, fires, and floods cannot stay the progress of His church. We are working together with our brethren around the world for an early finishing of the work so that Jesus can return. We need your prayers.

## Laymen's Convention in the Dominican Republic

By Gabriel Castro, President  
Dominican Mission

On June 2 we began a major laymen's convention in the Central church of Santo Domingo, capital city of the Dominican Republic. Delegates came from 51 churches. There were also several visitors from different countries, such as J. E. Edwards from the General Conference; B. L. Archbold, secretary of the home missionary department of the Inter-American Division; A. R. Norcliffe, president of the Antillian Union; F. B. Moore, secretary of the home missionary department of the Antillian Union; and all of the ministers and church officers of the Dominican Mission.

About 700 were present at night and an average of 300 during the day. At the



## Washington Conference Ordination

Three were ordained as ministers in the Washington Conference on Sabbath, June 8, at a camp meeting service on the Auburn Academy grounds: Edward Norton, youth pastor for the Seattle area; Donald Kindig, pastor of the Snoqualmie district; and Robert Seamount, pastor of the San Juan Island district.

Those participating in the ordination service were (left to right) C. A. Scriven, president of the North Pacific Union Conference; Elder and Mrs. Norton; H. G. Stoehr, Bible instructor at Walla Walla College; Elder and Mrs. Kindig; N. R. Dower, president of the Washington Conference; Elder and Mrs. Seamount.

C. R. AIMES, Minister  
Washington Conference

laymen's investiture service, 70 received their pins as members of the modern "120." This group had won 362 souls for Christ in 1962 and early 1963 and have set a goal of 644 souls for the last part of 1963.

To close this interesting laymen's convention a special torch-lighting service led by J. E. Edwards was held. Some 30 persons made their decision to surrender themselves fully to Christ for service.



Dr. and Mrs. Roger O. Heald and two children left Los Angeles, California, July 10, returning after furlough to Taiwan. Mrs. Elva Heald, the mother of Dr. Heald, plans to leave in September and go to live with her son in Taiwan. Dr. Heald serves as a physician in the Taiwan Sanitarium and Hospital.

Elder and Mrs. George Khoury and two children left New York City on July 10, returning to Lebanon, their homeland. Brother Khoury has been a student at

Andrews University. He is to be president of the Lebanon Section.

Dr. and Mrs. Albert S. Whiting and two children, of Anderson, California, sailed on the S.S. *Elizabeth Lykes*, from New Orleans, Louisiana, July 11, for Southern Africa. Dr. Whiting has accepted appointment to the Ngoma Hospital, in Rwanda, for medical service.

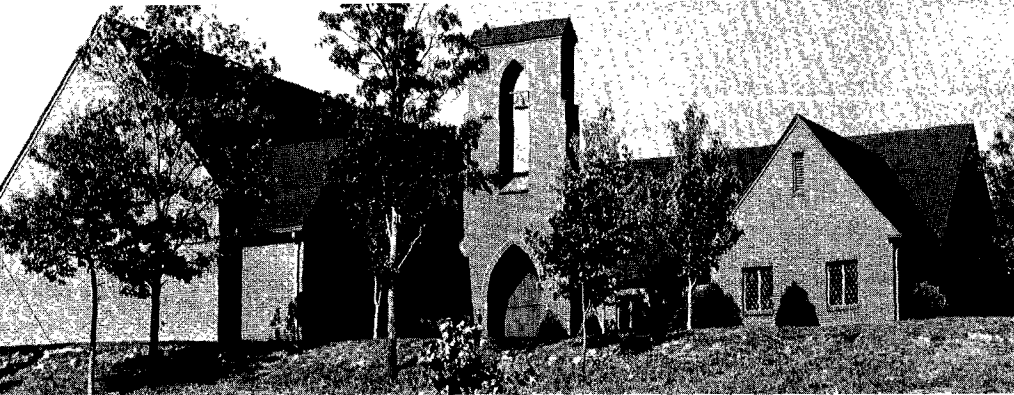
Miss Opal A. Whiteaker left Los Angeles, California, July 11, for Guam. She is returning after furlough. Miss Whiteaker is a nurse. She will relieve in the clinic in Guam while awaiting her visa to return to Indonesia, where she has served in the Bandung Mission Hospital.

Mrs. Don C. Ludington, Jr., and two children left New York City on July 11, for Libya. Dr. Ludington preceded the family, having left on June 13. He is serving as a physician in the Benghazi Adventist Hospital in Libya.

Emma Ilene Gross, of South Lancaster, Massachusetts, left Seattle, Washington, July 14, for Thailand. She is to be an elementary teacher in the Thailand Mission at Bangkok.

Dr. and Mrs. Elton S. Morel and two children, of Glendale, California, left Los Angeles, California, July 14, for the Philippines. Dr. Morel is to connect with the Manila Sanitarium and Hospital as a physician.

W. R. BEACH



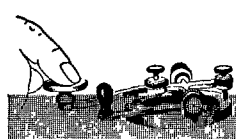
## Dunlap, Tennessee, Dedication

The new Dunlap, Tennessee, church was dedicated free from debt on May 11. Presiding at the dedication ceremonies was the conference president, A. C. McKee. Speaker for the worship service was L. J. Leiske, Southern Union Conference secretary. Coordinator was the church pastor, A. E. Hughes.

In 1945 a Mrs. Minnie Land enrolled in the Voice of Prophecy Bible Correspondence Course. Later she was visited by E. A. Lemon, then pastor of the McMinnville district. At the conclusion of a series of evangelistic meetings in 1947, Mrs. Land and 11 others were baptized and a company of believers was organized.

In 1954 construction was begun on the new church by J. P. Lewis, the conference builder, and John Hicks of Graysville. The main sanctuary accommodates about 165.

C. E. PLATNER, *Departmental Secretary*  
Georgia-Cumberland Conference



## Brief News OF MEN AND EVENTS



### Atlantic Union

Reported by  
Mrs. Emma Kirk

► The Northern New England Conference has sold its old office building and is located temporarily at 25 Commercial Street, Portland, Maine. The mailing address and telephone numbers remain the same as before.

► The Trinity Temple Mission of Poughkeepsie, New York, a new group raised up by laymen under the direction of George

Sampson, assisted by Pastor Judge Brummell, is raising funds to erect a church building.

► Among those recently baptized by O. J. Mills in Hartford, Connecticut, were an attorney and his wife, the wife of a newspaper reporter, a schoolteacher, a former Catholic who has joined her husband to attend Atlantic Union College, and the wife of a manufacturer of exclusive furniture. Also, one of the new members has become a literature evangelist. Elder Mills is planning to begin a series of Saturday night evangelistic meetings in September. Mary Lebedoff, Bible

## Iowa Centenary Tree Planting

With an audience of nearly 100, Adventist disaster-welfare workers of Iowa plant a tree commemorating the hundredth anniversary of the Iowa Conference. F. J. Kinsey, State welfare director (kneeling), takes a tiny silver maple tree from De Etta Mattheis, of Earlham. Holding the shovel is Mrs. Glenn Simmons, of Mount Pleasant. Mrs. Mattheis is State president of five welfare federations, and Mrs. Simmons is secretary-treasurer.

F. J. KINSEY, *Departmental Secretary*  
Iowa Conference



instructor, is following up interests with Bible studies. Colporteurs working in the Hartford area include Bernard Pelton, Gordon Whitesel, Mrs. Elsie Anderson, and Mrs. Edythe Bauer.

► Mrs. Mildred Benzinger, office secretary in the Northern New England Conference for a year and a half, is now secretary in the office of the College Press in South Lancaster, Massachusetts.

► Joyce Bryant gave a sacred concert on Sabbath afternoon, June 29, for the Northeastern camp meeting at Victory Lake.



### Canadian Union

Reported by  
Evelyn M. Bowles

► During the second quarter of this year 37 persons were baptized into the Seventh-day Adventist Church in the British Columbia Conference. Of these, 14 were baptized on Sabbath, June 29, by W. W. Rogers, of the Rest Haven church on Vancouver Island. A family of six—father, mother, and four children—were among those baptized.

► Two hundred and fifty MV Honors were presented June 14 by W. F. Baker, conference MV secretary, at the Investiture service held in the Rutland church.

► Two hundred and sixty Pathfinders and leaders from Alberta and British Columbia assembled on the weekend of June 28 for their annual Pathfinder fair and camporee, at Fintry Estates on the western shore of Lake Okanagan. This is the first time both conferences have met in such an event. Fintry Estates includes two miles of lake frontage with 2,500 acres for recreation. Each club brought items for display and set up booths on the campground.

► Frank W. Baker spoke to the members of the graduating class at Okanagan Academy on the occasion of their commencement, June 15.

► Henry Friesen, who has served the North York Branson Hospital for nearly five years as assistant administrator, recently accepted a call to the New England Sanitarium and Hospital as assistant administrator of that institution.



### Central Union

Reported by  
Mrs. Clara Anderson

► Ronald Christensen, a spring graduate of Union College, has been assigned to the McCook, Nebraska, area.

► A call has been extended to A. A. Bringle to be chaplain and public relations director at the Boulder Memorial Hospital. Elder Bringle has been a field representative for the Christian Record Benevolent Association.

► Santiago Castanon has accepted a call to the Spanish church in Scottsbluff, Nebraska. He comes to the Nebraska Conference from a pastor-teacher position in



the Colorado Conference. Mr. Castanon takes the place of R. M. Sanchez, who has returned to Mexico.



## Columbia Union

Reported by  
Don A. Roth

► The Stroudsburg church, in the East Pennsylvania Conference, observed its fifty-fifth anniversary June 6. Charter members attending the services were presented with corsages.

► A Sabbath school teacher training course was recently conducted in two districts in the West Pennsylvania Conference. Sixteen qualified for certificates from the Lowville area, and 15 from Oil City.

► Laura Margarita Gonzalez has arrived in Washington, D.C., from Puerto Rico, to be the Spanish Bible instructor for the Washington area.

► George Rainey, pastor for the Cincinnati, Ohio, church and an evangelist of the Allegheny Conference, has accepted a call to become associate secretary of the ministerial department of the Atlantic Union Conference. Elder Rainey has conducted a number of successful soul-winning evangelistic campaigns in the Allegheny Conference during the past few years.

► A. V. Pinkney, educational-public relations secretary of the Allegheny Conference, has left for his new post with Oakwood College, where he will serve as president. He was given a farewell by the workers of the Allegheny Conference on

## A New Hand at the Helm in Hinsdale

A. C. Larson (right), for eight years administrator of the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, retired early in July. Succeeding him to the institution's top administrative post will be M. J. Blair, who has served as assistant administrator and coordinator of development for the past five years.

Before coming to Hinsdale, Mr. Blair was an auditor for a national accounting firm.

**D. T. HAWLEY**

*Public Relations Director*

*Hinsdale Sanitarium and Hospital*

Saturday night, July 6, at the time of the annual camp meeting at Pine Forge, Pennsylvania.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Mr. and Mrs. Howard Parker, members of the Grand Haven, Michigan, church, have accepted a call to Trinidad. Mr. Parker, a graduate of Emmanuel Missionary College, has been serving as business manager of the Municipal Hospital in Grand Haven. His new work will be as administrator of the Community Hospital in Port-of-Spain.

► An Investiture service was conducted at the Detroit, Michigan, City Temple



church on May 18. Mrs. Christine Thompson, Gregory Mims, and Mildred Mosley had 51 boys and girls to present for Investiture.

► Interest in the Lake Union Elementary School Music Festival has increased, and the crowds have become so large that it became necessary this year to hold it in two locations. Francis Foote led the group at the Battle Creek meeting, for the western section of the State. R. Curtis Barger directed a group at the eastern music festival at Holly.

► A total of 56 candidates have been baptized in two services at Flint, Michigan, recently. These are a result of the Walter-Henderson meetings. Assisting the evangelistic team were Mrs. Ada Holley, Bible worker; James Papendick, assistant pastor; and Robert Kachenmeister, pastor.

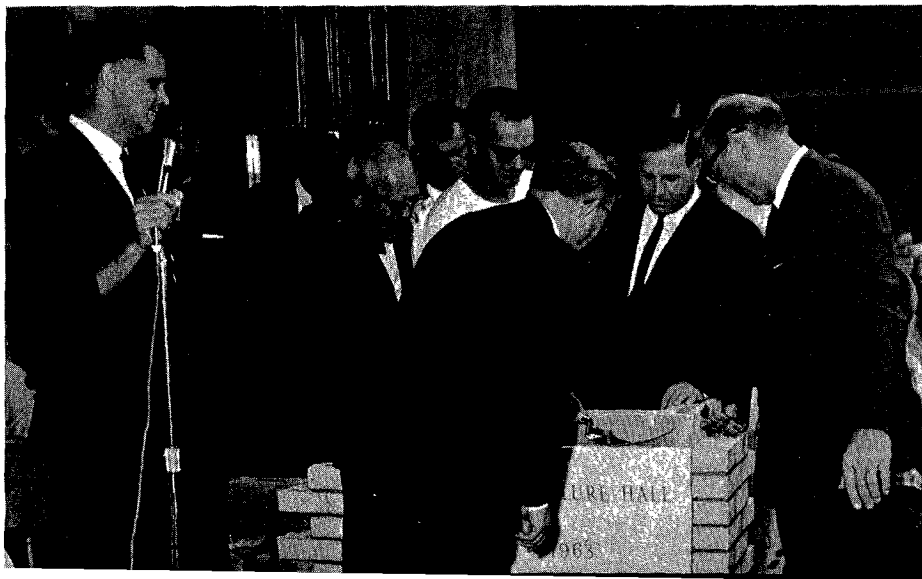
## Cornerstone Laying at Forest Lake Academy

Laying the cornerstone for W. E. McClure Hall, new boys' dormitory at Forest Lake Academy, on June 9, is W. E. McClure, three times principal of Forest Lake and now dean of Emmanuel Missionary College. At the microphone is H. F. Roll, Florida Conference treasurer. Participating (from the left) are Harley Lester, a member of the academy board; Bill Clark and David Marvin, building contractors; William Fuchs, academy principal; and H. H. Schmidt, Florida Conference president.

McClure Hall is a three-story structure of reinforced concrete and brick veneer, costing \$195,000. It will house 125 boys and is expected to be ready for occupancy in September.

This dormitory is part of the program for completely rebuilding Forest Lake Academy. A cafeteria and home economics building, and an industrial building to house the Academy Press and Bindery were erected last year. A new girls' dormitory will be built next year.

**CHARLES R. BEELER**, *Departmental Secretary*  
*Florida Conference*



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► Additions to the staff at Upper Columbia Academy for the 1963-1964 school year include: Alonzo Lang, from Pacific Union College preparatory school, to teach instruments and have charge of the academy band; Mrs. Mae Marshall, of Thunderbird Academy, to be food director; Darlene Palmer, a 1963 graduate of Union College, to be assistant dean of girls; Olin Peach, from Broadview Academy, to head the history department; and Grover Rose, who recently served a term of mission service in South America, to be instructor in commercial subjects.

► Seattle Junior Academy has been



### Investment in the North Pacific

Reports at the quadrennial session of the North Pacific Union Conference revealed that Sabbath school members had raised \$578,308.57 for missions through the Investment program during the past four years, with an all-time high of \$166,861 in 1962. R. R. Figuhr, president of the General Conference, stands at the left; C. A. Scriven, president of the North Pacific Union, at the right; and B. M. Preston, Sabbath school secretary for the North Pacific Union, in the center. The local conference Sabbath school secretaries are (left to right) J. C. Hansen, L. E. Cornforth, Ralph Gladden, E. J. Bergman, W. V. Clements, and A. R. Lodahl.

**B. M. PRESTON, Departmental Secretary**  
*North Pacific Union Conference*

granted special accreditation for the school years of 1962-1963 and 1963-1964 in the State of Washington, announces Stephen Yost, principal. "Special accreditation" is granted to junior high schools that meet requirements for standard accreditation with the exception of the recommended enrollment of 350 minimum and 1,000 maximum. Enrollment at SJA is only 175.

► At the recent constituency meeting in the Montana Conference, A. J. Gordon was re-elected president. J. O. Emmer-son continues as secretary-treasurer and manager of the Book and Bible House; Ralph Gladden as home missionary, Sabbath school, and temperance secretary; and Ernest Schaak as MV, educational, and press relations secretary. Floyd Ramsey was elected publishing department secretary, and Dr. R. S. Hamilton, of Conard, was re-elected medical secretary.



### Pacific Union

Reported by  
**Mrs. Margaret Follett**

► E. A. Schmidt, secretary-treasurer of the Northern California Conference, announces changes in departmental leadership as follows: C. I. Chrisman as educational secretary, succeeding Paul Wiperman, who replaces Elder Chrisman in the Southeastern California Conference; James H. Harris as Missionary Volunteer

to connect with a commercial firm; and Oscar Christiansen as assistant secretary-treasurer of the conference association following Calvin J. Hanson, who has gone to La Sierra to serve as insurance counselor with the General Conference Insurance Service for the West Coast.

► New staff members for Newbury Park Academy have been announced by L. W. Roth, principal, as follows: Mrs. Lena Cady Jones, dean of girls; Floyd Jones, academy store; Mrs. Esther Cornell, assistant dean of girls; Charles Teel, Jr., Bible instructor; Mrs. Marta Tell, teacher of French, and librarian; Edward Lawhorn, teacher of Spanish and mathematics; Dale Rhodes, band director and instructor of instruments; Mrs. Beverly Rhodes, registrar; Alice Halsey, in charge of the secretarial science department; J. D. and W. A. Alexander to manage the broom factory; and Bob Adams, assistant in the academy laundry.

► Dedication services for the new La Mesa church were held Sabbath, June 29. D. E. Dirksen, home missionary secretary of the Pacific Union Conference, spoke at the regular worship hour. In the afternoon John Osborn, president of the Southeastern California Conference, delivered the dedicatory sermon, and H. E. Schneider, secretary-treasurer, offered the dedicatory prayer. John Todorovich is pastor of the La Mesa church. Former pastors present were Stanley C. West, W. R. Robinson, and W. L. Hyatt.

► On the last Sabbath of the Arizona camp meeting, Wilfred Savage, conference publishing secretary, was ordained to the gospel ministry. He has served in the Arizona Conference since 1958, and previously in the publishing work in Central California.

► William Harbour, pastor of the La

### Alberton, South Africa, Dedication

On December 15, 1962, the Alberton church in the Transvaal Conference in South Africa dedicated their new church home. The members did all the work themselves, willingly and enthusiastically, in addition to providing the materials. The church seats 100. A new organ has been installed and pews provided. The deputy mayor of Alberton was present for the dedication service, and made a personal contribution toward furnishing the church. J. W. Newman, newly elected president of the Transvaal Conference, and P. H. Coetzee officiated.

**P. H. COETZEE, Departmental Secretary**  
*Southern African Division*



Puente church, reports a special day of rejoicing on June 22 when the new church was opened for services. Cree Sandefur was the speaker for the morning worship hour, which was followed by a baptism conducted by the pastor.

► Ground was broken Sunday, June 30, for a new church at Culver City, where O. M. Fillman is pastor. Cree Sandefur, president of the Southern California Conference, spoke for the afternoon service.

► Mrs. Hannah Hogstotz has joined the staff of La Sierra College as assistant dean of women in charge of Gladwyn Hall.

► Charlotte Greiner is succeeding Ellen Gilbert as instructor in nursing fundamentals at the Paradise Valley Sanitarium and Hospital School of Nursing.



## Southern Union

Reported by  
Mrs. Cora Kindgren

► A. D. McKee, who has been away from the Georgia-Cumberland Conference for some years, returns to take charge of the new district of Ringgold and Standifer Gap in Georgia, and Daisy in Tennessee.

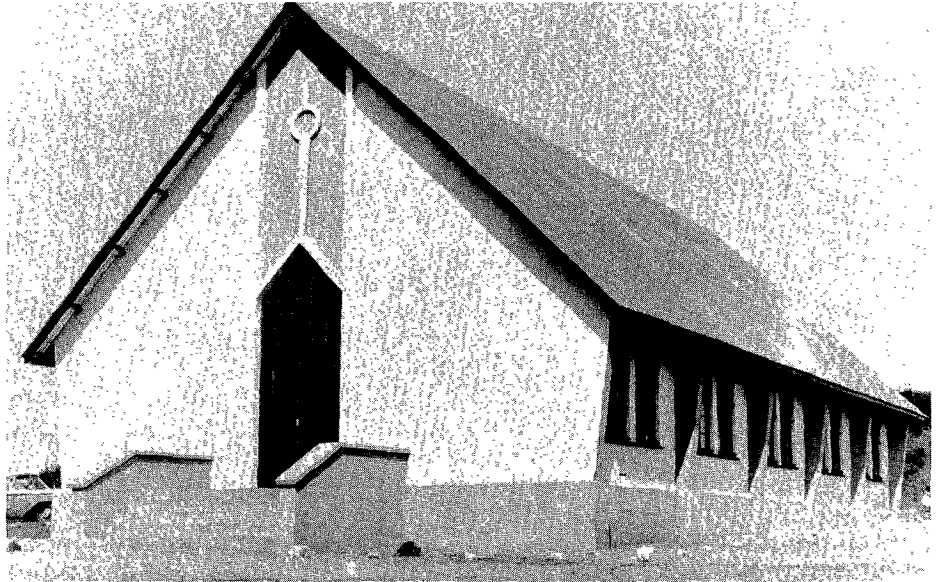
► R. M. Ruf has been transferred to the Knoxville, Tennessee, district from Columbus, Georgia. Going to Columbus is A. C. Becker, from Johnson City, Tennessee.

## Musoma, Tanganyika, Church Dedication

The Musoma church is the first church we have built in any town in Tanganyika. More than 25 years ago the pioneers of our work in this country wanted to build a church in Musoma, a little town 20 miles from headquarters at Busegwe. This new church was dedicated on May 5. The dedicatory address was given by F. G. Thomas, president of the Tanganyika Union. Harun Kija, union church building secretary, performed the Act of Dedication. The history was written and read by Mispereth Rutolyo, pastor.

The seating capacity of 250 was inadequate as people of many nationalities and creeds assembled to witness the setting apart of this beacon to warn and guide souls on the road to heaven.

A. L. DAVY, *Field Secretary*  
Tanganyika Union Mission



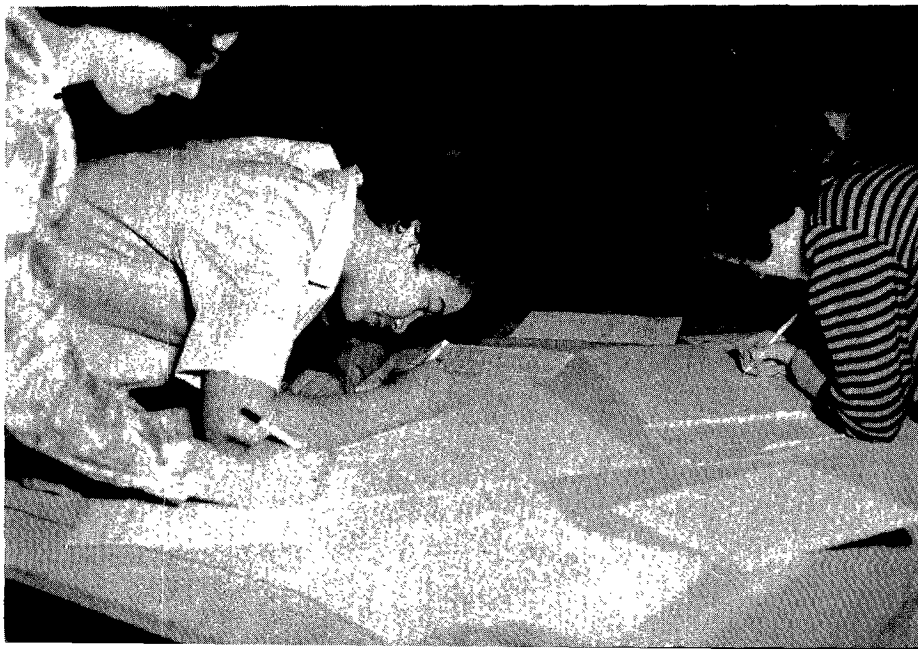
## Portland Academy Students Write the Bible by Hand

One of the major Missionary Volunteer projects in the North Pacific Union this year is to hand copy the entire Bible. On April 3 the MV executive committee of Portland Union Academy decided to combine Sabbath outings with activities centered around the Bible-writing plan. Sabbath, April 13, about 125 students went to Silver Creek Falls, 15 miles southeast of Silverton, Oregon. In the morning, Sabbath school and church services were conducted as usual.

Gary Strunk, academy Bible teacher, was in charge of the Bible-writing program in the afternoon. Half of the students wrote, while the other half of the group went for a two-hour nature hike led by Jim Dixon. At 4:00 p.m. the two groups exchanged activities. At the evening vesper service R. C. Schwartz, Oregon Conference MV secretary, spoke on the writing and preservation of the Bible through the ages.

Pictured writing their Bible portions are Annette Rebman (left), Annette Reeves (center), and Dianne Swetnam.

RAY H. ANDERSON, *Associate MV Secretary*  
Oregon Conference



► The Carolina and Georgia-Cumberland conferences conducted a joint summer rally for student colporteurs at Camp Cumby-Gay. Some of the students had already topped the \$1,000 mark in book sales. Experiences related by those present brought new courage and inspiration to all.

► A new church school is being built south of the Cascade Road church in Atlanta. The school should be completed by the beginning of the coming school year.

► Two doctors have recently moved to the Kentucky-Tennessee Conference. Dr. Ralph Moore and family have returned from a term of mission service in Africa to connect with the Good Samaritan Hospital in Woodbury, Tennessee. Dr. Lee Kramer has come with his family from Ohio to Goodlettsville, Tennessee.

► A gift of five acres of choice land has recently been donated to the Pewee Valley and Saint Matthews (Kentucky) churches, for the erection of a new school plant to serve both churches. The new school will consist of four classrooms, cafeteria, a gymnasium, and other facilities.

► Sherman Cox, of the South Atlantic Conference, recently baptized a group of 14 as the result of revival services in Fayetteville, North Carolina.

► Irene Pipkin, a worker at Southern Publishing Association, has retired after almost 52 years of work in the bindery.



## Jamestown, New York, Ground Breaking

Ground has been broken for a new church and school building in Jamestown, New York. Construction began May 20 on a sanctuary seating 400, and a complete educational unit including schoolrooms, a gymnasium, Sabbath school rooms, and a Dorcas Welfare room. The project will cost \$110,000.

Taking part in the ground-breaking ceremonies were Wesley Amundsen of the General Conference, William D. Whitehead, mayor of Jamestown, J. Norman Herby, ward councilman, R. W. Moore, New York Conference president, E. C. Schermerhorn, local elder, and W. L. Woodruff, the pastor. **WILLIAM L. WOODRUFF, Pastor**



## Southwestern Union

Reported by  
H. W. Kiser

► LaMar Allred, of the Texas Conference, reports literature deliveries totaling more than \$117,000 for six months of 1963, toward the conference goal of \$250,000. Also during this time the colporteurs were instrumental in bringing 20 persons into church fellowship.

► T. J. Mostert, pastor of the Shreveport, Louisiana, district, reports the purchase of a beautiful six-acre site for a church school. They have erected a three-teacher building with gymnasium at a cost of \$150,000. The total plant is paid for, and dedication services were held on August 3.

## Colombia-Venezuela Ordination

On May 11 the Inter-American Division departmental council came to a close in Medellin, Colombia, with a double ordination ceremony. Set apart to the sacred gospel ministry were Luis S. Camacho, treasurer of the union (right), and the newly appointed union Missionary Volunteer and educational department secretary, Felix Fernandez, here seen with Mrs. Camacho and Mrs. Fernandez.

The ordination address was given by C. L. Powers, president of the Inter-American Division, and the ordination prayer by Luis A. Bolivar, president of the Pacific Colombia Mission. Following the laying on of hands, D. H. Baasch, secretary of the division, gave the ministerial charge, and A. H. Riffel welcomed them to the gospel ministry.

**D. C. PRENIER, Departmental Secretary**  
Central American Union Mission

► Recent additions to the Southwestern Union office staff are from Shreveport, Louisiana. Martha Benson is to assist in the Home Health Education Service section, and Jean Brown is secretary to Elders Mazat and Welch of the home missionary, Sabbath school, and publishing departments.

► F. H. Hewitt, formerly principal of Ozark Academy, has been appointed pastor of the Franklin Avenue church in New Orleans. He assumes the responsibilities of A. C. Carlson, who has been transferred to the Little Rock, Arkansas, district, following the retirement of G. R. Carter, of Little Rock.

► Members of the Dallas Regional church have purchased a 50- by 70-foot evangelistic tent for use by their pastor. It is now pitched on the east side of the city. Attendance is good, and the pastor, L. B. Baker, has set a goal of 100 baptisms.

## Church Calendar

Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
Review and Herald Campaign	Sept. 14-Oct. 12
JMV Pathfinder Day	September 21
Thirteenth Sabbath Offering (Middle East Division)	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5
Voice of Prophecy Offering	October 12
Sabbath School Visitors' Day	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26
Witnessing Laymen	November 2
Church Missionary Offering	November 2

## 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.

**Editor:** Francis David Nichol  
**Associate Editors:** Raymond F. Cottrell, Kenneth H. Wood, Jr.  
**Consulting Editors:** R. R. Fighur, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts  
**Editorial Secretaries:** Promise Joy Sherman, Idamae Melendy  
**Special Contributors:** Frederick Lee, W. R. Beach, C. L. Torrey, Presidents of all Overseas Divisions  
**Circulation Manager:** R. G. Campbell

**Subscriptions:** United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

**TO OUR CONTRIBUTORS:** Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped self-addressed envelope is sent with them. The Review does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.



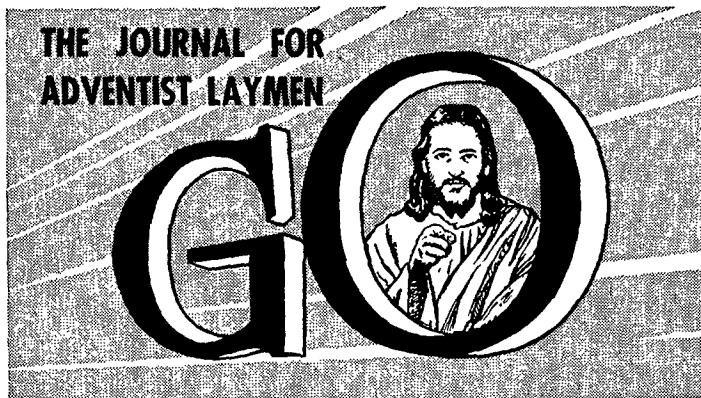
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R. R. FIGUHR, *President*  
*General Conference*



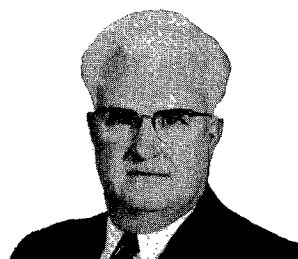
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J. ERNEST EDWARDS, *Secretary*  
*General Conference*  
*Home Missionary Department*



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ADLAI ALBERT ESTEB, *Editor*  
*GO, the Journal for Adventist Laymen*



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R. G. CAMPBELL, *Manager*  
*Periodical Department*  
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# News of Note

## A Good Report From Istanbul

In visiting our work in the Middle East Division during several weeks of June and July, I was impressed with the enthusiastic and dedicated spirit of our workers. In Istanbul, Turkey, located on the Bosphorus, I was happy to find not only a beautiful and well-established church building but an unusually large number—approximately fifty—nonmembers present at the Sabbath morning service. In the afternoon there were about half a hundred children present at the Vacation Bible School meeting. Immediately following this there was a large class in how to give Bible studies.

Our workers from America located in Istanbul are Pastor and Mrs. L. C. Miller. Brother Miller is doing very well with the Turkish language, and is working closely with the national brethren in an aggressive program.

We assure these laborers of our prayers and interest as they work on in this historic city.

E. W. DUNBAR

## Tibetan Refugee Camps

Dr. I. R. Bazliel, medical director of our Simla Sanitarium and Hospital in North India, writes concerning his most recent visit to the Tibetan Refugee Center in the Himalaya Mountains.

Perhaps 100 miles northwest of Simla in these mountains is the community of Dharamsala. Tibetan refugees are concentrated in this area, and here the leadership of the displaced Tibetan community in India is located.

Writing of his visit to this center, Dr. Bazliel states: "The condition of some of the children in the nurseries is appalling, but it is surprising and encouraging to note the amount of good work the leaders of the community are putting into the program, in spite of the handicaps and hurdles in their way. Quite a bit of help is being given by outside agencies in this area—the Swiss Red Cross, Save the Children Fund, England, American Relief Committee for the Tibetan Refugees, and others. I feel that if we as a denomination could enter into some program to provide industrial training or perhaps provide children's homes in this community, it would be much appreciated. . . .

"I had a good visit with the Dalai Lama and his sister. The main burden on my heart was to talk to him about the tremendous infestation of Tibetan refugees with tapeworm. The pigs in this area are infested with tenia. The Dalai Lama's sister asked me, 'Why don't you teach them in the camps not to eat the pig's meat?' I told them that in spite of my repeated explanations the refugees do not give up the use of the pig's meat, but that if a directive could come from the Dalai Lama, I was sure that they would heed his counsel. They have promised to send such a directive, and if this attempt succeeds,

we will have achieved something in the way of improving the health of the Tibetans."

Dr. Bazliel feels that the rather extensive medical contact with the Tibetan community has done much to open the hearts of these good people to a better understanding of the Christian faith. He makes regular clinical trips to the nearby refugee camps. His experience among the refugees testifies again to the fact that our sensible health principles not only protect from disease but open avenues for the presentation of the gospel story.

T. R. FLAIZ, M.D.

## Lay Evangelism in Inter-America Flourishes

From the headquarters of the Inter-American Division, Bender L. Archbold writes: "During the past four years 51,252 persons were baptized, and of this number, lay preachers and other lay workers were responsible for more than 30,000, an average of five souls for every lay worker. There were 7,070,583 Bible studies reported, and 10,642,932 pieces of missionary literature were placed in homes. We now have 2,831 churches and companies with a total membership of more than 162,000."

WESLEY AMUNDSEN

## Military and Civilian Chaplains

Seventh-day Adventist chaplains have been on the move again. Their present addresses are as follows:

### U.S. Air Force

Chaplain (Captain) William S. Hall  
Box 17, LMTC  
Lackland Air Force Base  
San Antonio, Texas

Chaplain (Captain) Wayne C. Hill  
6100th Support Wing, Box 2379  
APO 323, San Francisco, California

Chaplain (Captain) Christy M. Taylor  
6316 Air Base Group PAF  
APO 970, San Francisco, California

### U.S. Army

Chaplain (Major) Glenn I. Bowen  
Office of Post Chaplain  
Fort Ord, California

Chaplain (Captain) Carl R. Holden  
Hq. 2d Brigade, 8th Infantry Div.  
APO 34, New York, New York

Chaplain (Major) John E. Keplinger  
Hq. USAMTC  
Fort Sam Houston, Texas

Chaplain (Major) Earl T. Lee  
35th Eng. Bn.  
Fort Lewis, Washington

Chaplain (Captain) Joseph T. Powell  
Post Chapel  
Fort Bragg, North Carolina

Chaplain (Captain) Richard Sessums  
Hq. 3d Recon. Sq., 2d Armored Cav.  
APO 114, New York, New York

Chaplain (1st Lieutenant) Ralph Workman  
7th Replacement Section, 7th Inf. Div.  
APO 7, San Francisco, California

### U.S. Navy

Lt. Norman Goodwin, CHC, USNR  
Chaplain's Office, Bldg. 1311  
USNTPC  
Great Lakes, Illinois

LCDR Robert L. Mole, CHC, USN  
185 Santa Clara Drive  
Vista, California

Lt. Davis A. Thomas, CHC, USN  
USS General Wm. Mitchell (Tap-114)  
FPO, San Francisco, California

### Civilian

Elder Hollis Anderson  
2710 Elysee  
San Diego 23, California  
Phone: 278-9034

Elder Sylvester O. Francisco  
Johann Klotz Strasse 13 (Niederrad)  
Frankfurt/M, Germany  
Phone: 52-6645

Elder Thomas Green  
1101 Kingwood Drive  
Takoma Park, Maryland  
Phone: 434-5205

Elder Chester Jordan  
615 West Ashby Place  
San Antonio, Texas  
Phone: PErsching 5-6674

Elder Harold E. Kurtz  
1451 Plumas Avenue  
Seaside, California  
Phone: EXport 4-4783

This year marks the 188th anniversary of the United States Army chaplaincy. Seven ordained ministers of our church are serving as Army chaplains. These ministers, as well as those in the Air Force and Navy, are able and ready to assist SDA youth in uniform.

If your son is serving near one of the ministers mentioned above, let him know.

If you haven't already done so, send us the name and address of the person in service so that we can place the name on our mailing list to receive our church papers. Send the name to: National Service Organization, 6840 Eastern Avenue NW., Washington, D.C. 20012.

J. R. NELSON



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

CHICAGO—Married couples can build a foundation of happiness by making talk of God as common in the home as talk of babies and grandmothers, a Lutheran theologian said here.

GENEVA—While the Second Vatican Council has presented an opportunity for new, meaningful Catholic-Protestant conversations, it has had the even more important effect of emphasizing need for self-renewal among non-Roman Catholic churches, according to the noted Swiss theologian, Dr. Karl Barth.