

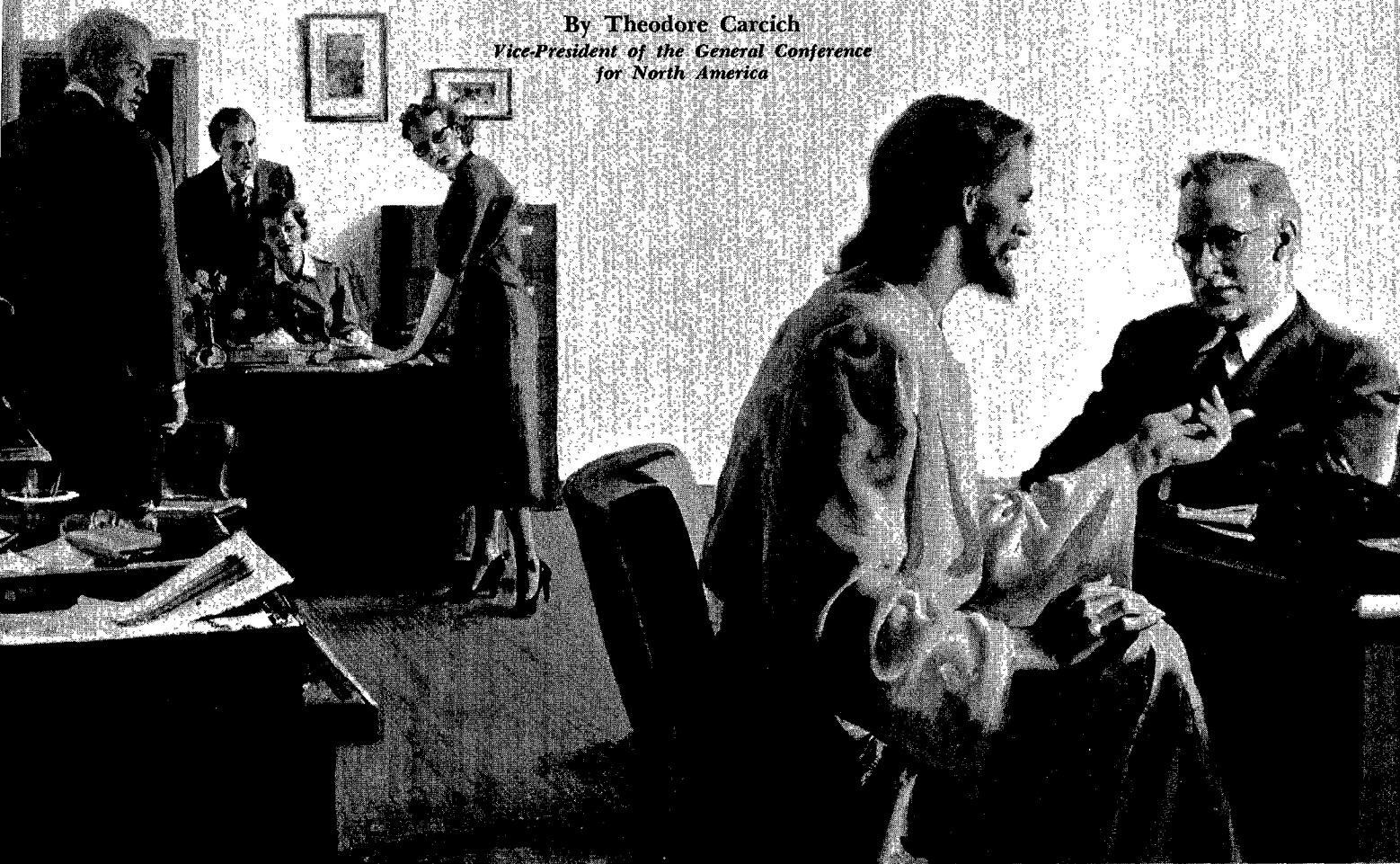
# REVIEW

## and Herald

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# Getting Along With Others

By Theodore Carcich  
Vice-President of the General Conference  
for North America



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HARRY ANDERSON, ARTIST

Whether in the home or the office everyone can learn from Christ how to be courteous and tactful.

**T**HE ability to get along with others is a prime necessity of life, and particularly so for those assigned to positions of church leadership. At its highest, leadership consists of inspiring others to cooperate whether they are under obligation to do so or not.

Fortunate indeed is the man who possesses the peculiar ability to deal with others without giving offense, thereby winning their good will, especially in difficult situations. Achieving this is no easy task, calling, as it does, not only for force of character but also for courtesy and tact to inspire a following.

Even as a lubricant reduces friction and wear between meshing gears, so tact reduces friction and wear between

people. Many leaders neutralize their otherwise excellent efforts by a lack of tact. Who among us can boast that this virtue has always possessed us? All of us can look back and ruefully recognize situations where sound common sense might have saved us many heartaches and headaches. Greater success might have been ours had we aspired to, and achieved, the following standard of character development:

"Tact and good judgment increase the usefulness of the laborer a hundredfold."—*Gospel Workers*, p. 119. "The religion of Jesus softens whatever is hard and rough in the temper, and smooths whatever is rugged and sharp in the manners. It makes the words gentle and demeanor winning. . . . Christianity will make a man a gentleman."—*Ibid.*, pp. 122, 123.

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[A talk given at a workers' meeting.]

# En Route to Rome

Bern, Switzerland  
September 6, 1965



## EDITORIAL Correspondence

from Europe  
and the Ecumenical Council

**I**N THE dawn's early light the checkerboard fields of southern Ireland became dimly visible 33,000 feet below, as the night's blanket of scattered clouds was gradually folded up and laid away for the only sunny day I was to enjoy for the next two weeks. An hour later we descended safely to terra firma at London.

Sunny, did I say? Yes, but not warm. The summer suit that had felt uncomfortably warm in Washington, D.C., less than six hours before—at 97° and approximately the same level of humidity—was quite inadequate in England's 65° sunshine, even at high noon. A night shorn of five hours as we raced eastward to meet the rising sun added to the jet-age legerdemain that leaves one's daily rhythm of life strangely up in the air for hours after the body has returned to earth.

This was the first leg of a two-month trip to Rome—not to pay homage at the shrines of the Eternal City, as is the wont of most pilgrims to that Mecca of the Catholic world, but to provide readers of the REVIEW with a closed-circuit televue of events during the opening weeks of the fourth and last session of Vatican Council II. Those familiar with Revelation's inspired preview of the climax of history know something of the role Rome is destined to play before the curtain of eternity descends forever on the tragedy of time. And to those who have been observing events in the religious world over the past five years or so through the binoculars of Holy Writ, it is evident that deliberations currently in progress in St. Peter's are setting the stage for the final act in the drama.

My personal road to Rome led through England, Belgium, the Netherlands, Germany, Switzerland, and Italy, and the journey required a little more than three weeks. These lands are replete not only with natural beauty and gracious people but with myriad reminders of the past, from the time when Caesar's engineering corps paved an international network of all-weather roads designed to

cement Rome's suzerainty over the ancient world.

### Merrie England

But back to Merrie England. At the London airport by sunup, awaiting the arrival of Pan American flight 106, were my genial hosts, Elder and Mrs. W. L. Emmerson. He is senior editor for the Stanborough Press, near London. The red carpet Brother and Sister Emmerson rolled out before me all day Friday bore convincing testimony to the warm ties of fellowship and brotherhood that bind Adventist hearts together, the world around.

On our way to Newbold College, some 35 miles from London, we paused, now and anon, at points of interest. First of these was Runnymede, where, in A.D. 1215, the knights and the lords of England summoned their reluctant King John to sign Magna Charta, the great original charter of civil liberty for all lands within the heritage of the Anglo-Saxon concept that government exists for the benefit of the governed. At Windsor Castle, country residence of the royal family, a few miles farther to the west, lofty towers, crenelated parapets and the pageantry of the changing of the guard conjured up storybook England of years long gone.

Newbold College, senior educational center for the Northern Euro-

pean Division, prepares aspiring Advent youth of many lands for the royal service of the King of kings.

The afternoon took us to nearby Stoke Poges, birthplace of Gray's "Elegy Written in a Country Churchyard."

Not far away, o'er hill and dale, we came to the country Quaker meetinghouse at Jordans, in whose neatly manicured garden repose the mortal remains of William Penn and his family. Our last port of call for the day was the house to which John Milton fled to escape the plague that ravaged London, while he finished *Paradise Lost* and began *Paradise Regained*. I really appreciated the privilege of spending the first day of my Rome-ward journey with Elder and Mrs. Emmerson.

Time and space would fail even to mention the experiences of the next few days—Buckingham Palace with its colorful trooping of the colors; Westminster Abbey, where England enshrines the memory of the men who made her great; the Tower of London, where the fabulous crown jewels are securely guarded and where the ghosts of those who fell from royal favor haunt the rooms in which they were imprisoned and the courtyard in which the headsman's ax terminated their dreary lives.

Of much greater interest than all of these vivid reminders of mortal glory, to me at least, were the evident tokens that the Advent message is firmly rooted in the land of King Alfred, William the Conqueror, Henry VIII, Queen Victoria, and Queen Elizabeth II. I refer to the group of institutions at Stanborough Park—the press, the medical work, the health food factory, the academy, and the British Union Conference office.

I refer also to the new, modern headquarters of the Northern European Division at St. Albans, where E. E. Roenfelt and his staff gave me a warm welcome. St. Albans, with its ancient abbey and its Roman ruins, was once the center of learning in Anglo-Saxon England. St. Alban, first British martyr, was beheaded on the site of the abbey in A.D. 303. Today St. Albans is the

center from which the knowledge of salvation is going out to the far-flung lands that make up the Northern European Division.

Imprinted on the front wall of the division office building, sculptured life-size or larger in metal, are the three angels of Revelation 14. This work of art was designed and executed by Alan Collins, a Seventh-day Adventist. He also designed the Kennedy memorial at Runnymede. The three angels are admired by passers-by, and have already presented members of the division staff opportunities to explain their meaning.

A half-hour nation-wide program featuring Seventh-day Adventists was produced by the British Broadcasting Corporation and telecast Sunday night, August 22. Entitled "The Saturday People," it gave a most favorable picture of our church and its diverse activities, and presented Adventism as a way of life to which intelligent, conscientious Christians may well aspire.

Still another omen of progress was the breaking of ground for a new publishing house at Grantham, 100 miles to the north, on July 26. It was in an orchard near Grantham that a more or less legendary apple, falling from a tree, introduced Sir Isaac Newton to the law of gravity. In addition to being a pioneer in modern science, Newton found time to write a two-volume commentary on Daniel and the Revelation. Soon the messages of Daniel and John will be rolling from the presses of Grantham again.

### On to the Continent

The next stage of the journey to Rome took me to Hamburg, where our German publishing house is situated. Here more than 200 able workers, under the direction of H. E. Morenings, keep the Central European Division supplied with an excellent variety of Adventist books and periodicals. The large, modern plant impresses a visitor as a model of experienced planning and efficient management and production. Senior editor P. Langholf greeted me at the airport and proved to be an attentive host throughout my brief visit to Hamburg. I was also shown the new health food factory, a modern, fire-proof building currently under construction. I estimated that two or three plants the size of the Loma Linda Foods factory at La Sierra could easily find room within its walls. The leaders of the church in Germany are not short on vision.

With thanks to Rolf Naggatis, purchasing agent for the Hamburg Publishing House, I left Hamburg at the controls of a new Volkswagen 1600. Thus it was that I set out from Ham-

burg on the seventh day of my southward journey, with autobahn (freeway) all the way to the Belgian border. In engineering and driveability, the newest sections of the autobahn equal or surpass the best the new Interstate system in the United States has to of-

fer. I was somewhat taken aback at the Belgian border when the officer in charge did not even ask to see my passport. Three days later upon entering the Netherlands the representative of the law waved me on before I  
(Continued on page 6)

## A Letter From Our President

DEAR FELLOW BELIEVERS:

It occurred years ago, but the memory of it has not faded. A lay brother came to visit his children in the mission field. It was good for him to come. Great sorrow had recently visited the home. His faithful companion of many years had passed away. He came to this field with a grief-stricken heart. But the joy of seeing his children, the evidences of the progress and triumph of God's cause, as well as the strangeness of new customs and people, helped to assuage his grief and bring him a measure of happiness. He traveled with us over some areas of the field, attending meetings.

Looking toward returning to his homeland, he cast about for something to take back with him as a souvenir of his visit to this foreign land. One day we found him in a little store examining different interesting articles. He invited us to help him select something. Various attractive objects were shown him, ranging in price from around \$2 to \$7 each. But he said these curios were too expensive. Finally he selected something for about 40 cents. It seemed to satisfy him.

As we left the store, I thought that he must either be stingy or poorer than I thought. On both counts I was wrong. The same day we met a group of workers in workers' meeting. During the meeting the needs of a little, nearby school were brought to the attention of the workers. They decided that each would give something toward providing what the school needed so urgently. This brother, concerning whom I had formed a hasty opinion, reached into his pocket, pulled out his purse, and extracted a \$10 bill. He gave it all, apologizing that he could not do more. Forty cents for himself, but \$10 for the Lord. What a magnificent demonstration of love for God and dedication to His cause!

The incident may be called insignificant. Doubtless some would so designate it. But it indicates something big, summed up in that trait of character that Jesus emphasized as a mark of discipleship--"self-denial." The little 40-cent trinket has probably long ago been lost and forgotten, but the effect of that gift to a needy school, born of loving devotion to God's cause, will last throughout eternity. The poor widow's two mites still bear witness to the enduring effect of sacrificial giving. The coins she gave were the smallest in circulation, intrinsically insignificant. But her giving, motivated as it was by love for God, has caused these smallest of coins to become richly productive. They have inspired a host of people to give generously, who otherwise might have given grudgingly and parsimoniously.

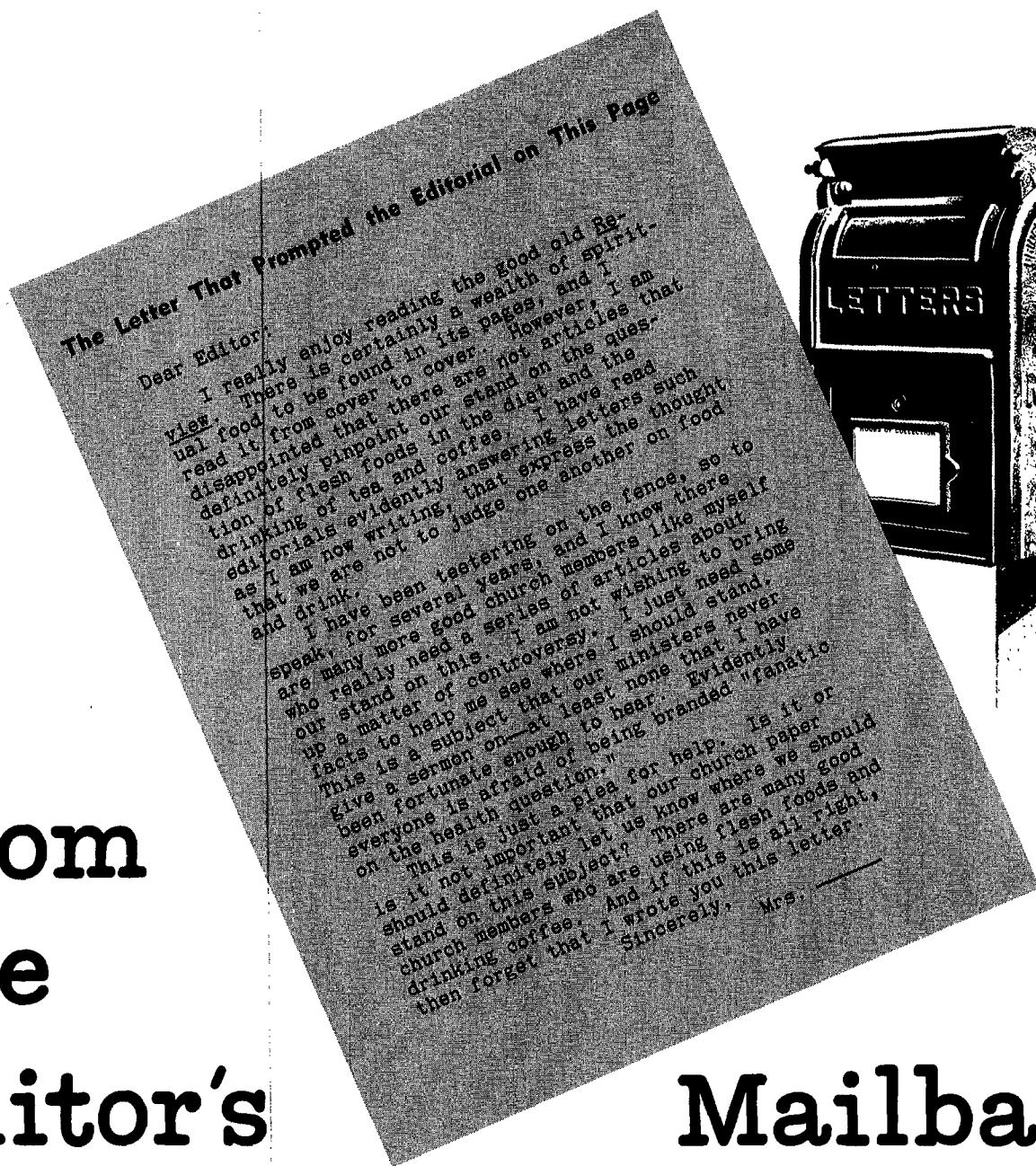
The Master said that the act of this poor widow would be known all over the world, wherever the gospel would be preached. How remarkably this prediction has been fulfilled. She herself, in all probability, never knew of her undying fame. But her place in sacred history is secure. God recognizes the motive that leads to action and evaluates the act accordingly.

R. P. Figueira

President, General Conference

# From the Editor's

# Mailbag



Please read first the letter found in the box on this page. We thought it well to print it in full. We give below an expanded form of the reply we sent to this dear sister. She states most directly what many others have tried to express to us by letter through the years. No matter what your personal views may be, we think you will agree that her letter requires that we speak out more at length than usual, and perhaps more explicitly. Besides, we hope by so doing to provide a general answer for many others for some time to come.

## Our Reply

You present an issue that we all admit is real and long-standing, and which refuses to disappear, despite perfervid expressions on the one side, or ridicule on the other. This is a curious phenomenon, in a movement so distinguished, otherwise, by its unity, and also so distinguished by its claim that God gave to us the gift of the Spirit of Prophecy. For we have long affirmed in our official statement of belief, "that the gift of the Spirit of Prophecy is one of the identifying marks of the remnant church," and "that this gift was manifested in the life and ministry of Ellen G. White."—*Church Manual*, p. 34.

And it is on this very point of the gift of the Spirit of Prophecy that the issue is joined. Surely no one who has any real acquaintance with Sister White's writings will challenge the statement that from her early years almost to the time of her death, she wrote repeatedly on the subject of health reform in general, with heavy emphasis on reform in diet, including many appeals for abstinence from flesh foods and tea and coffee.

Her appeals were incisive, explicit, and repeated, though she made full allowance for countries where good nonflesh foods may be inadequate, and appealed for moderation and forbearance in bringing new members to a full adoption of the health-reform program. She even warned with vigor against the danger of fanatical excess on the part of some. But after making full allowance for all this, there remains her sharply etched, earnest appeal to all of us in behalf of health reform, and very specifically abstinence from flesh and tea and coffee. What is more, her appeal grew only more earnest as the years passed by.

## Sister White's Key Sermon on Health

Probably one of her final appeals was her formal address before the 1909 General Conference—the last one she

ever attended. I say "formal" because she did the rather unusual thing of reading to the General Conference what she had to say on the subject. That none might be in any doubt as to the inspiration of her words, she began thus: "I am instructed to bear a message to all our people on the subject of health reform." The reason for this, she added immediately: "Many have backslidden from their former loyalty to health reform principles."—*Testimonies*, vol. 9, p. 153. Then she moved on to an extended presentation of the subject. She was specific in behalf of a nonflesh diet and in indictment of tea and coffee. However, though she singled these out for most particular consideration, she did not restrict her discussion to these, for she indicted "rich and unhealthful food preparations," for example, and other matters in the area of diet. In her indictment of flesh foods, she declared:

"If we could be benefited by indulging the desire for flesh foods, I would not make this appeal to you; but I know we cannot. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth and will lose their perception of what is truth; they will surely reap as they have sown."—*Ibid.*, p. 156.

Much more along the same line is found in this remarkable address, published in *Testimonies*, volume 9, pages 153-166.

#### No Time Element Vitiates Counsel

It is transparently evident, as one reads this whole address, that her warnings and counsel are not confined to a certain time, with changing conditions making of none effect much that she said in 1909. Rather, the reverse is true. Besides, her 1909 address is probably more emphatic, urgent counsel than she had offered during the preceding half century. I mention this because some good folk in the church—and I haven't the slightest doubt that they are good folk—have felt that changed conditions, such as more extensive meat inspection and allegedly hotter stoves, removed the real force of her counsels.

It would take me too far afield to discuss the various reasons offered for weakening Sister White's testimony. I need only call attention to the fact that her indictment of meat rests on a much broader base than simply sanitation and the danger of disease. Incidentally, I've never seen any modern stove blaze forth with greater heat than the old cast iron ones in the kitchen that often radiated enough heat for the whole house. Nor is it possible, by an inspector's removal of this or that obviously diseased area in an animal, to remove all the dangers of germs. I don't think this point is open to question. It is now a well-established medical fact that from the primary site of a lesion, germs may be carried in the blood stream to any part of the body, unseen by the most scrutinizing eye. The dread metastasis of cancer, for example, is thus probably explained. I need hardly add that no one even suggests that changing times have changed in any way the character of tea or coffee!

#### Frank but Frightening

There are *other* good members—I make no gradations of our people, for I am not the recording angel—who frankly admit that Sister White's counsel is clearly and emphatically against meat, but who say that they feel free to ignore it, inasmuch as the Bible permits meat eating. I appreciate their frankness, but I am frightened by the conclusions that logically flow from their reasoning. Mrs. White declared that she was divinely instructed to say what she said against flesh foods. If we feel free to reject her counsel in this matter on the claim that it is contrary to the Bible, where does that put Sister White, seeing that

she declares that God instructed her to speak on this? And why should we, with good logic or good conscience, ever feel required to take seriously her counsel on anything? If she has deceived us in a certain area in which she declares she has counsel from God, might she not be deceiving us in other areas? Nor does it ease the matter to indulgently say she was self-deceived.

Yes, certainly the Bible permits meat eating—but it also permits slavery, strong drink, and a number of other things that we today abhor. God has made many adaptations of His original, divine plan, to the limitations and low level of His people through the ages. And all of us well know that!

I earlier quoted the words in our "Statement of Fundamental Beliefs," "that the gift of the Spirit of Prophecy is one of the identifying marks of the remnant church," and that "this gift was manifested in the life and ministry of Ellen G. White" (*Church Manual*, p. 34). It is because of the evident meaning of these words that I am unable to discover any other consistent course of action for me than, first, to follow Sister White's health-reform teachings, and second, to seek to encourage others to do likewise. Indeed, were it not for the fact that she so explicitly, repeatedly, and earnestly deals with meat and tea and coffee, for example, I doubt that I would give much space in the REVIEW to discussions on these moot items.

#### Consistency in Quotations

Now, I permit regularly in the articles in the REVIEW many citations from Sister White in support of our other doctrines, and all because I firmly believe what our "Statement of Fundamental Beliefs" says regarding her. Incidentally, I receive no complaints that the quoting is too frequent, or out of context. Does not consistency suggest that I also include Sister White's counsel on health reform, which she declares is so vital? Indeed, she says that our health message is the "right arm" of our whole message.

Contrary to what your letter seems clearly to infer, we do give space to this subject of health reform, including abstinence from meat and tea and coffee. However, I'm glad that we have been sufficiently temperate in the amount of our presentation of this subject so as not to disturb you, but rather the opposite. However, I'm afraid you have forgotten some articles that have been published. Only a few years ago we reprinted in full in the REVIEW Sister White's address at the 1909 General Conference session. We also ran a series of articles by an eminent nutrition authority, Dr. Clive McCay, of Cornell University, in which he showed how the advancing light in the world of nutrition has given an amazing confirmation of many things that Sister White said. Personally, I consider this one of the most remarkable documents on healthful living we have ever had the opportunity to publish. But it is only one exhibit of a number I might give.

There exists something of an emotional impasse between two extremes in our denomination in this matter of health reform. That is certainly no secret. Let's face it calmly. Those who seem allergic—shall I say?—to any discussion of health reform often wish to dismiss the whole matter by describing its advocates, in general, as "fanatics." I confess, with embarrassment, that in a few instances the term is painfully exact. But a small percentage of unstable, perfervid people have always troubled us. They have troubled *every* fervent religious movement through the centuries. If we had no health reform feature to our work, their fanatical zeal and irrational attitudes would find expression in other ways. Actually, throughout our history, those irrational moods have found more expression in relation to our Second Advent doctrine, for example, or the doctrine of the Holy Spirit and perfectionism than they ever have in the matter of health reform. This statement

can be very easily supported from our correspondence files and from Sister White's writings. I repeat, the total of those who truly qualify as "fanatical" is very small.

### Fanatically Against

Unfortunately, those who hurl the epithet "fanatic" often take an attitude *against* health reform that is just as irrational and emotional. It really is possible to be fanatically *against* something—in this case, health reform. It has always chilled my blood to think that so-called excruciatingly funny stories would ever be considered an adequate or proper rejoinder to the inspired counsels that have been given to us in the Spirit of Prophecy; counsels that we are all encouraged to study and follow.

Now, in view of the emotional impasse that troubles some of our people, it may be an advantage to let eminent non-Adventist doctors and other scientific men give us reports of what science has discovered in the field of health reform. (See the series of editorials on cholesterol and heart attacks in last month's REVIEW.) These learned men are free from the fear of being called "fanatics." They are quite unwittingly testifying in support of Adventist health principles—and we hope, also, that they are ignorant of the unhappy division in our ranks regarding vegetarianism. Who knows, they may even help us to extinguish the emotional fires and smother the humor that mark this division. Cholesterol is neither flammable nor funny—it's cold and deadly.

F. D. N.

(Concluded next week)

### En Route to Rome

(Continued from page 3)

even came to a halt. It is difficult today to realize that only a few short years ago fear and hatred had locked the nations of Europe in mortal combat, and it would have been impossible to cross the border in a tank with steel armor a foot thick.

I walked to church Sabbath morning in Brussels, and united in worship with some 250 French-speaking believers. Two floors above us a similar group of Flemish-speaking Belgian Adventists met simultaneously. Belgium is bilingual. I took a seat one row in front of Elder and Mrs. B. B. Beach and their two winsome children. A former friend at Pacific Union College, Elder Beach is now educational secretary for the Northern European Division. We enjoyed the Sabbath afternoon together in the home of Mrs. Beach's parents, who long have been pillars of the Brussels church.

Late Sunday afternoon I reined in my reliable VW in front of the attractively designed—and relatively new—Advent Haus in The Hague, capital of the Netherlands. Under the same roof as the new church, which seats about 600, are the offices of the Netherlands Union Conference. Its modern style and artistic furnishings testify to the desire of our Dutch brethren to erect a worthy memorial to the Advent message in that city. I was especially impressed by the space and facilities provided for the children and youth of the church.

The following day I had the privilege of a good visit with F. J. Voorhuis, president of the Netherlands Union Conference. He also serves as editor for the publishing house, and is a prolific writer. It is surprising—and inspiring—to see how much one

devoted man can accomplish, with God's blessing.

My guide for the day was R. de Raad, pastor of the Netherlands Seminary church in Huis ter Heide, and chaplain of the home for senior citizens and another for orphans, not far away. All three institutions are operated by the Netherlands Union. Of several points of interest in The Hague, the one that impressed me most was an old medieval prison, with its gloomy cells, heavily barred windows, and full complement of instruments designed to torture, maim, and kill.

A happier port of call was our Netherlands Junior College at Huis ter Heide, near Utrecht, where the new term was about to begin. This school offers five years of secondary work, followed by a two-year the-

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

### A Formula for Courage

**C**OURAGE is a virtue that I've always admired extravagantly. Not physical courage primarily, although this is certainly desirable. The courage that gets my vote is the kind that enables one to face each day's problems and buffetings with both grace and cheer. Face them we must, but each of us must decide whether to snivel, whine, complain, weep, pity ourselves—or whether we'll hold our heads up, our smile firmly in place, even though our teeth may be gritted just behind the smile. (There's no law requiring one to *enjoy* the trial!)

Most people, when in trouble, look around for a stronger person from whom they, in turn, may receive strength. Certainly there's nothing wrong in this; as a matter of fact, it's probably a sound technique, emotionally. After confiding our heartaches to the strong person, we expect, and usually receive, an application of courage to ourselves somewhat like a poultice. It tends to draw out the inflammation of faintheartedness, and we are able to go forward once again with flags flying.

But what if there's no one in the vicinity who qualifies as a purveyor of courage? Or what if the problem is so extremely private that confiding it to anyone would be distinctly improper?

I'd suggest that in these times, as in all cases of faintheartedness, you try the therapy suggested in 1 Samuel 30:6, "But David encouraged himself in the Lord his God." Repeat it to yourself. Doesn't it have a majestic, undefeated ring? The picture I get is that David took his sick discouragement, all of it,

*by Miriam Hood*

to the Lord in prayer. He didn't even bother to look around for a human confidant. He poured it all out—his fears, his misgivings, his disappointment with himself, his cowardice. And the Lord listened, as He always will. Undoubtedly He gave David the will to go on, to feel that all was not lost.

Here, though, is the uniqueness of it all. It wasn't a passive kind of thing, where David acted as a container and after the Lord had poured in a suitable amount of courage He firmly clamped the lid on and said, "Now you can face life again!" No, indeed. David encouraged *himself*. He realized that God is in charge, He is working out His purposes, and even though setbacks and mistakes are bound to come, they are only temporary.

To encourage yourself in the Lord is a truly inspiring thing, one reason being that God never fails you. An earthly friend may fail—as anyone knows who's lived even a few years—but the Lord is the same, day after day. To develop the habit of taking discouragements to Him, leaving them there and coming away with courage to spare for whatever life may bring, is to develop the art of living successfully in the spiritual realm.

I certainly recommend 1 Samuel 30:6. It provides a formula we all need in these pressure- and trouble-filled days.

ological course. It is situated on an attractive old estate, and faces a large public park across the highway. Nearby are the other two institutions already mentioned.

The Netherlands, which introduced the dial-a-prayer plan to Europe, now has 11 units in operation. As many as 2,000 calls a day have been recorded in The Hague alone. Elder Voorthuis reports that a man distraught at the prospect of losing his wife because of cancer called the dial-a-prayer number late one night. In response to the recorded invitation, he placed a personal call to the home of Elder Voorthuis. Mrs. Voorthuis was alone at home that night, but in the ensuing half-hour conversation, this caller found the comfort and assurance he needed.

K. Beijer, the union treasurer, tells of a call from a woman who was ill and scarcely able to care for her two small children. To make matters worse, her husband was working in a distant town, and could not be reached. This woman requested special prayer, and also enrolled in the Bible course. A few months later word came that all of her problems had been solved, and that she and her husband were preparing for baptism.

### Back to Germany

After a visit to quaint old Marken, where the costumes, homes, and tempo of life in old Holland are preserved, and a swing around the Zuider Zee and across the great wall that protects Holland from being inundated by the North Sea, I set out once more for Germany. I paused in Cologne for a brief visit to the great cathedral, one of the grandest exhibits of Gothic architecture in the world, and a few miles farther south in Bonn, capital of West Germany.

About midafternoon I set out for Darmstadt by way of Koblenz and Mainz, along the west bank of the Rhine River. Heavy with commerce, the river flows, between these two cities, through a narrow valley. Dotted the hills on either side, every few miles, are many medieval castles, some in good repair and others in ruins.

At Darmstadt, headquarters for the Central European Division, O. Bremer, the division treasurer, gave me a warmhearted welcome. Other members of the division staff were out in the field giving assistance and good counsel. The division headquarters was moved here from Berlin a few years ago when the situation there made it difficult to administer the work of the church in all parts of Germany from that location. In the main corridor of the division office is a large map of Germany, with hundreds of colored map tacks indicating

churches on both sides of the iron curtain.

The autumn session at Marienhöhe Seminary had just begun the day I arrived. On the one campus, but in separate buildings, a seven-year accredited course spanning the academy and junior college years, and a three-year theological course, are offered. Some 300 students are in attendance this year, including 20 from La Sierra College, Pacific Union College, and Walla Walla College. The faculty is professionally competent, and a high quality of work is being done. All of this year's graduates successfully passed the government examinations.

Late Thursday morning I set out for a visit to Worms, with Edith Borbe, secretary to O. Gmehling, Central European Division president, as guide. It was with solemn thoughts that I stood on the ground where Martin Luther faced Charles V and the nobility of the Holy Roman Empire and the Catholic Church and declared, hand on the Bible, "Here I take my stand. I can do no other. So help me God!" As my eyes turned

again and again to the old tiled roofs of Worms, I thought of the bold Reformer's determination to go to Worms for God even though he should encounter as many devils as there were tiles on the roofs of the city. Such was the indomitable spirit that set men's consciences free from the bonds of Rome.

The day closed with a brief visit to nearby Heidelberg, with its castle, grand though in ruins, and its famous university. Long ago the latter gave this center of learning the unofficial title, "mother of universities." The day following, on my way to Switzerland, I made a brief stop at Speyer, another Reformation city. It was at the second Diet of Speyer, in 1529, that the Protestant princes of Germany presented the formal protest against an imperial decision that would have effectively crushed the Reformation. It was from this protest that the name Protestant came to be attached to those who chose to take the road that led them away from Rome.

RAYMOND F. COTTRELL



## Anger Creates Unhappiness

By Helen L. Kelly

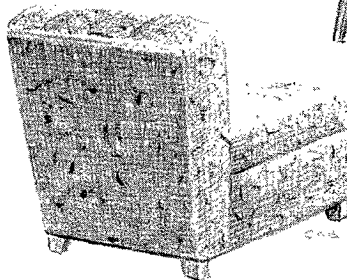
I'M SORRY, Betty, you had better sit in the 'reminder chair' for a while," said mother to the older sister. "That's the third time I've asked you not to talk angrily to Sue." (Mother called the green chair in the parlor the "reminder chair" because she had her children sit in it when they forgot to be good.)

Betty walked slowly to the chair, her mouth turned down at the corners. Tears were falling by the time she sat down. She

Betty walked slowly to the "reminder chair," her eyes filled with tears.



S. E. BOHLMANN, ARTIST



didn't like to sit in the "reminder chair."

Mother went back to her work, leaving Betty to think. As mother worked, she too was thinking—about a little girl she once knew. Her name was Nell. Nell's mother did not always correct her when she lost her temper.

When Nell became cross about something she would rush out of the room, banging the door behind her. She would stamp her feet loudly as she raced up the stairs to the bedroom. Her tired mother would not bother to follow.

The brothers and sisters in Nell's family often quarreled. Sometimes they called one another or their mother ugly names. Once in a while, when they were very angry, they even threw dishes on the floor. They had not been taught to control their tempers. Their home was not a happy one.

Mother didn't want Betty and Sue to grow up in an unhappy way, like Nell and her family. For how can anyone be happy when he is cross?

A few minutes later mother returned to the green chair. Betty was ready to smile. All the angry feelings were gone. Betty wanted to be a sweet Christian girl.

A few days later mother was ironing clothes in the kitchen. She overheard her two little girls at play in the next room. They each had a board on which they were pushing their cars.

Betty accidentally picked up the wrong board. Sue shouted, "That's not yours, that's mine."

Mother was pleased to hear Betty reply, "Oh, excuse me, Sue, I didn't know."

Then mother heard Sue say pleasantly, "You forgot, didn't you?"

Mother was happy that Betty and Sue were learning to play nicely together. They were learning that anger creates unhappiness. And they were pleasing Jesus.

## Getting Along With Others

(Continued from page 1)

Here is the most subtle challenge to the man in authority. The challenge calls for a rare blend of kindness and firmness, of steering a wary course, keeping a finger in every pie and yet seeing that the job is done. Involving the planning of details, it also allows enough slack in the reins for subordinates to learn by experience, even at the risk of making mistakes.

Aggressive leaders, especially, need to control the irritability that may arise when church projects are delayed, sidetracked, or bungled. Patiently they should seek reasons for the failure, listen carefully to ideas for improvement, and then endeavor to get the people working again with enthusiasm and zest.

A leader who disregards his governing committees and others, who does not take time to listen and to explain, may suddenly find himself in possession of a wonderful plan of action with no army to support him. If life teaches anything, it teaches that tyrannical and arrogant manners provoke dissension and contribute to loss of confidence and support on the part of followers.

There are two ways to pick up a hot poker—by the cold end and by the hot end. Some insist on picking up the poker by the hot end, and get their fingers burned. In like manner, leaders may tackle their tasks by either the hot or cold end.

Here are some cold ends. Experience reveals that the successful leader is one who approaches his job in the spirit of a coach. Rather than barking out commands, he quietly kindles interest, teaches, aids, corrects, and inspires. Avoiding any show of authority, he seeks the special talent of each subordinate and puts it to work. He is wholly aware that without their wholehearted cooperation he can never put his program across. Therefore he avoids favorites, partiality, and cliques. He constantly seeks to treat all fairly and equally. Suppressing his own ego, he gives credit where credit is due, and encourages individual and collective progress.

A leader is at a disadvantage when he is ruffled or when he loses control of himself. This is made clear in a statement by God's servant: "When you do your appointed work without contention or criticism of others, a freedom, a light, and a power will attend it that will give character and influence to the institutions and enterprises with which you are connected.

"Remember that you are never on vantage ground when you are ruffled and when you carry the burden of setting right every soul who comes near you. If you yield to the temptation to criticize others, to point out their faults, to tear down what they are doing, you may be sure that you will fail to act your own part nobly and well."—*Testimonies*, vol. 9, p. 184.

### Enrolling Support

People who get things done seldom do it all themselves. By consecrated tact and good judgment they enlist the support of others. John Stuart Mill rightly observed that "almost all the advantages which man possesses arise from his power of acting in combination with his fellows." This principle is well illustrated in a story about young Tom Sawyer.

As the story goes, Tom Sawyer was given the responsibility of whitewashing the fence surrounding his home—stead on a summer day better suited to fishing than painting. Surveying the task, he sensed that it would take the better part of the day if he attempted it alone. Noticing that his playmates were about to leave for the country fishing hole, he was challenged with the proposition of enlisting their support. Tackling the whitewashing job with much enthusiasm and relish, fully pretending that he enjoyed the task immensely, Tom attracted the attention of his friends to the extent that they actually paid to participate in the whitewashing. In addition to being an entertaining Mark Twain yarn, the story illustrates a principle of leadership. Enthusiasm and example are contagious, not only with children but also with adults.

Tactful good judgment also makes it imperative that a leader make known to his subordinates what he plans to do, how he plans to do it, and when. His followers need a clear conception of what is to be done and what their particular assignment is to be.

A guessing and questioning army is a confused army, whereas an informed army makes for victory. It is said that Lord Montgomery, as com-

mander of the famous Eighth Army in the second world war, made it a rule that the plan of campaign was known not only to the general staff but also to every common soldier. Thus he created a sense of mutual effort directed toward a specific goal, and won his battles.

Finally, in order to get along with others, each leader should strive constantly to make himself agreeable to others. Good public relations is more than a conference departmental matter, for God's work must be carried on in a spirit of cooperation and not in an arena of demoralizing contention. In a large measure the leader's spirit and attitude determine the degree of cooperation he receives.

All of us, regardless of position, should profit by the following counsel: "You, my brother, have a great work to do for yourself day by day. You must make constant effort to curb bad tempers and evil propensities. . . . Try to make yourself agreeable to others. Even in your business relations, be courteous, kind, and forbearing, showing the meekness of Jesus and that His spirit is ruling you. You are related to humanity, and you must be patient, kind, and pitiful.

"A lack of courtesy, a moment of petulance, a single rough, thoughtless word, will mar your reputation and may close the door to hearts so that you can never reach them."—*Testimonies*, vol. 5, p. 335.

Lest some be tempted to think that their leadership deficiencies are beyond correction, I would submit the following for their consideration: "Whatever your disposition may be, God is able so to mold it that it will be sweet and Christlike. By the exercise of living faith you can separate from everything that is not in accordance with the mind of God, and thus bring heaven into your life here below.

"Doing this, you will have sunshine at every step. When the enemy seeks to enshroud the soul with darkness, sing faith and talk faith, and you will find that you have sung and talked yourself into the light.

"We open to ourselves the floodgates of woe or joy. If we permit our thoughts to be engrossed with the troubles and trifles of earth, our hearts will be filled with unbelief, gloom, and foreboding. If we set our affections on things above, the voice of Jesus will speak to our hearts, murmuring will cease, and vexing thoughts will be lost in praise to our Redeemer."—*Counsels to Parents and Teachers*, pp. 233, 234.

If we expect to get along with others throughout eternity, shouldn't we start doing so now?

### My Prayer

By THEODORE ZELKA

Lacy pattern of leaf and twig—  
Soon autumn's golden hue.  
Though life touch life so briefly  
With words and moments few.

God show me how to live and love,  
To be a friend, and kind;  
For you may never pass this way  
To share this life of mine.



*A minister meditates on how he would spend his last day on earth if he knew that death awaited him.*



A. DEVANEY

# MY LAST DAY ON EARTH

By R. A. Rentfro  
*Evangelist, Central California Conference*

**I**F THIS were my last day on earth, how would I spend it? What would occupy my thoughts? What would my conversation be? Untold thousands the world around are indeed living their last day today without realizing it. Under any circumstances the day of the Lord is about to begin, and even though we live to see our Lord come, our time on earth is short at best. The hour is late, and we should be living every day as though it were our last. A student at our medical college in Loma Linda copied these familiar lines shortly before his death in 1939:

“The clock of life is wound but once;  
And no man has the power  
To tell just when the hands will  
stop,  
At late or early hour.

“Now is the only time you own;  
Live, love, work with a will.  
Place no faith in tomorrow, for  
The clock may then be still.”

A young Englishman came to the United States, lured by the gold rush of 1849, and struck it rich. One day he sent a large gold nugget to the woman he intended to marry back in his homeland. However, in an evil turn of fortune, he lost all that he had won. Realizing that he could not offer the woman he loved financial security, he wrote to release her from obligation to him. Imagine his surprise and happiness some time later when he received a gold ring made of the nugget he had sent, engraved with the words “Entreat me not to leave thee.” Isn’t it comforting to know that Jesus feels that way about us?

## I Would Pray

If this were my last day I think I would try to follow Enoch’s example. Someone has said that Enoch was out walking with God one day, as they had done so often. When they had walked farther than ever before, the Lord said, “Enoch, we have come so far. We are closer to My home than yours. Why don’t you just come home and live with Me?” To pray without ceasing is to walk and talk with God as did Enoch. It is a way of life—living with Christ.

Prayer should never be tedious. If this were indeed my last day I would talk to God—out loud, I think—as to a personal friend. Time flies quickly when we are with one we love. When your son, separated from you by hundreds of miles, reaches you by telephone, the delightful conversation is not tedious at all. You are sorry when the three minutes are past. That is like prayer—“the opening of the heart to God as to a friend.” So

prayer should be a happy time. Oh, there may be tears when you talk over some matters with the dear Lord. But generally speaking, prayer should be a time of joy. When you miss your morning prayer have you ever noticed how everything seems to go wrong? So, if this were my last day, I wouldn't want to neglect prayer.

Someone has said: "Prayer is the answer to every problem in life. It puts us in tune with divine wisdom, which knows how to adjust everything perfectly. So often we do not pray in certain situations, because, from our standpoint, the outlook is hopeless. But nothing is impossible with God. Nothing is so entangled that it cannot be made right by the loving Spirit of God. No mistake is so serious that it cannot be remedied. No human relation is too strained for God to bring about reconciliation and understanding. No habit is so deep rooted that it cannot be overcome. No one is so weak that he cannot be made strong. No one is so ill that he cannot be healed. No mind is so dull that it cannot be made brilliant. Whatever we need or desire, if we trust God, He will supply it. If anything is causing worry and anxiety, let us stop rehearsing the difficulty and trust God for healing, love, and power."

#### I Would Speak of the Joy of Salvation

If this were my last day I would want to speak freely of the joy of my salvation. What a thrill it is to know that we are safe in Jesus! The Bible has much to say about joy. Why shouldn't we rejoice? Yet, to look and talk to some Christians you would wonder whether they know what the joy of salvation is!

If this were my last day I would want to lead someone to Christ, to tell him of the joy of being a child of God, of how I found the Lord, and of why I believe in Christ as a personal Saviour. I would repeat some of the great passages of Scripture I had committed to memory, such as Acts 4:12; 1 John 2:1; and John 3:16. It isn't easy to lead someone to Christ if we have long faces ourselves. An earnest brother was passing out literature at a terminal. A busy man with a brief case reached out to take the proffered tract, but as he did so he saw the woe-begone expression on our brother's face and said, "No thank you. I have troubles enough of my own." The greatest recommendations for Christ are the happy, radiant smiles of His followers. Jesus said, "My yoke is easy, and my burden is light." You are on God's team! You cannot fail. He is pulling with you.

If this were my last day I would want assurance that my sins were for-

### Consolation

By ETHEL SIMONDS CRONK

The rainbow of God's promise  
On life's dark cloud appears  
When the sunbeams of His love  
Meet the showers of our tears.

given. I would make restitution, if that were necessary. I would cast myself on the mercy of an understanding and loving heavenly Father. I remember a young man from college days who became a successful doctor. When still a young man he was cut down by the grim reaper. But before he died—diagnosing his own physical problem and knowing that death might be imminent—he asked his wife to make three telephone calls for him. He wanted to make sure that everything was right with his fellow men, as well as with God. He wanted the ledger of life to be in balance.

#### I Would Make Others Happy

If this were my last day I would endeavor to make all around me happy. This, by the way, is the secret of happiness. Some people go through life trying to make *themselves* happy. But happiness is like sleep—the more we pursue it, the more elusive it becomes. Those who forget their own happiness and become absorbed in making others happy suddenly realize that they are themselves happy.

Those who have been happily married through the years can share this gem of wisdom with the newly married: "If you want to be happy, forget your own happiness and lose yourself in making your mate happy. You will suddenly realize that you are very happy." Said the Saviour, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39).

If this were my last day I would forget those things that are behind and reach for the things that are before. Like Paul, I would "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

If this were my last day I would make sure that I had given my heart to the Lord. I wouldn't depend upon feeling alone, but upon the precious promises of God; and, if I didn't know any, I think I would hunt for them and mark them. Such promises, for instance, as this: "But as many as received him, to them gave he power to become the sons of God" (John 1:12) would be a comfort to my heart. And above all, I wouldn't put

off my decision for one moment. With many there is tragic neglect. Many who are beyond three score years and ten still wait as moments of opportunity pass into eternity. They are on borrowed time.

One Sunday night—October 8, 1871—Dwight L. Moody was preaching to a large audience in his Chicago tabernacle. His message was "What Shall I Do With Jesus Who Is Called the Christ?" That sermon reached many hearts, and at the close Mr. Moody said, "I wish you would all think about this question for one week and come back next Sunday and make your decision." Ira Sankey, his song leader, felt that Mr. Moody had made a terrible mistake in giving the people seven days in which to weigh this dramatic question. He rose to his feet and sang—

"Today the Saviour calls;  
For refuge fly.  
The storm of vengeance falls  
And death is nigh."

That hymn was never finished. It was suddenly interrupted by the sound of whistles and the clanging of bells in the streets. The great Chicago fire had started. Those people never came together again. It was the last sermon many ever heard, and to his dying day Moody regretted his mistake and made certain that he never repeated it.

If this were my last day I would ask for the infilling of the Holy Spirit. A few nights ago we stood in Camp Curry in Yosemite National Park, California, as the large bonfire cascaded down from Glacier Point, thousands of feet downward toward the valley below. It was a tremendous sight. As we stood there with eyes upturned, I said in my heart, "Let fire fall in my heart. Let the Holy Spirit fall on me." Isn't this our greatest need? Yes, the Holy Spirit makes it possible for us to live as Christ wants us to live. We should request the Holy Spirit's power to keep us from sin, and we should say, "It is better to die than to sin; better to want than to defraud; better to hunger than to lie."—*Testimonies*, vol. 4, p. 495.

If this were my last day I would want to realize once again that God does not ask His children to do the impossible. Of course we can do the impossible through Christ's strength, but God does not ask us to do something that cannot be done. I would take courage, in the confident assurance that "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).



The

By Carrol Johnson Shewmake

# SECRET of a GOOD DAY

I'M A 'morning person'! It doesn't take an alarm clock to awaken me; all I need is the early morning light, a few chickens, and maybe a cat calling at the door. I like to go to my work briskly and orderly—with few interruptions.

Four children, two Siamese cats (and my husband and I, of course) live in the long green house at the crook of the road. When the sun first peeps over the mountain each morning only the old tomcat and I are up and ready to greet him. Soon, though, the whole house is astir.

I waken Julie first; somehow it takes my daughter longer to get ready for school than it does the boys. Julie and Sheba, the prissy little pussy cat who shares her room, yawn and stretch and yawn and stretch! I know this is only the beginning of a long-drawn-out process, so I cheerily bid them good morning and go to the next room.

Tom and Paul are soon awake and started on the day. They have chickens to feed, their gocart to look at, and a million important boy things to do.

I have woman things to do—three lunches to make (our number one son is away at boarding school this year, so that cuts out one lunch), breakfast to prepare, and all the little things a woman likes to get done before breakfast.

Usually the morning is pretty smooth—only a few minor differences of opinion that I'm called upon to help settle.

But this morning it was bedlam! The lunches were made, and we were in the family room for worship by

the time I decided I knew who was the root of this trouble. Number two son, Paul, must surely have gotten up on the wrong side of the bed. His sullen little face did not brighten the worship time or the breakfast table.

## Paul Unhappy

"I'm not hungry," Paul said, and I was sure he really wasn't. I decided that breakfast would taste much better if Paul were somewhere else.

"Please go to my room, Paul," I commanded. In a storm of tears Paul departed. I could plainly see that he was in no mood for school and some-



A. DEVANEY

Whatever the time of day, an exchange of affection with mother brightens the outlook.

thing must be done before teacher was faced with the problem. Hastily I excused myself from the breakfast table and followed my son to the bedroom.

I was completely baffled as I faced the tearful, belligerent child.

Was he sick? Was he simply disobedient and willful? Should I spank him?

"Dear God," I prayed, "You have promised wisdom; I need it now. Help me to help my son. Amen."

"Paul," I asked, "is something bothering you? Don't you have all of your schoolwork done?"

"It's those Beatitudes, Mommy; we're going to have a test today, and I'm not sure whether I know them all." How Paul wept! His problem was so big to him!

"Well," I assured him crisply, "crying won't help. Come, here's my Bible; let's learn them."

We sat together on my cedar chest, my little blond-headed son and I, and read the Beatitudes from the Bible.

Suddenly Paul burst into tears again.

"I can't even understand what it means; how can I remember the words?" Paul's quavering voice had a hopeless sound.

"Paul, dear," I said, "here, let me explain it to you." Quickly I explained the Beatitudes in childlike words. Paul listened carefully, and again we read the Bible verses. Soon he could repeat them nearly perfectly.

Meanwhile the clock was ticking away, and I knew that our time was almost gone. Together Paul and I knelt and asked God to help him with his schoolwork and to help him be sweet and kind.

As we arose daddy called, "Time to leave for school. Hurry now!" No time even to wash Paul's tear-stained face, I thought. I gave him a quick kiss and hug and hurried to see that no lunches were left, that everyone had his jacket, and to kiss Tom and Julie good-by.

## Survey of Disorder

When the door slammed shut I surveyed the living room, dining room, and kitchen. Newspapers on the floor, two books on the couch, food and dirty dishes on the table and drainboard, crumbs on the floor

—I remembered my unmade bed in the bedroom, the scattered towels in the bathroom.

Usually I managed to have everything in order by the time the children left for school, and I could immediately begin the major items, such as washing, ironing, or sewing. I felt today that somehow things had been taken from my hands! Soon, though, the house was in order again, and I worked briskly on through the day.

I parked the old red station wagon in front of the school at exactly three o'clock. The school doors burst open and children poured forth. Paul and Tom piled into the back seat along with books, mitts, balls, marbles, jackets, and papers. Julie tossed her sweater in the front seat and then climbed in.

"Oh, I had a good day," she said to me with a smile. "I got a hundred in spelling and arithmetic and I got to be monitor!"

"It was a good day for me, too," Tom said from the back seat. "I made three runs and one home run!"

I held my breath as I waited for Paul's remark. With such a bad start he most likely had a horrible day.

"It was the nicest day I've had all year," Paul said softly, adding, "It always is when I have a talk with mommy in the morning!"

A talk with mommy in the morning! and I had been practically scolding him! Perhaps if I always took the time for a nice long talk with my Father in the morning I would have the time and the wisdom for the right talk with my children in the morning!

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## On Keeping House

IN OCTOBER



By Carolyn E. Keeler

THE woods are aflame, and there is a blue haze on the hills. The nights are crisp and beautiful, and the days are full of happy chores. We must garner in all the good things from the garden. Frosts come in September usually in these Pennsylvania valleys, so usually potatoes are the only things to be harvested into the cellars in October.

We went up to our home in the Finger Lakes area of New York to harvest our bumper crop of grapes. Of course, our vineyard is very small, but the vines were loaded. This was the year to have a heavy crop of apples, but the Northern Spies must have been affected by a late frost last

spring, as also the deliciously sweet Seckel pears, for there were few Spies and no pears this year.

In August we were happy to have our two grandsons, Dennis and Andy, make us a visit. Also we attended the camp meeting for western Pennsylvania, held in Somerset in a beautiful grove of tall trees with green grass all around. We had a tent and camped in the tent-trailer section. We were happy to meet old friends and make many new ones—some who are readers of this column. The messages in sermon and song were helpful and inspiring.

I especially loved the stories of God's care over His people in time of depression when a gallon of gas lasted one of our workers for quite a few days. And the story of the sister in the Peace River country of Canada, who was ill and could not get up, and the temperature was way down, and there was no wood in the house and no fire. In answer to her prayer God sent an angel to minister to her needs. He brought in armfuls of wood and built a fire for her, and she was healed.

How many of us during our lives have had angel visitors and did not know it? But I do know that heaven may be very near to us as we go about our daily duties. We may be conscious of God's nearness and His blessing.

Let us include prunes in many of our recipes. They can be used in cakes and pastries, stewed to serve with cereals, and may be put in salads and spreads. For a good spread for toast add some grated orange rind to mashed prunes that have been made plump. These would be good on waffles, too. Here is a recipe for prune soufflé from the United States Department of Agriculture:

- 3 tablespoons butter or margarine
- 3 tablespoons flour
- 1 cup milk

- 1 cup prune purée (mash cooked pitted prunes through a sieve)
- 2 teaspoons lemon rind, grated
- ¼ cup lemon juice
- ½ cup sugar
- ¼ teaspoon salt
- 4 eggs, separated.

Melt butter, and blend in flour and salt. Gradually add milk, and cook until it thickens, stirring constantly. Beat egg yolks, and add milk mixture, stirring constantly. Add prune purée, sugar, lemon rind, and lemon juice, and mix well. Beat egg whites until stiff, then fold into prune mixture. Pour into buttered casserole and set dish in a pan of hot water one inch deep. Bake in 350° F. oven 1½ hours. Serve prune soufflé hot, with lemon sauce. Serves 6 to 8.

We often see carrots served with peas or string beans, but carrots with cauliflower make an attractive, as well as nutritious, dish. And cauliflower is at its best now, and quite reasonable in price. For this dish, recommended by the USDA, use a two-pound head of cauliflower. Trim off the leaves, but leave the head whole. Then use 8 medium-sized carrots, scraped and cut into thin slices, ½ stick butter or margarine, and 2 tablespoons chopped parsley. Cook the vegetables separately in saucepans. Cover them with salted water and bring to boil.

Cover pan, reduce heat, and simmer until vegetables are crisply tender. Allow 15 minutes for carrots and 25 minutes for the cauliflower. Drain vegetables. Season carrots with half of the butter or margarine. Place half the carrots on serving platter, top with cauliflower, and then surround cauliflower with remaining carrots.

Combine remaining butter with parsley and nutmeg (they suggest ¼ teaspoon nutmeg, but you may wish to use some other seasoning) and drizzle this mixture over both vegetables. Serve hot. Makes 6 to 8 servings.

## "Mother, I'm Home"

By RUTH DYBDAHL

"Mother, I'm home." The cry goes up around the world, morning, noon, and night, And mother welcomes her returning children with a sigh of great delight.

The busy time for her has come, the hustle and the fuss;

A thousand demands spring forth beside the usual daily rush.

"I got top grade at school in the test I had today."

"I need your help in preparing a speech I have to say."

"Mother, I love you. I made this all for you."

The little one gives a picture still gleaming wet with glue.

How mother's heart leaps up as she hears them say once more,

"Mother, I'm home," as each comes through the door.

The years go by so fast, and soon the house is hushed and still;

Mother longs for the voices that once there used to be.

But think of the joy that never will be surpassed

When she hears, "Mother, I'm home," in the heavenly home at last.



## Don't Follow the Crowd

In his popular, well-written volume *I Love Books*, John D. Snider tells a story drawn from his childhood on the farm. When he was a boy one of his tasks was to feed the pigs. Full of mischief, he sometimes heated the swill almost to the boiling point before pouring it into the feeding trough. The pigs, attracted by the sharp odor, would head for the food as fast as their legs could carry them. The first to arrive would plunge his snout into the hot swill with a vengeance, apparently determined to eat the entire supply singlehanded.

What a surprise! As if propelled by a rocket, he would rush away from the blazing swill, squealing in pain. The other pigs would promptly press in and, like their companion, bury their snouts in the swill almost up to their eyes. Who said it was hot! They would believe it only after they had tested the temperature for themselves! And so they learned "the hard way." Apparently unable to profit from the experience of others, one pig after another would burn his snout, squeal, pirouette, and flee in dismay.

The irrational conduct of pigs, while ridiculous, is at least excusable. Bereft of reason, and lacking an IQ above the subbasement level, these hapless creatures are probably doing the best they can with their limited mental resources. But what shall we say of human beings who, though endowed with the powers of observation, will, and reason, insist on making their own mistakes? They insist on burning themselves. They insist on experimenting with courses of conduct that thousands of years of human experience have proved to be disastrous.

### Three Evils

For example, in the long history of the human race has liquor ever been a social blessing? On the contrary, it has been a curse. Yet even many professed Christians pour alcohol into their bodies, slowing their reflexes, removing their inhibitions, and perverting their judgment. Disgusting conduct, automobile accidents, and broken homes are a few of the tragic results. Yet millions eagerly rush to sample the "hot swill" for themselves, ignoring the sad effects suffered by their fellows.

And tobacco. Who ever has been benefited by tobacco? Like alcohol, it is a destroyer. It contributes to a variety of malfunctions in the human system, and increasingly is being pinpointed as the major cause for the rising toll of deaths from lung cancer. Moreover, it robs its user of money that might be invested in a dozen worth-while ways. But do tobacco sales decrease year by year? No, they rise, for millions of young people, ignoring the unhappy experience of their companions, eagerly press in to get burned for themselves.

And consider the current epidemic of immorality. God's moral law, issued amidst the thunders of Sinai, proclaims, "Thou shalt not commit adultery." In mercy and love God prohibits that which He knows will inevitably bring ruin and remorse. He forbids that which will create anxiety, destroy spirituality, and shake the foundations of society. But men and women refuse to listen. They demand the right to play with fire, ignoring the people all around them who are wailing in agony from being burned.

Perhaps it is not intelligence men lack. Perhaps they

see clearly the dangers of various evils, but simply do not have the strength of character, the will power, and the moral courage to conquer temptation and renounce hurtful habits.

We grant that no human being can successfully resist sin in his own power. But God has promised adequate divine strength to all who discern the pathway of righteousness and desire to walk in it. "Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them."—*Selected Messages*, book 1, p. 409. Christ withstood Satan's fierce temptations in the wilderness "through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God."—*Ibid.*

Yes, it is possible for man to avoid the foolish mistakes and sins of those about him. It is possible for him to break every evil habit. It is possible for him to keep the Ten Commandments.

### Human and Divine Power

But God will not save us against our will. We must commit ourselves unreservedly to the task of living pure, noble, upright lives. We must put forth an effort. We must use every human energy that we can muster. "Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. And then, through the victory that it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint heir with Jesus Christ. . . . Man must do *his* part; he must be victor on his own account, through the strength and grace that Christ gives him. Man must be a co-worker with Christ in the labor of overcoming, and then he will be partaker with Christ of His glory."—*Testimonies*, vol. 4, pp. 32, 33.

To the Romans the apostle Paul said: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). In the days of early Christianity the pressures to conform to the world were great. They are great today. To possess the mind of Christ was what the early Christians needed. It is what we need today if we are to obey God's command: "Thou shalt not follow a multitude to do evil" (Ex. 23:2).

K. H. W.

## A Prayer

Dear heavenly Father: We thank Thee for all the blessings that Thou dost shower upon us daily. Above all, we thank Thee for Jesus, our perfect Pattern, who, though surrounded by wickedness in Nazareth, lived a pure and holy life. As we live today, and every day, give us power not only to look "unto Jesus the author and finisher of our faith" but to live as He lived. May we not, like brute creatures, imitate the foolish actions of our fellows, but may we live like sons and daughters of God, each day becoming more like Jesus. We pray this in the all-powerful name of Christ. Amen.

# Reports From Far and Near

## Operation Corazón in South America

By James J. Aitken, President  
South American Division

These days we hear much about heart operations. Learned and well-trained surgeons are now able to repair a beating heart, restoring life to many who otherwise would be condemned to death. What a marvelous advance in medical science!

Here in South America we have a heart operation on a very grand scale. We call it Operación Corazón Sudamericana. The aim of this project is to enter the very heart of the continent, repair the breaches made by sin, and set the life-giving blood of the gospel flowing through the many veins and arteries of its unentered territory.

This program of penetration, which is now under way, seems big, but in reality it is very small in relation to the terrific challenge of the large and vast areas that have never been touched and which are still awaiting the gospel message.

The command of Jesus to His disciples was "Go ye therefore," and the apostle Paul reminded the early Christians to heed the command of the Lord: "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13:47). Then he reminds us that going forward means

entering new territory: "Yea, so have I strived to preach the gospel, not where Christ was named" (Rom. 15:20).

This is the challenge that we are seeking to meet with God's help in South America. New fields and new possibilities of growth are opening before our very eyes. I would like to mention six of these at this time.

First, I think of our new mission station air base near Pucallpa, Peru, on the headwaters of the Amazon. As a result of this base of operation and our missionaries flying out with the *Fernando Stahl*, important outposts in the jungle have been established. This is truly bringing light to those who sit in darkness. It was a great act of faith to set up this entire program, but God has blessed, and many souls will come to a knowledge of the truth because of it.

In Ecuador where I have just visited with our division building engineer, David Hensel, we saw a bulldozer clearing the jungle for the campus of the new Ecuador Training College. More than one million square meters of land are being opened up for this project. The farm land is very rich and is situated in the very heart of the famous Ecuadorian banana and pineapple belt.

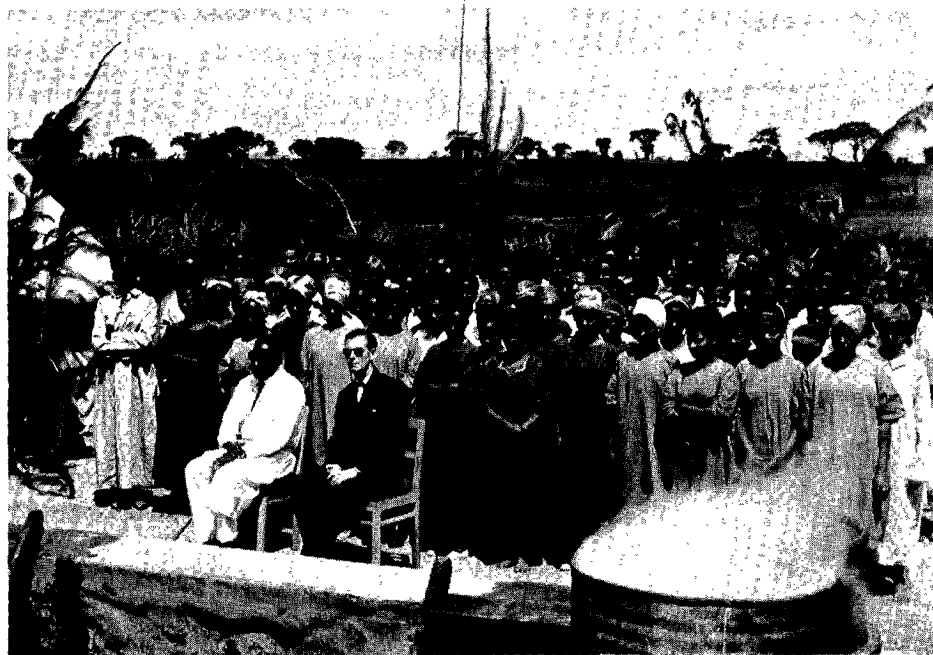
In Manaus at the heart of the Amazon in Brazil, Robert Habenicht is opening up 25,000 acres of land that have been deeded to us by the government for a simple Adventist agricultural school for the training of our laymen in the carrying forward of the message.

At Belém on the mouth of the Amazon the jungle is being cleared for our first boarding academy. This is only 12 kilometers from the city of Belém and promises to be a great blessing for the education of our youth in the North Brazil Union.

At Itaquara in the state of Bahía, some 350 kilometers inland from Salvador, the government has just deeded us 10,000 acres of land for an Adventist agricultural development. This is to help the poor of northeast Brazil to be able to make a living in this fertile farming area and at the same time learn the message of salvation and the Advent hope.

Last but not least, we have responded to the call of more than 1,000 families in southern Paraguay who have requested medical help. The jungle has been cut away near the city of Encarnación, and a new Seventh-day Adventist medical institution has arisen at Hohenau. The buildings have been built by those not of our faith, so eager are they to have the hospital in their territory. The biggest share of the land also was donated by friends who desire the help of Seventh-day Adventists. Already 40 people a day are attending this clinic and seeking spiritual, as well as medical, help. In this way a great new center of light has been opened in an area where we have never before preached the gospel message.

(Continued on page 16)



### Large Baptism at Ethiopian Adventist College

On June 12, 90 candidates were baptized at Ethiopian Adventist college, Addis Ababa. The candidates were from the secondary as well as elementary school, and also from the basic schools conducted by the students in nearby villages. Many of the faculty members have been busy during the entire school year giving instruction in the baptismal classes, which were conducted in three languages—English, Amharic, and Galinga.

The blind district pastor, Teklehaimanot, and O. Bjerkan, principal of the college, were in charge of the campaign.

Water for the baptism was supplied from a well about 400 feet deep, hence was very cold. Warm water (note steam from barrel) had to be added.

OLE-CHR. BJERKAN



**Above:** First world air base for Seventh-day Adventist missions operations near Pucallpa, Peru.

**Upper right:** Site of the SDA agricultural school near Manaus, Brazil.

**Right:** Planning for establishment of new SDA agricultural school. Left to right: James J. Aitken, president of South American Division; D. R. Hensel, engineer, South American Division; and Robert Habenicht, educational secretary

and development director, Adventist agricultural school.

**Below:** Bulldozing the clearing for new Ecuador SDA training college near Santo Domingo, Ecuador. Left to right: Eberhardt; local lay brother; James J. Aitken, president of the South American Division; David R. Hensel, engineer of the South American Division; and D. R. Christman, president of the Inca Union.

**Below right:** Pastor James J. Aitken and Pilot Clyde Peters at Pucallpa Air Base.



This is just the beginning of the great Operación Corazón Sudamericana.

We have not forgotten the teeming cities of the coastlands of South America. Great evangelistic efforts are being held in the large, as well as the smaller, cities all over the division, but the forgotten and often-neglected interior regions also must somehow be made aware of the soon coming of Jesus.

We are determined to heed the command and go forward before the hour of opportunity is past.

## Northern European Division Educational Convention

By Erwin E. Roenfelt, *President Northern European Division*

The educational convention of the Northern European Division for the current quadrennium was held July 16-24 on the

campus of Tyrifjord Hoyere Skole, our Norwegian Junior College. This school is located near a small village named Royse, about 35 miles from the city of Oslo, Norway. It is on the shore of one of the hundreds of magnificent fiords that make the long coast line of Norway so romantic and picturesque.

Hills and mountains, the higher ones mantled in snow despite the summer sun, surround this fiord and unite in maintaining a constant calm on its waters. Small farms and little villages are nestled among the slopes. The lush green of the grass, the bright hues of the flowers, and the soft foliage of the trees that grow naturally in profusion unite in adding charm to the inspiring scene.

The delightful view with its kaleidoscopic changes caused by the sun as it moves across the heavens during the long days (the days in Norway at this time of the year are exceedingly long because of its northern location) charmed the convention delegates. Early and late and at every



Dr. Henning Karstrom receiving congratulations from Dr. T. S. Geraty (left) upon receipt of the Medallion of Merit. Mrs. Rochelle Kilgore of Atlantic Union College looks on. The presentation was made during the Northern European educational convention held at our Norwegian Junior College.

## Andrews University Tour of Reformation Lands

The ruins on the top of the mountain mark the place in southern France where in 1245 more than 200 Albigenses lost their lives in the flaming destruction of their last stronghold, the Castle of Montségur.

In the foreground is the group that visited major points of historical interest involving the Reformation in Europe, during June and July under the direction of Daniel Walther, professor of church history at Andrews University.

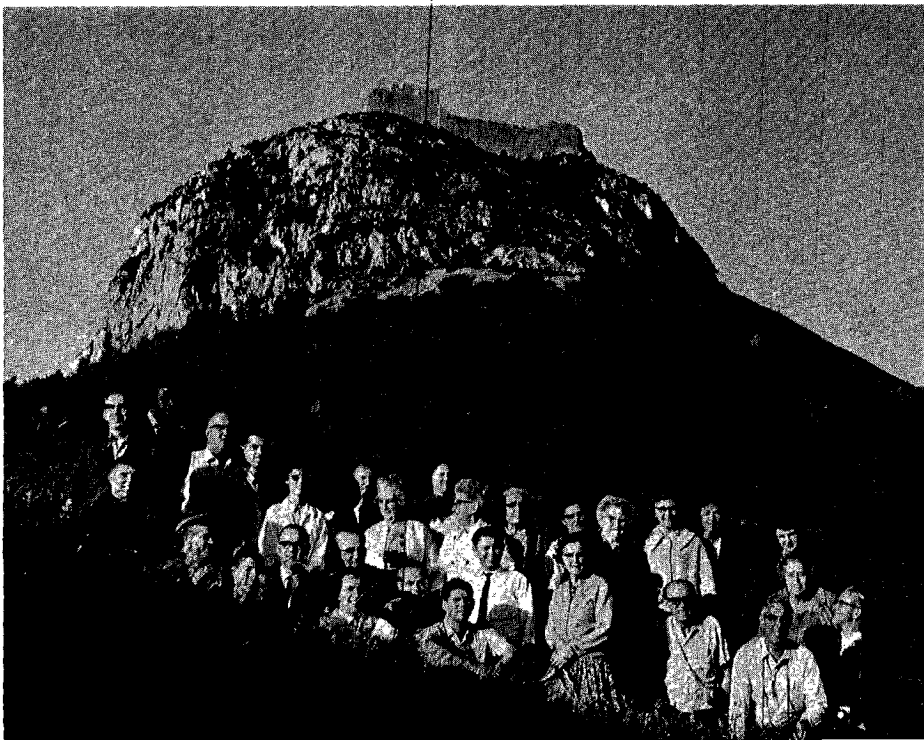
As a result of seven months of negotiation, the group was permitted to enter East Germany, where local church members said it was the largest group of Americans seen in some East German cities in several years.

Leaving New York City on June 13, the group visited the Huguenot Library in Paris, climbed the Tower of Constance at Aigues-Mortes in southern France where Marie Durand was imprisoned for her faith for 38 years, walked through the catacombs south of Rome, and crawled into the cave near Torre Pellice where 300 Waldenses were betrayed and massacred.

Several ministers in the group stood in John Calvin's pulpit in the Cathedral church at Geneva and in Zwingli's church in Zürich.

Then the group crossed through the iron curtain at Eisenach to visit the little room in Wartburg Castle where in 1522 Martin Luther translated the New Testament into German. Two days later they climaxed their trip at Wittenberg where, by nailing the 95 theses to the door of the Castle church, Luther triggered the great Reformation.

LAWRENCE MAXWELL, *Editor, Guide*



break in the day's program many could be seen standing or sitting, singly and in groups, silently absorbing the beauty and magnificence of the scene. Many who have traveled extensively expressed the opinion that few, if any, of our institutions anywhere in the world are as delightfully located as is the Tyrifjord school.

The attendance at this convention exceeded by far that of any previous meeting of this kind in this division. The regular delegates coming from every section of the division numbered about 180. From day to day many other persons interested in our educational work and employed either by the denomination or in state and public schools swelled the number. Many of the delegates and visitors brought their wives and children with them, with the result that the accommodations of the school were taxed to the limit and beyond. Fortunately, some of those who attended were able to find accommodations in the homes of some of our people living nearby.

Present at the convention were a number of educators and other leaders of note who out of their experience made a valuable contribution to its program of work. T. S. Geraty, H. G. Coffin, W. D. Eva, and T. Lucas were present from the General Conference. W. M. Landeen of La Sierra College and Mrs. R. Kilgore of Atlantic Union College were special guests. Columbia Union College with which Newbold, our division college, is affiliated, was represented by W. H. Beaven and Eunice Rozema; and V. E. Garber was present from Andrews University.

The Northern European Division was represented by several delegates. B. B. Beach, the division educational secretary, played the leading and most important role in the meetings. During many weeks prior to the convention opening, the planning and preparation for it rested largely, if not wholly, upon him. Then during the convention itself, he worked early and



late. Its success was in great measure owing to his energetic, concentrated, and devoted planning and guidance.

The proceedings of each day began with an early breakfast, which was immediately followed by a devotional period of 45 minutes during which instructive, stirring, and heart-searching messages were presented and earnest prayers were offered. Two convention sessions then occupied the rest of the morning. In these sessions assigned subjects were presented by appointed speakers. Each presentation was reviewed and summarized by an assigned commentator and then opened for discussion by the general assembly. The numerous questions and comments from the floor were evidence of the delegates' keen interest in the subject presented and under discussion.

Section and committee meetings occupied each afternoon. In these, concentrated study was given to a wide range of subjects having to do with the philosophy of education, such as the teacher's presentation of his subject, classroom techniques, and controversial issues in modern education. These meetings enthusiastically entered into by those who attended each section, proved most challenging and helpful.

The morning services of the two Sabbaths of the convention were occasions of praise and thanksgiving to God for His blessings and the joys of service, but also of earnest meditation, self-examination, firm resolve, and fuller consecration. In response to an appeal, the whole assembly arose in a pledge to God of a dedication that would know no measure and that

would result in God's making full use of us in the speedy finishing of the work that He has committed to us in these closing days of time.

Reference must be made to the music of the convention. It was evident that among Adventist workers there is much musical talent, for throughout its proceedings we were thrilled, uplifted, and inspired by the musical numbers that were presented. Space will not permit personal mention of those who so wonderfully inspired us with their musical talent, but I cannot refrain from mentioning J. H. Jonsson of the Iceland school who enraptured us all especially with his singing of Frances Allitsen's "The Lord Is My Light." It appeared when he sang this song that the light and glory of God filled the place in which we were assembled and that our hearts were aglow with His resplendent glory.

Many teachers in this division have given long and meritorious service in the education and training of our children and youth. This fact was vividly brought to the attention of the assembly when in one of the general meetings awards for service were presented to 52 teachers. Twenty of these teachers received the pin of recognition for having given from 10 to 15 years of service, 17 from 15 to 20 years, seven from 20 to 25 years, four from 25 to 30 years, and four for 30 years and more.

Dr. H. Karstrom was granted the Medal of Merit, the first to be awarded to any of our teachers in Europe. Before Dr. Karstrom entered denominational service he was engaged in educational and re-

search work in Finland where his work gained for him national recognition and acclaim. He might have continued in non-denominational educational work but instead he chose to enter the work of the church.

He first served as president of the Finland junior college and seminary. At present he is the president of the Swedish junior college and seminary.

The teachers have now returned to their homes and their work, but we believe that the days ahead will give continued proof of the worth-whileness of this educational convention.

## Andrews University Extension School in Indonesia

By R. L. Odom, *Research Consultant General Conference*

According to native folklore, when God made the continents He threw much of the leftover material helter-skelter into the equatorial waters of the Pacific Ocean and thereby formed the 7,900 islands that are Indonesia. This new republic, whose independence from the Netherlands dates from August 17, 1945, has an area of 746,511 square miles—approximately four times that of Japan. It stretches 3,000 miles east and west along the equator. If laid upon the United States of America, it would extend from Oregon to North Carolina, with a width of 1,250 miles from north to south.



### TV at Alberta Camp Meeting

Outside or inside, the CHCA-TV crew caught the spirit of the Alberta camp meeting, held on the grounds of Canadian Union College. Here the cameraman and two of the engineers watch production manager Wendell Wilks as he passes the mike to Philip Moores (right), president of the Alberta Conference. Television was used eight hours a day for eight days to bring the blessings of camp meeting to viewers throughout central Alberta, from Banff to the Saskatchewan border.

JACK MARTZ, *Departmental Secretary Alberta Conference*



### Examination at Marienhoehe Seminary

Thirty-four senior students at our Marienhoehe Seminary, Darmstadt, West Germany, took their government-administered examination this spring. All were successful. Twenty-nine are shown in the picture. Four were baptized soon after their oral examination. Most of the other students are Adventists. Third row, second from right: F. Ewert, the government representative who administered the examination. The success of our students indicates that the Seminary is providing an education at least equal to that offered by the public schools.

E. MAYER, *Principal, Seminar Marienhoehe*



## Korean Union College Library Expansion

The new Korean Union College library, designed for a capacity of 40,000 books, currently houses 7,300 volumes. It is hoped that the Sixtieth Anniversary College Development Program will greatly increase this number. Board Chairman C. A. Williams (center) is examining some of the first campaign donations with R. E. Klimes, college president (third from left) and other college and union representatives.

JANE RITONEN HALEY

Some of the islands of Indonesia are large. Sumatra, which comprises nearly 25 per cent of the total area of the nation, is about the size of California. Kalimantan, formerly known as Dutch Borneo, is bigger than Japan.

Djakarta, a Javanese seaport previously known as Batavia, is the capital of Indonesia. The island of Java, comprising only 7 per cent of the nation's total land area, is the home of about 65 per cent of the country's population. With 1,058 inhabitants per square mile, Java is the most densely populated region on earth.

Up in the mountains of central Java and two degrees south of the equator is our Indonesian Union College, ten miles from the city of Bandung. There, from May 28 to July 20, was held the second Extension School conducted in the Orient by Andrews University in 1965. A total of 218 students—most of them Seventh-day Adventist ministers, teachers, and departmental workers—were enrolled in the four courses given by Wilber Alexander, Boyd E. Olson, Paul H. Eldridge, and Robert L. Odom as guest instructors. The subjects studied were "Righteousness by Faith," the "Atonement and the Sanctuary," the "History of the Sabbath and the Sunday," and "Methods in Evangelism and Pastoral Ministry."

### Everybody Smiles

Indonesians, now numbering 105 million, are a friendly people. Louis Fischer, a former New York Times correspondent, has remarked in his book *The Story of Indonesia* that he saw more human teeth in Indonesia than in any other country he had visited. His explanation

for this is that nearly everybody smiles in Indonesia. Though Indonesian Malay is the language of the nation in general, more than 300 other widely differing tongues and dialects are spoken throughout the many islands of the nation.

The 385 Seventh-day Adventist churches in Indonesia have a total membership of nearly 27,000 about evenly divided between the East and West Indonesian union missions. One college and another being established, six academies (or high schools), 185 church schools, and a state-recognized nursing school provide education for Seventh-day Adventist youth in Indonesia.

A hospital staffed with able physicians and trained nurses renders a much-appreciated medical service to Bandung's 3 million inhabitants. Physicians and nurses in other parts of the country are letting their light shine. A well-equipped publishing house and 190 colporteurs are disseminating sacred truth by means of the printed page. The 180 ordained ministers and a large number of licensed ministers and Bible instructors are leading out in evangelism and pastoral work throughout the country.

In the little corner that forms the northeastern tip of the big island of the Celebes there are more than 12,000 Seventh-day Adventists. This is the largest concentration of Adventists per square mile in the Far Eastern Division. Our work there began a little more than 30 years ago.

An engineer, formerly a Moslem but now a Seventh-day Adventist layman, has won 175 other Moslems to the truth. Recently 53 Moslems won by him were baptized at one time. Another man, also a former Moslem and a military police-

man, has brought 14 other Moslems into the truth. In West Irian, a region of approximately 160,000 square miles formerly known as Dutch New Guinea, live a million people, most of whom are Papuans whose religion is animistic paganism. We now have among them six churches, with a membership of over 400. Several young men from that region attended the Extension School.

## Indonesian Union College an Ideal Place to Study

As the students and teachers in the Extension School studied God's love and purposes for the children of men, and how to share with others the knowledge thus gained from Holy Writ, their hearts were warmed and thrilled. Its natural surroundings make the campus of Indonesian Union College an ideal place for such study. Both the Big Dipper and the Southern Cross gleamed down from a clear sky at night, and during the daytime the sun smiled brightly upon the vast green crazy-quilt landscape of irrigated rice paddies in the valley below and on the slopes of the encircling ring of mountains beyond.

We have reason to hope for great things in the future in the work of God in Indonesia. During the first quarter of 1965 more than 1,300 persons were baptized in Indonesia, exceeding the number reported for the same period in any previous year. With this report we heard stories of miraculous workings of the Lord upon sinful hearts, and accounts of personal heroism on the part of His instrumentalities. The Extension School has been a great boon to our gospel workers in Indonesia, and they have rededicated themselves to the work of carrying the gospel of Christ to every Indonesian town and village, for about 90 per cent of the nation's population live in rural communities.

## Queenslanders Thrill to the Saga of Pitcairn

By M. M. Stewart  
Public Relations Secretary  
Queensland Conference

More than 12,000 Queenslanders in towns and cities from Biloela to Brisbane have thrilled to the saga of the Pitcairn Islanders during recent months.

The public relations department of the Queensland Conference has shown the film *Sequel to the Mutiny on the Bounty* at district fairs in six of the major centers in the state. The film has attracted folks into a small tent, at the rate of more than 1,000 a day.

The entrancing story of that miracle of transforming grace which changed whisky-distilling murderers into loving and lovable Christians proved irresistible to multitudes of fair patrons. The round of exhibits in the 24-foot-square tent began at Toowoomba in April and ended at Redcliffe near Brisbane during July.

Among the 12,000 who viewed the film were people from all walks of life, including schoolboys, side-show attendants, and professional men. Thousands signi-



## Ordinations in Sierra Leone and Nigeria, West Africa

On Sabbath afternoon during the Sierra Leone Mission constituency meeting, D. A. Follah and R. E. Hulbert were ordained to the gospel ministry. Brother Follah is an evangelist and district leader. Brother Hulbert is an evangelist in Freetown and Bible teacher at Peninsula Secondary School.

Welcoming Elder Follah into the ranks of the ordained ministry is the writer (second from right). Behind the writer is M. T. Battle, home missionary secretary of the West African Union. Others in the picture are (from left): J. A. Hyde, medical secretary of the Northern European Division; B. S. Christensen, president of the

Sierra Leone Mission; and Elder Hulbert, ordained with Elder Follah.

Two pastors were ordained at a recent district meeting in Ibadan, West Nigeria. They are, together with their wives, from left: J. O. Adewusi, evangelist, and G. A. Salademi, chaplain, Ile-Ife Hospital. The charge was given by the writer and the ordination prayer was offered by J. M. A. Adeoye, Voice of Prophecy and TV secretary of the Union. J. A. Adeogun, president of the West Nigerian Mission, gave the welcome.

TH. KRISTENSEN, *President*  
West African Union

fied appreciation for what they saw and many hundreds gave verbal expression of their delight. Tangible evidence of the appreciation was evidenced in the goodwill gifts amounting to more than £80.

A copy of *A Quick Look at Seventh-day Adventists* or other suitable literature was placed in the hand of every person leaving the tent after each of the 230 screenings of the film, thus giving all who attended an opportunity to further study our beliefs and practices and enroll for a Bible correspondence course.

This excellent film, with its well-chosen commentary, powerfully conveys a fivefold message: the might of the Bible, the transforming power of God's love, the benefits of temperance and abstinence from tobacco and alcohol, the joys of Sabbathkeeping and church attendance, and

the benefit to the individual and the community of being a true Seventh-day Adventist.

Nicely blending with the surroundings yet retaining strength and dignity, the attractive front to our tent was enticing to young and old alike. We observed that the youth were particularly drawn and charmed by the evident transformation of the sons of the ex-murderer, Christian by name, and now Christian by nature.

This is our day of opportunity for reaching the masses "where they are." Many who would never attend a Seventh-day Adventist church or other type of mission can be reached easily through means of fair exhibits. We know of no other means of evangelism that will draw so many people into personal contact at so little cost.

The striking front to the small tent which has proved irresistible to 12,000 Queenslanders in recent months at district fairs. Standing at the entrance are (left to right): M. M. Stewart, conference public relations secretary; B. Watson, Gympie church elder; and E. Bartlett, pastor of the Gympie church.

## Progress in Troubled Southeast Asia

By E. A. Brodeur, *Publishing Secretary*  
Far Eastern Division

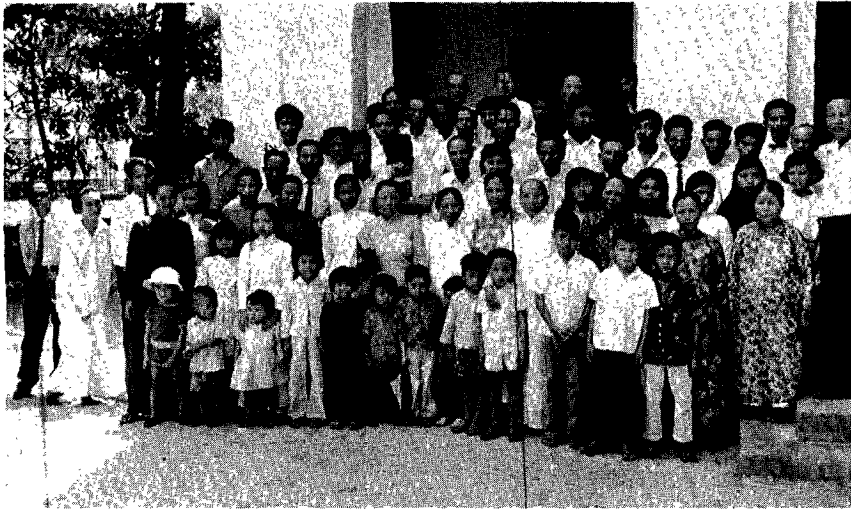
Last week I made a trip throughout the Southeast Asia Union with V. L. Bretsch, the new union publishing department secretary. The purpose of our trip was to meet with the publishing department secretaries of the local missions, and with as many literature evangelists as possible.

Our first stop was at Bangkok in the Thailand Mission. We were met at the airport by Ernest Pender, manager of our Thailand Publishing House. In the two years since the opening of this plant, Brother Pender has developed a very efficient program and added a number of pieces of needed equipment.

While in Bangkok, Palmer Wick, president of the Thailand Mission, handed us a letter just received from a young man in Vientiane, Laos, who wanted to begin canvassing in Vientiane. We had previously thought of trying to go into Laos to survey the prospects of reopening our literature program in that country. All organized work in Laos ceased with the evacuation of the Richard Hall family in 1962. This letter added urgency to our feelings, and we secured a visa for Laos and started out for Vientiane.

We arrived in the late afternoon and were quite surprised at the apparent prosperity of the city. Automobiles and motor scooters were everywhere. The shops were filled with merchandise, and Indian merchants verified that business is good.

Before leaving Bangkok we were told that a former literature evangelist from Cambodia, Brother Seng, was now operating an import business in Vientiane.



Left: Church members of the Danang, Vietnam, church. The first row of men are all literature evangelists. Right: Some of the 60 persons who attend Sabbath school each week in Vientiane, Laos.

The next morning we set out to locate this Adventist brother. After a few inquiries we found the shop and Brother Seng and his family. He was surprised but happy to see me, for we had not seen each other for years.

As we talked with Brother Seng we discovered that there are three other Seventh-day Adventist families in Vientiane. We were quite surprised to learn that 60 people gather each week in Brother Seng's shop for Sabbath school. We asked whether it would be possible to get word to these people and have a meeting at eleven-thirty that morning, since we were leaving that afternoon for Saigon. Brother Seng said that he would send his son to notify the people.

We returned at eleven-thirty and found a nice group assembled. Some were unable to come on short notice, but we were happy to meet with those who came. All had Bibles and hymnals that gave evidence of much use. We encouraged our brethren to be faithful though isolated as they are. As they responded we were deeply touched when they said, "We pray every day that the Lord will send us a pastor and a teacher. We do not send our children to school, because they would have to attend classes on the Sabbath day."

As we left Vientiane we thanked the Lord for guiding us to Laos. We had received a blessing by worshiping with some of our people and arranging for the literature work to start again in that isolated part of the Lord's vineyard.

Our flight to Saigon was late arriving, but we were met by Ralph Neall, president of the Viet Nam Mission. Owing to tight security measures following the bombing of the Saigon airport, our Viet Nam Publishing House manager, Le Cong Giao, was unable to get into the airport area.

The following day we conducted a rally for the literature evangelists in Saigon, with more than 30 in attendance. Another group of more than 20 are located in Cantho in the Mekong Delta area, south of Saigon.

First morning we left for Danang. All highways and train tracks to Danang have been cut off by the Viet Cong. Air travel is the only way into this city. Upon our

arrival we were met by our literature evangelists and the district pastor.

Danang is truly a vital spot in the defense of South Vietnam. Being only 65 miles south of the border of North Vietnam, it is exposed to constant harassment. All military buses have expanded metal over the windows. The restaurants all over town have expanded metal over the windows, the purpose being to keep hand grenades from being thrown through the windows.

As we met with our literature evangelists and church members Friday afternoon and Sabbath we were constantly reminded of the stepped-up activities of the war as jet fighters roared overhead. Our church is situated near the airport, and the Thunderchiefs, Phantoms, and Canberra bombers were taking off and landing throughout the day.

Sabbath afternoon we rejoiced with our brethren as our literature evangelists told of God's protection as they carry on their

work. Brother Truong Nga told how his home village of Quang Hue, 28 miles from Danang, was taken over by the Viet Cong. He was away from home canvassing when the Viet Cong took over the village. His wife and three children were in the village, and the Viet Cong would not let them leave. Brother Truong Nga wanted to go back to his village and try to get his wife and children out, but realized that if he did so he too would be unable to leave the village. Each day he prayed earnestly for his family, and after many weeks his wife and children were able to escape, but had to leave all their possessions behind.

Brother Truong Nga is a credentialed literature evangelist and a leading worker in the Viet Nam Mission. He has been a faithful worker for more than ten years. He and his family are now living in a very humble dwelling in Danang. He has lost his house and possessions, but not his zeal for God. At present he is giving Bible studies to three families in his neighborhood, and is starting a branch Sabbath school.

Although our literature evangelists are constantly exposed to kidnappings, bombings, and even death, they are continuing their work with dispatch. This year they have delivered more literature and have done more missionary work than in 1964.

We solicit the prayers of our Advent believers in behalf of our faithful Vietnamese literature evangelists, especially the 200 valiant soldiers of the cross who are spreading the Advent message through the printed page in the war-torn Danang area.



Brother and Sister Truong Nga of South Vietnam with one of their three children. Brother Nga is a credentialed literature evangelist.

*From Home Base  
to Front Line*

**Australasian Division**

Mr. and Mrs. Ian Johnston left Brisbane, Australia, August 1, to take up work at the Yani mission station, near Goroka, in the Central Highlands of New Guinea. As district director, Brother Johnston will

foster evangelism. Mrs. Johnston is a graduate nurse and will serve in the outpatient clinic at Yani and in caring for the small obstetrical hospital at the mission station.

**Pastor and Mrs. J. H. Newman** and their two children transferred from the Karalundi Aboriginal Mission in Western Australia to Bisiatabu, near Port Moresby in New Guinea, on August 3. Pastor Newman served many years in the mission field before returning to the homeland in 1958. He will be district director of the Bisiatabu district in the Coral Sea Union Mission.

**Mr. and Mrs. Ian Grice** sailed from Sydney, August 6, on the *Marconi*, en route to India. Brother Grice will serve as an accountant in the Southern Asia Division office.

**Pastor and Mrs. L. Howell**, on completing their furlough and returning August 6 to Samarai, New Guinea, commenced their thirty-fifth year of mission work. Pastor Howell has served in many areas of the Coral Sea Union Mission. At present he is president of the Eastern Papuan Mission with headquarters at Samarai, a small island on the eastern tip of New Guinea.

**Brother and Sister J. Mittleider** arrived in Sydney, Australia, from the United States the latter part of August, and left on August 31 to serve in the Coral Sea Union Mission. Brother Mittleider, who has retired from agricultural business in the United States, has undertaken to serve on a self-supporting basis for two years in the Australasian Division. He will supervise an agricultural program at the Kabiufa Adventist College at Goroka, in the Central Highlands of New Guinea, and will also give instruction and supervise agricultural work at the Sopas Hospital at Wabag.

#### North American Division

**Mrs. Dorita E. Lessard** left Boston, Massachusetts, August 10, returning after furlough for further service in Puerto Rico. Sister Lessard's maiden name was Dorita Esther Thomann. She is a teacher at Antillian College, Mayaguez.

**Dr. and Mrs. Benjamin A. LeDuc**, of Los Angeles, left New York City August 16 for Puerto Rico. Dr. LeDuc will do obstetrics-gynecology work at the Bella Vista Hospital in Mayaguez. Sister LeDuc's maiden name was Mona Rhae Slaybaugh.

**Mr. and Mrs. Arnt E. Krogstad** left San Francisco, California, August 25 for Singapore, returning from furlough. Brother Krogstad is to be assistant treasurer of the Far Eastern Division. He formerly served as secretary-treasurer of the Far Eastern Island Mission. Sister Krogstad's maiden name was Donna Joyce Wolfe.

**Elder and Mrs. A. J. Robbins** left Portland, Oregon, August 25, for Hong Kong, returning after furlough. Elder Robbins is president of the Hong Kong-Macao

Mission. Sister Robbins' maiden name was Ollie Mae Robertson.

**Irene Wakeham** left Los Angeles, California, August 25 for Manila, returning from furlough. She will resume her work as registrar and English teacher at Mountain View College at Malaybalay.

**Mr. and Mrs. Larry G. Sibley** left San Francisco August 27 for Guam, returning from furlough. Brother Sibley will continue as teacher in the Guam Mission Academy, and Sister Sibley in the elementary school. Sister Sibley's maiden name was Irene Hecox.

**Dr. Emma Hughes**, of Takoma Park, Maryland, left Baltimore, Maryland, August 30 for Madras, India. Dr. Hughes is to relieve for four months at Giffard Memorial Hospital, Nuzvid, while Dr. Elizabeth Hiscox is on furlough.

**Mr. and Mrs. Ronald C. Bottsford** and daughter left Miami, August 31, for Brazil. They are returning after furlough. Sister Bottsford's name before marriage was Beverly Jean Hegstad. Brother Bottsford will continue as a departmental secretary in the Bahia and Sergipe Mission.

**Dr. and Mrs. Cedric L. Hayden** and two children, of Antioch, California, left Miami, Florida, August 31, for Port-of-Spain, Trinidad. Prior to marriage, Sister Hayden's name was Marilyn Adele

Jaekel. Dr. Hayden will serve as a dentist in the Port-of-Spain Hospital and Clinic.

**Theo. Woodrow Cantrell** left New York City on August 31, for West Africa. The family are to follow later. Returning after a furlough, Brother Cantrell will take up work at the Adventist hospital at Ile-Ife, West Nigeria.

**Dr. and Mrs. Simon Elloway** and three children, of Portland, Oregon, left Miami, Florida, September 1, for Port-of-Spain, Trinidad. Sister Elloway's name before marriage was Ruth Ann VanBuskirk. Dr. Elloway is to serve as a physician in the Port-of-Spain Hospital and Clinic.

**Dr. and Mrs. Calmar Z. Nielsen** and three children, of Loma Linda, California, left Los Angeles, California, September 1, for Ethiopia. The maiden name of Sister Nielsen was Marion Irene Ask. Dr. Nielsen will connect with the Empress Zauditu Memorial Hospital in Addis Ababa as a physician.

**Mr. and Mrs. Roy L. Henrickson**, of Portland, Oregon, left Miami, Florida, September 2, for Kingston, Jamaica. Brother and Sister Henrickson served in the Southern Asia Division approximately ten years, having returned to the homeland in 1963. Sister Henrickson's name before marriage was Jewell Hatcher. Brother Henrickson will be business manager of Andrews Memorial Hospital.

W. R. BEACH

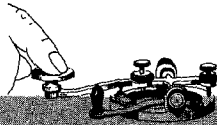


### Lay Congress in Colombia

A laymen's congress attended by about 500 persons was held recently in Alto Magdalena, Colombia. Among those leading out in the congress were A. A. Esteb, associate secretary of the General Conference Home Missionary Department, and B. L. Archbold, secretary of the Inter-American Division home missionary department. In the picture Elder Esteb (left) hands the torch of truth to Elder Archbold. Looking on, at right, are A. H. Riffel and R. S. Arismendi from the Colombia-Venezuela Union, and, at left, Luis Florez and Juan Caceres from the Upper Magdalena Mission.

Last year 1,311 souls were baptized in Alto Magdalena, largely through the faithful work of our courageous laymen.

A. H. RIFFEL, President  
Colombia-Venezuela Union Mission



# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► James Thayer, of Gilbertville, Massachusetts, will teach art at Pioneer Valley Academy, New Braintree, Massachusetts. A graduate of Atlantic Union College, class of 1960, with a major in art, he is currently working on his Master's degree at Assumption College, Worcester, Massachusetts.

► Several personnel changes have been made in the Greater New York Conference. E. L. Taylor, the new MV secretary, comes to Greater New York from Southeastern California Conference, where he was a pastor for several years and was associate MV secretary for five years. Donna Ryan has recently arrived from the same conference to be office secretary in the MV department. L. W. Hallsted also comes from Southeastern California Conference to be stewardship counselor. He has been home missionary secretary in Southeastern California for the past six years. From the Illinois Conference comes A. Klingstrand to head the Greater New York Academy Bible department. He will also assist in the evangelistic work for the Scandinavian people in New York City.

► David Prest has joined Union Springs Academy as Bible teacher.

► Another step in the development of a church building in Waterville, Maine, was taken on Sabbath, July 17, when eight acres of land was dedicated. Lee Vigue, who is not yet a member of the church, and his wife did much of the groundwork in securing this beautiful lot. The Waterville church has been raising money for the past two years and is now in a three-year fund-raising canvass that will bring approximately \$20,000 more into their building fund.

► Members of the Browning Memorial church in Rochester, New York, recently broke ground for a new church. The building will cost, including land, about \$300,000, and will seat 500 people.

► Six persons were baptized on July 24 by G. B. Clavet, pastor of the Amesbury, Massachusetts, church. They were given Bible studies by the laymen of the church and A. P. Gram, retired minister.

► Lester D. Pelley has joined the Atlantic Union College staff as an accountant. He replaces Manford Simcock, who has accepted the position of treasurer of Pioneer Valley Academy.

► Miss Marilyn Turner has accepted a position as assistant professor of nursing at Atlantic Union College.

► On Friday, July 2, ground was broken for a new church at Norwich, New York. Benjamin Plumb, the pastor, expects the

first section to be ready for occupancy by late fall. Present for the groundbreaking ceremonies in addition to Pastor Plumb were: R. W. Moore, conference president; R. C. Mills, conference secretary-treasurer; Dr. J. Leo Weiler, mayor of the city of Norwich; Albert Evans, supervisor of the town of Norwich; and John Milton, public relations secretary for the conference.

► John M. Lew has been appointed director of public relations and development for the New England Sanitarium and Hospital. Mr. Lew comes to the hospital from the New York Center where he was the business manager and treasurer.

► Mrs. Maude M. Warner recently came to the New England Sanitarium and Hospital to fill the position of health education director. She came there from the Hinsdale Sanitarium and Hospital.

► The education department of Atlantic Union College recently received \$2,000 worth of equipment and materials from the 3M Company.



## Canadian Union

Reported by  
Evelyn M. Bowles

► Ethel McKeith recently retired from the Rest Haven Hospital, Sidney, British Columbia, where she has served as director of nurses for the past ten years. Her successor, Audrey Jackson, comes from Sydney, Australia. Miss Jackson previously spent four years at the North York Branson Hospital, at Willowdale, Ontario, before returning to Australia about three years ago.

► Five persons were baptized at Regina, Saskatchewan, by C. C. Wessman, on a special Rally Day held June 26.

► Recently six persons were baptized at Ottawa, Ontario, by J. M. Howard.

► On June 19, five persons were baptized at Hamilton, Ontario, by C. S. Cooper.

► Victor Shipowick, who has served in the Maritime Conference for the past eight years, recently accepted a call to the Ontario-Quebec Conference to take charge of the Fort William-Port Arthur district.



## Central Union

Reported by  
Mrs. Clara Anderson

► Morris L. Venden is the new pastor of the Grand Junction, Colorado, church. Elder Venden and family come to the western slope of Colorado from Glendale, California.

► Don Jacobs, a former teacher at South-

western Union College, who taught in a high school in Tennessee this past year, has joined the business administration department at Union College.

► Two spring graduates of Union College are on the staff this year. Dorothy Swanson is the school nurse. Nancy Klopfenstein is an instructor in home economics and art.

► Don Wright is the new educational superintendent and MV secretary of the Missouri Conference. Elder Wright has a Master's degree in education, and has had experience in schoolwork and the ministry, with part of his service in the mission field.

► Martha Lunt, a secretary in the Missouri Conference, has accepted a call to be a secretary in one of the offices at the General Conference.



## Columbia Union

Reported by  
Morten Juberg

► Marlo Fralick is the new pastor of the Elyria and Lakewood, Ohio, churches.

► The new assistant pastor of the Worthington and Delaware, Ohio, churches is David Morrison.

► Ivan Crowder, pastor of the Galax, Virginia, church, was named Citizen of the Year by the community. Elder Crowder is president of the Ministerial Council and has been active in civic projects.

► A project in the Pennsylvania Conference resulted in 152 boxes of used textbooks being sent to the Caribbean Union Mission. Robert Tyson, former educational superintendent, conceived the idea in connection with Project Handclasp, a program of the U.S. Navy.

► Adell Haughey is the new director of the Columbia Union College band. She was formerly band director at Battle Creek Academy.

► Otto Keubler, a member of the Woodbury, New Jersey, church, has been named Layman of the Year in the New Jersey Conference.

► Layton Sutton, M.D., is director of physical medicine at Kettering Memorial Hospital. He headed the department on a temporary basis for five months in 1964 before returning to his medical school teaching post in Dallas.

► Sixty-nine girls from throughout the Ohio Conference attended a welfare camp at Camp Mohaven. The girls were recommended by civic and welfare agencies and sponsored by Dorcas and MV Societies. S. W. Burrows, conference home missionary secretary, was camp director.

► Jack Schleenbaker, Lancaster, Pennsylvania, has been elected administrator of the Reading Institute of Rehabilita-

tion. He replaces Ray Crissey who will be taking postgraduate work at Northeastern University in Boston.

► Mrs. Mabel Meinhardt, a secretary in the Columbia Union office for the past 23½ years, has retired after 34½ years of denominational service. She will make her home in Paradise, California.

► Members of the Hatboro, Pennsylvania, Dorcas Society have placed 300 copies of *Your Bible and You* in a large motel.

► The Charleroi, Pennsylvania, company was recently organized. R. L. Cheney is the pastor of the new church.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Lewis Brand has recently accepted an invitation from the Indiana Conference to take up work as a minister in the Terre Haute district. He served Platte Valley Academy as dean of boys, served as principal of Reading Junior Academy in Pennsylvania, and recently has been on the teaching staff of Enterprise Academy in Kansas.

► R. E. Firth, chairman of the Business Administration Department at Andrews University, states that Harold R. Phillips is joining the department. Phillips received his M.B.A. degree from the University of Florida, where he is now finishing work on his Ph.D. degree. He has been serving since 1962 as associate professor of business management at Arizona State University.

► A recent baptismal service, conducted by John A. Kroncke, pastor of the South Bend, Indiana, church, brings their total baptisms up to 31, thus surpassing their baptismal objective of 30 for the year. Earlier this year an evangelistic campaign was conducted by the Walter-Jones-Pumford team, and this was followed by member participation in giving Bible studies.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► The Christ Our Hope evangelistic team with Glenn Aufderhar and Dean McDaniel opened an evangelistic campaign September 11 in the Star Theater in Weiser, Idaho. Meetings will be held every night through October 8. Willard Kaufmann is the local pastor.

► In order to fill existing vacancies in the Oregon Conference and its institutions, the following appointments and transfers were recently completed: James R. Grisham to serve as assistant MV and temperance secretary; Tom A. Stafford, associate pastor of the Salem church; Floyd H. Matula, Bible instructor in Portland Union Academy and pastor of the Academy church. Three young ministerial workers who came from outside the conference are: Lorrin W. Kinney,

from Andrews University to Lakeview in the Klamath Falls district; James Fell, from Andrews University to the Ashland-Valley View district; and Gary Adkison, from Walla Walla College to assist in the Medford district.

► As one of the new fall projects in the Walla Walla Valley, Richard D. Fearing, pastor of the College church, has announced a five-minute radio program three evenings a week, Let's Think It Over. Plans also are being made for a preaching mission in the College church each evening October 22 through 30 with Andrew Fearing, associate secretary of the Ministerial Association of the General Conference, the speaker.

► An assistant builder has been added to the staff of Gem State Academy. Dorrall Adolph, with his family, has transferred from Monterey Bay Academy in California to work with M. E. Smith.

► Larry Canaday is an assistant in public relations at the Portland Sanitarium. He replaces Mrs. Jewel Henrickson, who has gone to Andrews Memorial Hospital in Kingston, Jamaica, with her husband.

► After a year's leave of absence in which he earned the Bachelor of Divinity degree at Andrews University, Larry Lewis has returned to Mount Ellis Academy. He will teach classes in Bible, do counseling, and serve as pastor of the academy church.

► Additions to the faculty of Mount Ellis Academy for the current school year include Charles A. Stevens, who serves as dean of boys and teaches physical education and health; also Clinton Cornell teaching mathematics and science. The wives of both men are registered nurses.

► Dedication ceremonies for Walter I. Smith Hall on the Walla Walla College campus were held Sunday, August 22. Present from California were Dr. and Mrs. Smith and their two sons, Maurice, teacher at San Diego Academy, and Louis, of the department of surgery at Loma Linda University. Dr. T. S. Geraty, associate secretary of the Education Depart-

## North Carolina Church Reaches Ingathering Goal

The Hendersonville, North Carolina, church has already reached the Vanguard Ingathering goal for 1966. Roger Altman (right), church treasurer, presents check for the entire goal of \$3,875 to W. A. Martin, Carolina Conference home missionary secretary.

W. A. MARTIN



ment of the General Conference, was the keynote speaker. Also participating were J. T. Porter, union educational superintendent, and Wendell C. Allen, assistant superintendent for teacher education and certification, State of Washington. Several hundred people attended the open house of W. I. Smith Hall that followed the formal program.

► In baptismal services in Salem, Oregon, on two Sabbaths 75 members were added to the area churches with J. D. Trude and H. A. Peckham officiating. These ministers had been joined by the Knowles-Hiner team and the assistant pastor of the Central church, Calvin Smith, in an evangelistic series.



## Northern Union

Reported by  
L. H. Netteburg

► Seventeen people were baptized recently in Duluth, Minnesota, as a result of an evangelistic effort held there by the conference evangelist, H. S. Kaufmann, and the pastor, M. C. Horn. Fifteen more are preparing for baptism.

► North Dakota workers gathered for a three-day session at the Northern Lights Junior Camp, August 2-4. G. R. Nash, Sabbath School Department secretary of the General Conference, and Leif Kr. Tobiassen, from Andrews University, were guest speakers.

► Bill Edwards, who has been self-employed in Denver, Colorado, for the past seven years, has accepted the position of accountant at Sheyenne River Academy. The post was recently vacated by V. D. Camp, who transferred to Fletcher Academy.

► Jack Carey, of the West Virginia Conference, has accepted a call to connect with Sheyenne River Academy as pastor, Bible teacher, and guidance director.

► The Minnesota Conference sponsored a camp for underprivileged children August 1-6, at Brainerd. More than 90 junior-age welfare children attended the camp. Local welfare boards submitted the names of the children and provided transportation for these deserving youngsters. Lessons about God were primary, and swimming, horsemanship, canoeing, plastics, and other skills were secondary. E. F. Armour, conference MV secretary, was camp director, and P. S. Young, of Brainerd, was camp pastor.

► Don Sales, South Dakota pastor, has accepted a call to pastor the Waukon district in Iowa.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Sixteen chaplains representing nearly every major faith from military bases, mostly Navy, in the San Diego, California, area, attended the annual chaplains' banquet at Paradise Valley Hospital, August 11. David Hinshaw, M.D., of Loma Linda University, was the featured speaker. Also

present were Clark Smith, of Washington, D.C., and Harry Garlick, of the Pacific Union Conference.

► Dr. and Mrs. Ralph L. Kooreny have been granted a two-year leave from La Sierra College to take administrative posts at Haile Selassie I University in Addis Ababa, Ethiopia. They are under a two-year contract with the Ethiopian Government extending from September 1, 1965, to August 31, 1967.

► J. E. Denehy, chief accountant at Loma Linda Foods for the past year and a half, has been appointed Western Division treasurer, succeeding J. B. Bogle, who has accepted a call to become vice-president and manager of legal affairs of the Southeastern California Conference Association.

► Fifty-five boys recommended by the local churches in the Central California Conference attended a five-day camp at the conference Wawona summer camp in Yosemite.

► G. T. Dickinson, who has been pastor of the Santa Ana church, assumed new responsibilities as field representative of the Southeastern California Conference Association on August 1.

► Gilberto Bustamante, former principal of the Colombia-Venezuela Union College, this summer became pastor of the Corona, California, Spanish church.

► Henry T. Johnson, former business manager of Columbia Union College and president of Canadian Union College for the past nine years, has replaced W. E. Anderson as business manager of Pacific Union College. Mr. Anderson is now the business manager at Walla Walla College.

► Monterey Bay Academy began its sixteenth year September 5 with every dormitory room filled. Some 40 faculty staff members helped register the 350 students, who come mostly from the Central California Conference, but also from other conferences, eight other States, and four foreign countries.

► The Olivehurst company was officially organized into the ninety-eighth church in the Northern California Conference on Sabbath afternoon, July 24, with James Chase, president, and E. A. Schmidt, secretary-treasurer, of the conference, officiating.



## Southern Union

Reported by  
Oscar L. Heinrich

► Thirty-four A.M./F.M. (Alabama-Mississippi Fishers-of-Men) Klubs have been organized in the Alabama-Mississippi Conference since camp meeting in early June. Purpose of the organization in each church is to establish interest in layman's soul-winning work. Reports indicate that hundreds of Bible studies, cottage meetings, and personal visits are being made.

► Theology students from Southern Missionary College joined with local pastors and the church youth at Melbourne, West Palm Beach, and Fort Lauderdale, Flor-

ida, this summer to conduct It Is Written crusades. A good attendance and interest was reported from each of the meetings.

► Beginning the last of June, TV station WAIN at Anderson, South Carolina, accepted the Faith for Today program on a sustaining basis.

## In Remembrance

**ANGELL.**—Edna C. Bergquist Angell, born Oct. 1, 1898, at Herndon, Kans.; died at Loma Linda, Calif., Aug. 7, 1965.

**BOOTH.**—Emily L. Booth, born April 13, 1912, in St. Augustine, Fla.; died June 24, 1965, at Palatka, Fla. Her husband, Charles, survives.

**BOYLAN.**—Lawrence J. Boylan, born July 9, 1896, at Paynesville, Minn.; died in La Crosse, Wis., Aug. 2, 1965. His wife, Pearl, survives.

**BROOKS.**—Archie J. Brooks, born Sept. 26, 1893, at Onalaska, Wis.; died at La Crosse, Wis., July 29, 1965. His wife, Anita, survives.

**BUSSEY.**—Claude C. Bussey, born April 15, 1889, at Forestville, Calif.; died Aug. 12, 1965, at Orleans, Calif.

**CATEL.**—Grace Catel, born March 29, 1875, at Haymaker, Pa.; died July 4, 1965, at Clean, N.Y.

**CONKLIN.**—Laura Ellen Conklin, died Aug. 4, 1965, at Fayetteville, Ark., aged 75 years.

**DAVIS.**—A. Allen Davis, born Feb. 7, 1893, at Norwalk, Ohio; died June 1, 1965, in Louisville, Ky. He was a missionary in Cuba from 1928 to 1933. His wife, Mona Sherwood Davis, survives, as well as two sons, Wayne A. Davis, of Pendleton, Ore., and Ivan A. Davis, of Lakewood, Calif.

**DE HART.**—Laura DeHart, born July 27, 1879, at Parish, N.C.; died at Graysville, Tenn., April 24, 1965. [Obituary received Aug. 8, 1965.—Eds.]

**DONALDSON.**—Eva Doss Donaldson, born Sept. 9, 1893, in Arkansas; died at Loma Linda, Calif., Aug. 10, 1965. She was a Bible instructor in the Southern, Central, and Southeastern California conferences, and the Arizona Conference. Her husband, Elder Scott Donaldson, survives, as well as a daughter, Avis Daves.

**DUTTON.**—Merritt J. Dutton, born Sept. 17, 1893, at New Castle, Pa.; died at Oxnard, Calif.

**FARR.**—Celestia May Farr, born May 31, 1901, in Nebraska; died at Pittsburg, Kans., July 29, 1965. Her husband, Marion, survives.

**FOWLER.**—Alfred Deans Fowler, born Dec. 17, 1887, at Warragul, Victoria, Australia; died Aug. 7, 1965, at Montezuma, Ga. He attended Avondale College and took nurse's training at the St. Helena Sanitarium and Hospital. He married a classmate, Florence Lillard, and they were sent to New Zealand as Bible workers. Later they moved to the United States. His wife died in 1950. In 1951 he married Effie James, who survives. Other survivors are a son, Mark W. Fowler, M.D., and three grandchildren. His son was a medical missionary in Africa, and his granddaughter, Alice Wilsey, is the wife of the treasurer of the British Guiana Mission.

**FRANK.**—Edward Carl Frank, born Aug. 15, 1919, in Lacombe, Alberta, Canada; died June 20, 1965, in Los Angeles, Calif. He obtained a B.S. degree from Madison College, and graduated from the College of Medical Evangelists at Loma Linda in 1947. In 1949 he married Elizabeth Anderson, and in 1951 was called to serve in the Army. In 1953 he accepted a short term appointment at our hospital in Baghdad, Iraq. Following this he took five years of training in general and thoracic surgery, including open-heart surgery. Following a year of practice in Georgia, he and his family were called to Taiwan, where he was chief surgeon and acting medical director, and later medical director of the Taiwan Sanitarium and Hospital in Taipei until the end of 1964 when ill health made necessary his return to the United States. Survivors are his wife; a son, Jonathan; a daughter, Jennifer; his parents, Mr. and Mrs. A. H. Frank; and three brothers, Dr. Albert Frank, Victor F. Frank, and Dr. Harold D. Frank.

**GAY.**—Grace May Walker Gay, born Jan. 5, 1886, in Minneapolis, Minn.; died July 21, 1965, at Canyonville, Ore. In 1908 she married Harry R. Gay, and they served as literature evangelists for over 50 years. Her sister, Myrtle Hutton, survives.

**GRINDLE.**—Lincoln W. Grindle, born Dec. 14, 1895, at Blue Hills, Maine; died June 28, 1965, at Orlando, Fla. His wife, Ouida, survives.

**HAGEWOOD.**—Alvain C. Hagewood, born April 21, 1915, at Baxter, Tenn.; died at Flat Woods, Tenn., June 16, 1965.

**HAMILTON.**—George A. Hamilton, born in Hyes, France; died Aug. 16, 1965, at Cupertino, Calif. After emigrating to America he attended Walla Walla College. In 1911 he married Florence Noble, and the following year they went to Burma, where he was an evangelist. In India he served as pastor, evangelist, and administrator. In 1938, after the death of his wife, he married Jessie Bragan, a missionary teacher and Bible instructor. The family returned to America in 1945 after he had completed 33 years of mission service. His wife survives, as well as three sons, Edward, of Loma Linda, Calif.; Sidney, of Carmichael, Calif.; and Robert, of Mountain View, Calif.; and one daughter, Ruth Flynn, of Glendale, Calif.

**HEATH.**—Myrtle E. Heath, born July 7, 1870, in Nebraska; died July 24, 1965.

**HYDE.**—Conrad Thomas James Hyde, born Sept. 5, 1907, at Kensington, London, England; died in Salisbury, Rhodesia, Aug. 14, 1965. In 1927 he graduated from the nurse's course at Stanborough Park, England, and also from the ministerial course at Stanborough College. For 17 years Elder Hyde and his wife labored in Kenya, 11 in Uganda and 3 in Tanzania, where he was union president. In 1963 he joined the Trans-Africa Division staff, and at the time of his death was field secretary. Survivors are his wife, a son, Clarence; and a daughter, Mrs. Edward Barter.

**HUSTED.**—George Albert Husted, born Sept. 8, 1911; died at Hutchinson, Minn., July 9, 1965. From 1946 to 1949 he was maintenance superintendent at Maplewood Academy. From 1962 to 1964 he did construction work at Union College. Survivors are his wife, Lillian Koester Husted; son, Gary; and daughter, Gwendolyn, a music teacher at Wisconsin Academy.

**JENNINGS.**—Robert Frank Jennings, born Sept. 17, 1881, at Grand Prairie, Tex.; died March 19, 1965, at El Dorado, Ark. [Obituary received July 29, 1965.—Eds.]

**JOHNSON.**—Astrid Pedersen Johnson, born March 1, 1888, in Denmark; died June 19, 1965, at Lincoln, Nebr. She took nurse's training at Skodsborg Sanitarium. In 1912 she came to Minneapolis, where she was a Bible instructor. In 1914 she married H. Martin Johnson, and for the next 36 years she stood by his side as they engaged in educational work in Minnesota, California, Denmark, Canada, Washington, D.C., and Nebraska. Survivors are her husband, and son, Walter.

**JOHNSON.**—Bessie P. Johnson, born Oct. 2, 1883; died July 18, 1965.

**JOHNSON.**—Olive Emmerson Johnson, born Jan. 20, 1877, at Grove Lake, Minn.; died July 19, 1965, at Oregon City, Ore. She was the widow of Elder G. E. Johnson, who served in educational and ministerial work in Oregon, California, Montana, Canada, and Washington. Survivors are four daughters: Blanche Fitzgerald, Queda Wallace, Francis McCoy, and Wilda Matthews; four grandchildren; eight great-grandchildren; two brothers, James Emmerson and Elder Elson Emmerson; and a sister, Gladys Maxwell.

**JONES.**—Emma Della Dori Jones, born April 21, 1875, at Eldon, Mo.; died Aug. 13, 1965, at Houston, Mo.

**KEELER.**—Lucile Dunham Keeler, born Sept. 26, 1893, at Cleveland, Ohio; died July 16, 1965, at Mount Vernon, Ohio. Her husband, John Keeler, survives.

**KNECHT.**—Mary Emily Knecht, born June 26, 1876, at Allegan, Mich.; died March 20, 1965, at Orlando, Fla. [Obituary received Aug. 18, 1965.—Eds.]

**KOMINISKY.**—Sam Kominisky, born April 27, 1888, in Yugoslavia; died April 21, 1965, at Orlando, Fla. His wife, Malinya, survives. [Obituary received Aug. 18, 1965.—Eds.]

**KRUF.**—Robert E. Kruf, born March 12, 1899, at Springfield, Ohio; died July 11, 1965, at Phoenix, Ariz. He attended Mount Vernon Academy and Washington Missionary College. He and his wife, the former Kathryn Snider, taught church school in New Jersey and West Virginia. He is survived by his wife; two sons, Robert E., Jr., of Phoenix, Ariz.; and Jerry L., a dental student at Loma Linda University.

**LARGE.**—Gussie Belle Large, born Sept. 20, 1885, in Bourbon County, Kans.; died July 11, 1965.

**LAWRENCE.**—Dora Lee Lawrence, born Oct. 4, 1885, at Calvert City, Ky.; died Aug. 14, 1965, at Homestead, Fla.

**MAKINSTER.**—Loueva Martin Makinster, born July 25, 1914; died Aug. 4, 1965, near Lamar, Nebr. Her husband, Roy, and daughter, Rhonda, died in the same accident that took her life.

**MATHEWS.**—Lilla Mae Coon Mathews, born May 16, 1873, at Medina, N.Y.; died June 27, 1965, at Orlando, Fla.

**MAULDIN.**—Mary Mauldin, born in 1884, at Culberson, N.C.; died July 10, 1965, at Canton, Ga. She is survived by three children, among whom is Lloyd, head of the department of education at Columbia Union College.

**MC CART.**—Emma Helen Funk McCart, born Feb. 12, 1882, at Buffalo Lake, Minn.; died at Napa, Calif., July 19, 1965.



MC NELIUS.—Elsie McNelius, born July 27, 1887, at Goodell, Iowa; died at Portland, Oreg., July 19, 1965. Her husband survives.

MC WILLIAMS.—Maude Ethel Dymond McWilliams, born Aug. 17, 1887, at Sterling, Kans.; died June 24, 1965, at Lincoln, Nebr. She attended Union College, and in 1909 married Charles McWilliams, a ministerial student. Two of their three daughters have served in the mission field: Mrs. A. G. Zytoskee in the Middle East, and Dr. Genevieve McWilliams, at Nuzvid, India. Survivors are her husband, and three daughters, Verna Randall, Evelyn Zytoskee, and Genevieve McWilliams.

MILLER.—Annie Augusta Wilson Miller, born Feb. 29, 1876, near Little Rock, Ark.; died at Roseburg, Oreg., Aug. 2, 1965. She took nurse's training at the Battle Creek Sanitarium, and in 1903 married Harry S. Miller. She stood by her husband while he taught for 35 years in Tennessee, western Canada, and Texas. Survivors are two sons, Dr. W. L. Miller, of Roseburg, and C. M. Miller, of Arcadia, Calif.; one daughter, Olive E. Babb, of Hunter, Okla.; six grandchildren; and six great-grandchildren.

MOSES.—Everett Moses, born Jan. 17, 1893, at Tangent, Oreg.; died at Sanitarium, Calif., June 7, 1965. His wife, Naomi, survives.

NELSON.—Joseph Richmond Nelson, born April 13, 1899; died at Loma Linda, Calif., Aug. 10, 1965. He took the ministerial course at Hutchinson Theological Seminary, and in 1925 married Ruth Kipp. He became an evangelist, a departmental secretary, and a pastor, his early service being in Iowa and Montana. For six years he was home missionary and MV secretary of the Oregon Conference; for two years MV secretary in the Southeastern California Conference, and for 12 years MV secretary for the Pacific Union Conference. In 1958 he became associate MV secretary and director of the National Service Organization of the General Conference, which position he was holding at the time of his death. Survivors are his wife; three children, Richmond, a teacher at Rogue River Junior Academy, Medford, Oreg.; Dorothy, recently returned missionary from Hong Kong; Deane, associate pastor at Pasadena, Calif.; six grandchildren; two sisters, Mrs. Anol Grundest, of Loma Linda, Calif., and Mrs. Leslie Ebersole, of Tampa, Fla.; and four brothers, Andrew, of Cupertino, Calif.; Arthur, of Appleton, Minn.; Harry, of Morris, Minn.; and Herbert R., educational secretary of the Oregon Conference.

PEARCE.—Sidney E. Pearce, born April 25, 1878, at Osborn, Kans.; died July 14, 1965, at Wichita, Kans.

PENNOCK.—Sarah Maude Pennock, born Oct. 5, 1874, in Minneapolis, Minn.; died July 15, 1965, at Orlando, Fla.

PERRY.—Gladys Marie Cole Perry, born in 1904, at South Onondaga, N.Y.; died Aug. 18, 1965. Her husband, Joseph, survives.

PETERSON.—Clara Simonson Peterson, born Oct. 15, 1879, near Mission Hill, S. Dak.; died at Sanitarium, Calif., Aug. 14, 1965. She took normal training and taught public and parochial schools before being married to Dr. Joseph M. Peterson in 1901. In 1908 they accepted the faith and were connected with the South Lancaster Academy the following year, and the Hutchinson Theological Seminary in Minnesota from 1910 to 1928. From 1928 until retirement they were at Pacific Union College. Survivors are her husband and two sisters.

PRUITT.—William Miner Pruitt, born April 30, 1886, at Buffalo Gap, Tex.; died May 3, 1965, at Santa Paula, Calif. His wife, Ethyle, survives.

QUIGLEY.—Everett Sylvester Quigley, born Dec. 27, 1894, at Eldon, Iowa; died July 22, 1965, at Nevada, Mo. His second wife, Emma Weber Quigley, survives.

ROW.—Jacob Milton Row, born March 25, 1880, at Milan, Kans.; died at Loma Linda, Calif., July 29, 1965. His wife, Mattie Janet Wade Row, survives.

RUTLEDGE.—Penelope Mae Barrino Rutledge, born July 28, 1882, at Marshville, N.C.; died March 13, 1965, at Orlando, Fla. [Obituary received Aug. 18, 1965.—Eds.]

SAUERS.—Caroline Ratliff Sauers, born Sept. 5, 1892, at Chester, Ill.; died at Enterprise, Kans., July 23, 1965.

SEVDY.—Leslie Ingram Sevdy, born July 25, 1886, at Roland, Iowa; died Aug. 14, 1965, at Pullman, Wash. His wife, Ruth, survives.

SMITH.—Edith Ross Howard Smith, born June 28, 1900, at Dorchester, Mass.; died July 24, 1965, at Loma Linda, Calif. She took nurse's training at Madison College, and married Elder Walter H. Howard. She labored with him in Northern New England, Canada, New York, and Nebraska. Elder Howard died in 1944. In 1956 she married Dr. Russell T. Smith, and they did relief medical work in Brazil and then in British Guiana. Besides her husband, she is survived by a son, Elder Walter R. Howard; two stepdaughters; two granddaughters; three sisters; and a brother.

SORENSEN.—Christian Martin Sorenson, born March 16, 1875, in Denmark; died Aug. 20, 1965, at Collegc Place, Wash. In 1898 he completed the ministerial course at Southwestern Junior College and married Hattie Whitc. After serving as an evangelist for six years, in 1904 he was ordained to the ministry. That year he began a teaching career that included Southwestern Junior College,

Washington Missionary College, Emmanuel Missionary College, and La Sierra College. Ten years of pastoral work in the Santa Cruz, Calif., area preceded his retirement in 1949. Survivors are his wife; daughter, Agnes, professor of modern languages at Walla Walla College; and a son, Virgil W., of McHenry, Ill.

SWAN.—Ross Charles Swan, born Oct. 16, 1882, in Battle Creek, Mich.; died June 3, 1965, at Orlando, Fla. His wife, Luella, survives.

TURNBULL.—John Lewis Turnbull, born March 11, 1892, near Cheney, Wash.; died July 25, 1965, in Spokane, Wash. His wife, Anna Mathison Turnbull, survives.

VAN ECK.—Pieter Johannes van Eck, born Sept. 21, 1911, at Aberdeen, Cape Province, South Africa; died at Belville, Cape, South Africa, Aug. 10, 1965. In 1931 he graduated from Helderberg College, and later earned degrees from Stellenbosch and Potchefstroom universities in the Republic of South Africa. He served for 34 years as a teacher. He was preceptor at Helderberg College, taught at Good Hope College, was principal of Sedaven High School, educational secretary of the South African Union Conference, and principal of Helderberg College. Survivors are his wife, Florrie Cadle; a son, Errol, who shared his labor on the college staff; and his daughter, Renee.

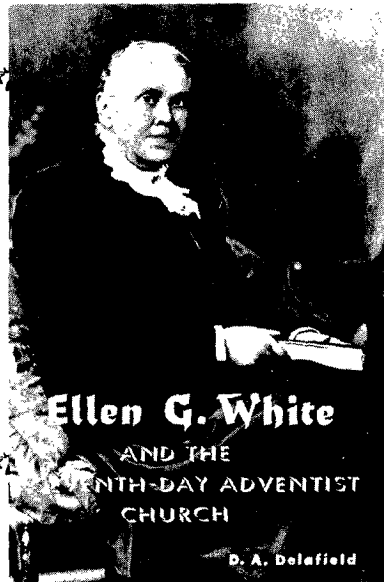
WEITZ.—Katherine Weitz, born in 1889, in South Russia; died at Lodi, Calif., Aug. 15, 1965.

WILBUR.—Susan Haskell Wilbur, born Dec. 8, 1872, at Garwin, Iowa; died July 31, 1965, in Portland, Oreg. In 1895 she became a colporteur, and in 1900 she entered the School of Nursing of the Iowa Sanitarium. She later became matron of that institution. In 1902 she married Edwin Himes Wilbur, and they became our first missionaries to enter China proper. Two years after the death of her husband in 1914, she returned to the United States and worked for the Chinese people in Portland and San Francisco for 15 years. She is survived by two sons, Robert, of Canby, Oreg., and Elder Fred Wilbur, principal of the Portland elementary school; and a daughter, Oilene Liu, of Washington, D.C.

WINELAND.—William Henry Wineland, born Sept. 9, 1889, at Holden, Mo.; died July 12, 1965, at Escondido, Calif. In 1914 he was graduated from Emmanuel Missionary College. From 1914 to 1919 he was a teacher and farm manager at Broadview Seminary. He married Hildur Anderson. They served as missionaries to Jamaica for eight years, where he developed a mission school into a junior college. He developed another mission school in Costa Rica, then administered and built up Colombia-Venezuela Union College. He served as secretary-treasurer of the Panama Conference and the Atlantic Mission. After their return to the United States, he taught at Sunnydale Academy, Centralia,

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Mo.; the academy at Lincoln, Nebr.; and San Pasqual Academy, in California. He received his Master's degree in 1949 and his B.D. degree in 1952. For a time he was credit manager of Madison College, and later was administrator of the Ardmore Sanitarium, in Oklahoma. After his retirement in Escondido, Calif., he was responsible for building the San Marcos church. Surviving is his wife; a daughter, Laurita Jacobson; four grandchildren; and four brothers.

**NOTICES**

**Literature Requests**

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

Dr. J. A. Lennox, Medical Director, Kwahu Hospital, P.O. Box 27, Mpraaso, Ghana, West Africa, desires clean missionary literature.

Send Victoria Gumapac, Davao Mission of SDA, P.O. Box 293, Davao City, Philippines, *Signs, Life and Health, These Times, Listen, CO, Instructor, Guide, Little Friend, Primary Treasure, Review, Your Bible and You, God Speaks to Modern Man, Christ in Song, Church Hymnal, MV Kit, Spirit of Prophecy books,*

picture cards, flannelgraphs, old Bibles, and other material for branch Sabbath schools.

Climaco Arendain, Tubalan, Malita, Davao, Philippines, desires *Signs, Spirit of Prophecy books, songbooks, old Bibles, and other literature.*

David Mohammed, Carolina Village, Balmain P.O., Couva, Trinidad, wishes *Signs, Review, Spirit of Prophecy books, songbooks, old Bibles, World Crisis series, children's papers, Guide, Life and Health, Instructor, picture cards, etc.*

Send clean copies of *Signs, These Times, Liberty, Life and Health*, and small books to W. S. Gurley, Rt. 1, Box 125, Mena, Ark., for use in a reading rack. Viola Walker, Rt. 1, Fairburn, Ga., needs *These Times, Instructor, Guide, Life and Health*, small books, children's books, *Message* magazine, and other literature.

Pastor P. M. Diaz, Western Mindanao Mission, Box 13, Ozamis City, Philippines, wishes a continuous supply of literature, old Bibles, and *Review* especially.

Sra. Minka S. de Ghirardello, c/o Sra. Ramirez, Carcel A Pilita No. 2, Caracas, Venezuela, wishes SDA literature only in various languages, including children's papers.

Send a continuous supply of missionary literature to the following: A. Green, Somerton P.O., St. James, Jamaica, W.I.; Gorganio C. Galan, Sr., Saito, Buyong, Candoni, Neg. Occ., P.I.; Rhetorica F. Festejo, Odiangan, Romblon, P.I.; Catherine F. Festejo, Corcuera, Romblon, P.I.; Basilia Zerrudo, c/o Seventh-day Adventist Church, Kidapawan, Cotabato, P.I.; Atlas Rey, San Augustu Isla Verde, Batangas, Bantangan, P.I.; Leticia Roche, Golgota St., Janiuary, Iloilo,

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

WANTED: *Signs, Life and Health, These Times, Message, Listen*, only to Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225.

Evangelist J. A. Essifli, SDA Mission, Kpandai-Yendi, N.G., Ghana, West Africa, needs periodicals and visual aids.

Milagros P. Conferido, Box 2494, Manila, Philippines, wishes magazines and tracts, *Sabbath School Worker, Quarterlies, Memory Verse Booklets*, and other Sabbath school supplies.

Send tracts, youth and children's materials, books, and Bibles to Pastor A. Randolph Haig, Adventist Temple, Box 26, St. George, Bermuda.

WANTED: *Signs, Life and Health, Review, Little Friend*, by D. F. Asare Koranteng, P.O. Box 3221, Accra, Ghana.

*Church Calendar*

Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Week of Prayer	November 6-13
Church Missionary Offering	November 6
Annual Sacrifice Offering	November 13
Ingathering Campaign	November 20-December 31
Ingathering (The Silver Vanguard objective) and Church Missionary Offering	December 4

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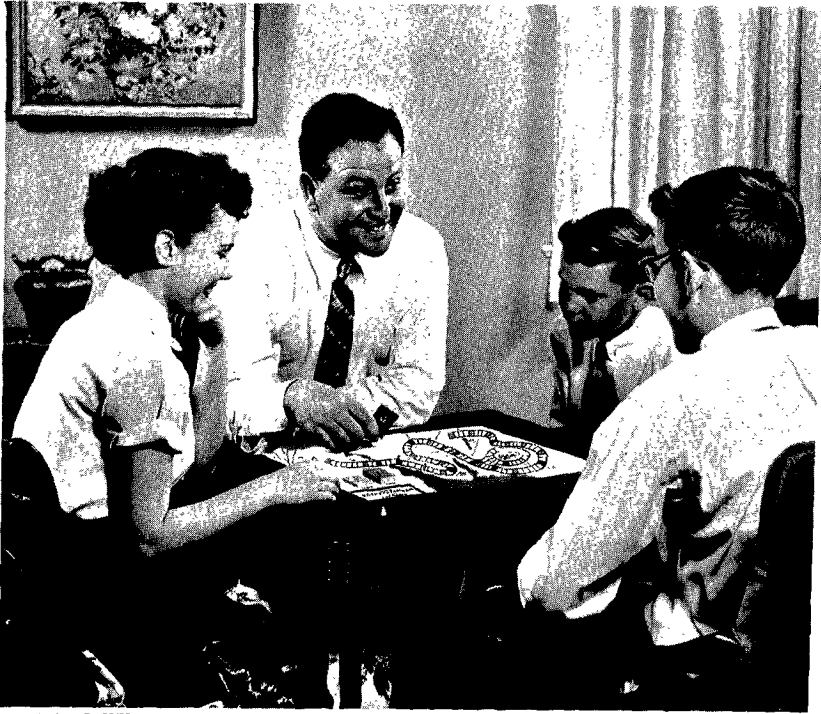
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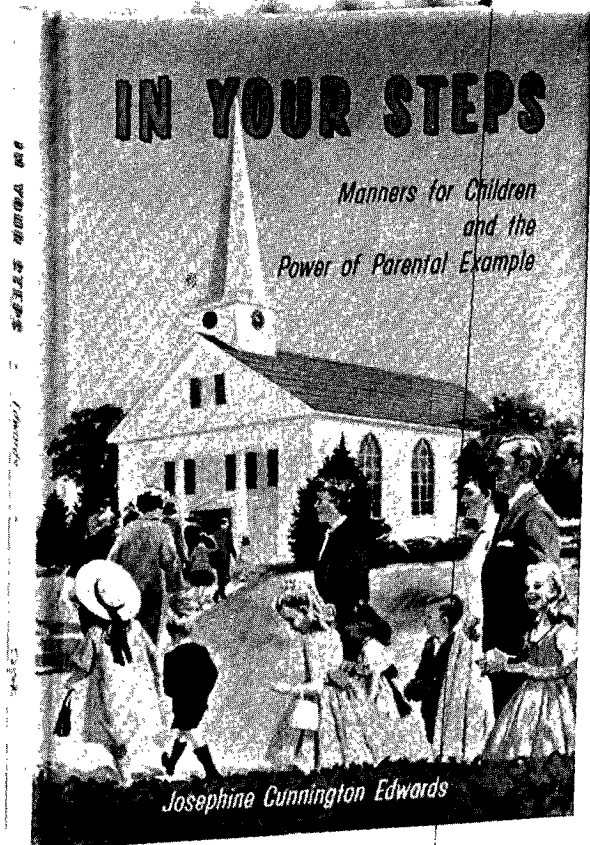
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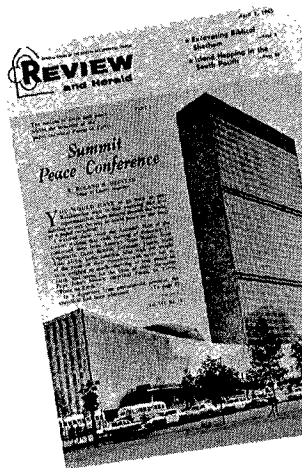
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# News of Note

## Gift of \$250,000 Camp

The Arkansas-Louisiana Conference has sent a telegram to the General Conference MV Department with the news that the Navy League of Hot Springs, Arkansas, made the conference a gift on September 16 of a 113-acre camp valued at \$250,000. The Navy League is a local civic organization.

Known as Camp Yorktown Bay, the camp is situated on a beautiful lake and is complete with excellent buildings. Truly this is a gift of God. It will bring to the constituency of Arkansas-Louisiana a great new means of saving more of our youth.

JOHN HANCOCK

## 35th Anniversary Offering for Voice of Prophecy

On October 9 our people will have an opportunity to help continue the work of the Voice of Prophecy, which began on a single station in Los Angeles 35 years ago. A goal of \$350,000 has been set. When the offering is called for in your church why not make your gift an anniversary gift in a multiple of 35—35 dollars, half dollars, quarters, dimes, or nickels, or 35 larger units, one for each year of Voice of Prophecy broadcasting!

Today 623 stations carry the broadcast, but we need 81 new stations to cover all of North America. In 1964, 317,290 persons applied for the Bible course. Many letters of appreciation are received at the Voice of Prophecy office, such as the following: "The Voice of Prophecy has provided answers to questions that have long troubled me. The truth is made so plain by the Faith Bible lessons. The promises make heaven so beautiful and so real."

We are confident that you will give a liberal offering on October 9 to greatly expand the radio work. O. A. BLAKE

## Coming in the Review

You will soon be reading in the REVIEW the story of the fourth session of the Vatican Council. Elder Cottrell of our editorial staff is in Rome reporting. Indeed, for every session of the Vatican Council since the first in 1962, a special reporter for the REVIEW has been in attendance. We believe that this is one of the best journalistic services we have ever provided our readers. As this current session comes toward its close, which presumably will end the epochal Vatican Council, we have arranged, through the courtesy of the Northern European Division, for B. B. Beach to go to Rome again to write a series that will summarize all the sessions and interpret for us the import of the principal actions taken. We believe that many of you will want to cut out and file his series. Our readers will remember his excellent reports on earlier sessions.

Where, but in the REVIEW, could you hope to find so comprehensive a presentation of this great council?

Incidentally, there may be a few who wonder why we have given so much space to the activities of the Catholic Church. For the same reason that Mrs. White gave so much space to Rome in her impressive work, *The Great Controversy*. We wish to keep abreast of fulfilling prophecy! That is one of the prime reasons for publishing the REVIEW.

Today there is being set in type the almost breathtaking story of the Pope's address before the United Nations in New York. It happens that New York presently shares with Rome the spotlight on Catholic activities. The Pope's United Nations address has been personally reported by another of the REVIEW editors.

If you would keep abreast of prophetic happenings, read the REVIEW. The annual campaign is on, with its special subscription price of \$4.75. Why not renew at once through your church missionary secretary?

## Advances Reported From Northwest India

O. W. Lange, president of the Northwestern India Union, reports excellent attendance at the D. K. Down evangelistic meetings in Saharanpur. Large temperance meetings, 1,500 Bible school enrollments, and personal visitation brought out a crowd that overflowed the tent. A large interest continues. This is the first major effort in Saharanpur. A property has been purchased for a church.

Delhi municipal authorities have issued a permit to build rooms for school, meetings, and necessary dwellings at 11 Hailey Road near the center of the city.

There are 185 million people in the Northwestern India Union territory. We have 11 ordained ministers in this vast area with a population which nearly equals that of the United States. Pray for the reapers in this great harvest field of Southern Asia. D. S. JOHNSON

## Good Attendance at New Gallery, London

After several weeks of careful planning and preparation, J. F. Coltheart, who has been lent by the Australasian Division to the British Union for a period of four years, opened his evangelistic campaign in the New Gallery, London, on September 11 and 12. To accommodate the crowds, the opening address was presented seven times—at 3:00, 6:00, and 8:00 o'clock on Sabbath afternoon and evening and at 2:00 P.M., 3:45 P.M., 5:30 P.M., and 7:30 P.M. on Sunday. By actual count, 8,152 persons attended these services. That the people were impressed with the message that they heard was evident. Already vast numbers have applied for

reserved seats for subsequent meetings.

It is evident that the advertising of this campaign has made an appeal to people of every strata of society. Many titled people applied for reserved seats and were conveyed to the meetings by their chauffeurs in their limousines. Ministers of other denominations were present. Thousands of people purchased literature.

Alvin E. Cook, another Australian who has been called to Britain, opened his campaign in the city of Bradford on Sunday, September 5. Despite heavy rains that fell on that day, more than 3,000 people attended his two sessions. Since we have very few, if any, members in that city, Brother Cook is pioneering our work there.

ERWIN E. ROENFELT

## Quarter Million VBS Enrollments in Korea

The following cable was received on September 15 from R. S. Watts, Jr., Sabbath school secretary for the Korean Union Mission: "Vacation Bible School enrollment exceeds one quarter million. Graduates 200,000. One church conducts 119 VBS with enrollment of 39,000. Hundreds new branch Sabbath schools and lay efforts follow up. Courage excellent."

Marvelous accomplishments are happening in Korea. Let us continue to pray for our work there and in all parts of the world.

G. R. NASH



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

VATICAN CITY—Sixty-nine delegate-observers and 15 guest observers were registered as the fourth session of the Second Vatican Council got under way, according to a Vatican Radio broadcast. The broadcast stated that four groups were represented by official delegate-observers for the first time. These were the Bulgarian Orthodox Church, the United Church of Christ of Japan (Kyodan), the French Protestant Federation, and the Australian Council of Churches.

NEW YORK—The importance of adherence to basic convictions—for Christians seeking ecumenical harmony, and for all people seeking world peace—was stressed here in a sermon by Dr. Eugene Carson Blake, stated clerk (chief administrative officer) of the United Presbyterian Church in the U.S.A. A moral and spiritual issue "with which all men ought to be concerned," he said, preaching at Riverside church, is "the conflict in all of us between tolerance and conviction or faith." It is "a complete misunderstanding of the ecumenical movement to purpose that it would sacrifice truth for tolerance, or substitute some wishy-washy compromise for the apostolic faith in Jesus Christ of the one holy catholic church."